THE

SCOTTISH METRICAL PSALTER

OF A.D. 1635,

REPRINTED IN FULL FROM THE ORIGINAL WORK;

THE ADDITIONAL MATTER AND VARIOUS READINGS FOUND IN THE EDITIONS OF 1565, &c. being appended,

AND THE WHOLE ILLUSTRATED BY

DISSERTATIONS, NOTES, & FAC-SIMILES.

EDITED BY THE

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Inscribed to

WILLIAM EUING, ESQ:

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PREFACE.

The present century has witnessed an extensive resuscitation of the Antiquarian Literature of Britain. By the enterprise of individuals in some instances, and of Societies in others, manuscripts and rare publications, stretching far into the depths of the past, have been dragged from obscurity, illustrated by the results of careful research, and rendered available to public inspection in forms fitted to ensure their perpetuation for centuries to come. In this work of exploration and reproduction Scotland has taken a proportionate share. In addition to numerous private undertakings, the labours of the Bannatyne, Maitland, Spalding, Wodrow, and other Societies have resulted in a large assemblage of volumes, fraught with matter of varied interest, and pouring a flood of light upon the social condition, the literature, and the history civil and religious, of the Scottish people in the olden time.

Why the Scottish Church Psalter, here reprinted, should have failed to secure the patronage of any of these Societies, is not easily explained. The claims of this relic of their Reformation era upon the remembrance of Protestants in this part of the kingdom, could hardly be regarded as inconsiderable. It seemed specially congenial to the sphere of selection which the Wodrow Society had appropriated. In England a precedent had been furnished by the Musical Antiquarian Society, in the re-publication of the Music of Este's Psalter of A.D. 1592. The Maitland Club had printed the Breviarium Aberdonense, and, in conjunction with the Bannatyne, had assisted in the publication of Mr. Dauney's volume upon the Scottish National Melodies and the Skene Manuscript. But though such circumstances seemed to point to the project, the fact remained that none of these Societies disturbed the repose to which the old Book had been consigned. Nor has this neglect been compensated by private enterprise. The example presented by the Rev. Mr. Havergal, in his re-issue of the Tunes of Ravenscroft's Psalter, has hitherto found no imitator on this side of the Border.

My acquaintance with the Scottish Psalter arose not from any special predilection for Antiquarian studies. I had been privileged to take part in the measures employed in recent years for promoting the cultivation of Church Music in Scotland; and as usually happens to those who enter with any degree of earnestness into the study of such Music, my enquiries were led back to the century following the Reformation, as its golden age. More especially, having found it necessary to examine the work referred to, from its relation to the practical objects I had in view, the opinion became strongly impressed upon my mind that so venerable a legacy of past ages should, both in its literary and musical elements, be rescued from the oblivion which had long been deepening over it, and in a trustworthy and creditable form, brought within reach of the general community.

The grounds on which this opinion rested appear more fully in the preliminary Dissertations, but may be here stated in outline. 1. In point of Antiquarian interest—the Tunes constitute the earliest printed music of any description which Scotland possesses, and its only collection of *sacred* music belonging to the Reformation period; while the poetry, though interesting from age and associations, has almost entirely vanished from popular remembrance. As regards rarity, while even the later editions have become very scarce, of the earlier only two or three copies are known to survive. In point of antiquity, three centuries have been completed since the publication of the first edition, and two years more since the General Assembly, out of its scanty resources, devoted a sum to assist their printer in preparing it: 229 years have passed since the last editorial preface was furnished; 224 since the appearance of the last known edition; and 214 since the old version was set aside. 2. In point of Ecclesiastical interest—the Psalter was not a private performance, but a portion of the publicly recognized standards of the National Church—the materials being to a large extent borrowed, yet revised, modified, and supplemented by that Church for its own purposes; so that to Scotland a considerable proportion of the literary, and a large proportion of the musical subject-matter are fairly ascribable. It continued in actual use as the vehicle of religious worship over the whole country, and during three successive generations. Its music, moreover, is the only collection which in the history of the church has held an authoritatively recognized position. 3. In point of Practical interest—though the harmonies, in common with all others of that age, must be regarded as superseded, yet many of the melodies are of a high order of excellence, are worthy of renewed examination, and are fitted to impart not only an impulse, but a pure and wholesome character to the movement now in progress for the improvement of Psalmody. And if the old version of the Psalms should serve no other purpose, it demonstrates its superiority in variety of metrical forms to that by which it has been succeeded; and suggests the question whether something should not speedily be done to repair a defect which is becoming more deeply felt as the cultivation of Congregational Music advances?

But how was the project of republication to be carried into execution? Though willing to devote the literary labour required, I could not pretend to grapple with the pecuniary hazard. And what publisher could be expected to incur that hazard amidst the apathy regarding church music, either old or new, which has so long and so largely characterized my native land? The problem, however, was opportunely solved by the highly esteemed friend to whom the work is inscribed, (a gentleman to whose varied accomplishments and excellencies of character I rejoice in bearing my sincere though humble testimony,) who, with a liberality and an appreciation of the object equally rare, took the responsibility of that element of the case entirely upon himself. It only remained to determine the plan of procedure, of which the leading features are these:—1. Of the various editions of the original work that of A. D. 1635 has been selected as, though not the earliest, yet the most complete, being the only one in which the tunes are harmonized. The additional matter and various readings furnished by other editions of importance are collected in an Appendix, so that the entire contents of the Psalter, from first to last, are exhibited to view. 2. In its *subject-matter* the work is a strict verbatim reprint, in imitation, as far as practicable, of the antique typography; and, in order to extend this imitation to the music, the expensive expedient has been resorted to of executing the whole materials in lithography, the letter-press portions being transferred from the type to the stone. 3. In regard to *arrangement* it was judged advisable to adopt a size of page larger than that of the original, in order that the harmonic parts might be placed in score, and as much as possible of each tune placed at once under the eye. This necessitated the disposition of the letterpress in double columns. The original arrangement, however, is exhibited in the fac-similies. 4. At least 100 copies are to be gratuitously deposited in public Libraries of importance at home and abroad, in order to secure in some measure the object of perpetuation. The remainder of a moderate impression is offered for public sale on the lowest practicable terms.

In supervising the Reprint great care has been taken to insure accuracy, which in a work of this nature is of primary importance; and I think that, in this respect, examination may be challenged. Besides my own, the entire work has undergone the scrutiny of one, and the musical portion that of two friends; both being fully conversant with music, and the former equally so with printing.

In regard to the historical and explanatory accompaniments I have to crave indulgence on several accounts. The line of enquiry has been to a considerable extent in the Literary, and almost entirely in the Musical department, a new one; so that I have felt myself very much in the condition of a traveller exploring an unknown territory. My secluded situation also, at a distance from many of the books which I required to consult, has occasioned much inconvenience and delay, and has frequently suggested the wish that the work had fallen to the lot of some one more favourably located. And as matter illustrative of facts accumulated beyond my original calculations, I found it requisite to look more to condensation than elegance of expression; and to exclude, with a few exceptions, the comments and reflections which constantly presented themselves: perhaps in this presuming somewhat on the prescriptive right of antiquarianism to be dry. Among so many references and minute notices some mistakes may be expected, but I feel assured they are not numerous nor important.

To the Librarians of the Signet and Advocates' Libraries, Edinburgh; the University, Glasgow; the Bodleian, Oxford; and the British Museum, London; I beg to record my acknowledgments for the facilities they have afforded me. Obligations of a more private description are referred to elsewhere.

Four years ago the Tricentenary of the Scottish Reformation was celebrated amid general demonstrations of deep and grateful interest; and as the Psalter embodied the results of that reformation, so far as concerned the religious service of Praise, its reappearance will, I trust, be accepted as a not inappropriate though somewhat late contribution to the work of commemoration. It is scarcely possible to look upon this manual of Reformation worship without being vividly reminded of Reformation times, and the worthies who in those times performed so conspicuous a part. It was in these long-forgotten strains that KNOX, WELSH, MELVILL, RUTHERFORD, HENDERSON, and many more whose names are dear to Scotland, sung the praises of their God and Saviour, and found consolation amid perplexities and dangers.

FREE-CHURCH MANSE OF STAIR, BY AYR,
1864.

Neil Livingston

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☞ There are four series of pages, reckoned thus: 1. *Dissertations, &c.* in sloped figures; 2. *Common Tunes, &c.* in Roman numerals; 3. *Psalms, &c.* in upright figures; 4. *Appendix*, in italic numerals. The first at the top, the others at the bottom of the page.

To those who may wish to consult the English and Foreign authorities referred to in the Dissertations, the following notices may be useful. Only the older and rarer works are included, and some are omitted because it was not known where copies are to be found. The Scottish are specified in the text.

CONTINENTAL.

1538. Bohemian Hymn Book. The copy mentioned by the musical historian Burney as possessed by himself, and as at one time the property of Sebastian Bach (V. III., p. 31), is now in the possession of the Rev. W. H. Havergal of Wolverhampton.

1540. Dutch Psalter, Latin prose version on margin; tunes seem secular; many scripture songs.
British Museum.

1543 and 1545. Luther's Geistliche Lieder, 2 editions, different to some extent.
Brit. Museum.

1543. Cinquante Pseaumes de David, par Clement Marot, avec epistre aux Dames de la France, 1543. No tunes.
Mr. George Offor, Hackney, London.
Tunes seem to have been added about 1545 or 6.

1555. Attached to a Bible, "Chez Jean Crespin," psalms in the same case as in Edition 1559, but the 7 additional are wanting. Contains Old 100th tune.
W. Euing, Esq., Glasgow; Mr. Offor.

1559. French Psalter, unfinished, (Disser. IV., p. 42,) attached to a Bible.
Mr. Auchterlonie, teacher, Glasgow.

1561. Hondert Psalmen. London, Day; printed for refugees from the Low Countries; tunes from French Psalter with some German; limited to 100 psalms, but not continuous.
Museum; W. Euing, Esq., Glasgow.

1562. French Psalter, with tunes and prose version, first complete edition.
Mr. Offor, London; Rev. W. H. Havergal, Wolverhampton.

Another edition, without the prose, bound with New Testament, by A. Caen, "quaranteneuf by C. Marot;" rest by Beza.
Mr. M'George, writer, Glasgow.

1563. The same. A. Lyon. 8vo.
Mr. D. Laing, Edinburgh.
Later editions are more common, but are much the same.

1565. French Psalter Tunes, harmonized by Goudimel.
Mr. Warren, organist, Chelsea.

1579. Psalmen. T'hantwerpen. Hymns added. Many German Tunes.
Brit. Museum.

ENGLISH.

1538. Coverdale's Psalms and Spiritual Songs, with Tunes.
Queen's College, Oxford.
Republished by Parker Society, but without the Tunes.

1549. Sternhold & Hopkins—44 psalms without tunes.
Public Library, Cambridge.

Reprinted several times, 1551–53.
Bodleian, &c.

1556. Crespin, Geneva, 51 psalms, with tune to each.
Bodleian; Pub. Lib., Cambridge; Advocates', Edinburgh.

1560. 65 psalms with tunes—London, Jugge & Cawoode, probably.
Christ Church, Oxford.

1560. (Supposed.) Archb. Parker's Psalter, 9 tunes.
Bodleian and Brazen Nose, Oxford; Brit. Museum; Lambeth; Britwell Library, Buckinghamshire.

1561. Geneva, by Durand, 87 psalms, with 66 tunes.
St. Paul's Lib., London.

There was another edition of this work, without place or printer's name, but probably printed in England. It closely resembles the Genevan.
Britwell Lib., Buck.

There was a Contineutal reprint of the Genevan work of 1561, including the prose documents, and the 87 psalms as before, but having the remaining psalms taken from the English Psalter as a supplement. "Imprimé, pour Henrile Mareschal. M.D.LXVI." No place.

1562. Complete English Psalter, first edition, small 4to, Old English letter, long lines. Title has ornamental edging. Entire at both ends, but one or two leaves wanting in middle. There seems to be only one copy of this edition remaining which is in possession of
Francis Fry, Esq., Cotham, Bristol.

1563. Same work, 2d edition. Lea Wilson supposed this to be the earliest, but this is proved to have been a mistake. From the description he has left of it, however, it appears to have been substantially identical with that of the preceding year, though not corresponding, page for page. It had several second versions appended which were wanting in the 1562. The title adds after 'Aldersgate' "benethe Saint Martins."

Since the statements in p. 42, &c. were written it has been ascertained on the best authority that Wilson's copy of this work is now the property of
James Lenox, Esq., New York.

1563. Psalm Tunes, in four parts, with specimen verses, each part making a separate oblong volume. London, Day. The oldest known harmony of English psalm tunes. Supposed to have been edited by WILLIAM PARSONS.
Brazen Nose, Oxford; Britwell Lib., Buckinghamshire; Dr. Rimbault, London; and two parts in Brit. Museum.

1565. English Psalter, small folio. London, Day. Here the second versions are inserted according to their numbers, and the set of hymns completed. Bound up with Liturgy. Melodies without harmony.
Brit. Museum; Francis Fry, Esq., Bristol.
Later editions, with melodies only, are very numerous.
Brit. Museum, Bodleian, &c.

1575. *Brieff Discours, &c.*—P. 10., Disser. II.—Reasons for assigning the authorship to Whittingham, by Professor M'Crie, are presented in the Introduction to a reprint of the work by Petheram, London, 1846.

1579. The Psalter Tunes harmonized, in four parts. London, Day. Known as DAMAN'S Psalter. Preface by Edward Hake.
Brit. Museum.
An improved edition in 1591, in which the melody is assigned to the Treble voice, being the first instance of this in British psalmody.

1592. ESTE'S Psalter, being the psalms with the tunes harmonized. (Diss. IV., p. 40.)
Brit. Museum; W. Euing, Esq., Glasgow.
The tunes have been republished by the Antiquarian Musical Society, edited by Dr. Rimbault. 1844.

1599. The Psalter Tunes, in four parts, edited by ALISON. The melody given to the Treble.
Brit. Museum; Mr. T. L. Hately, Edinburgh.
The title of this work led to the mistake of representing it in Disser. I., p. 7, as containing the entire psalms. It has only specimen verses to the tunes.

1621. English Psalms and Tunes, in parts. Melody to the Tenor. By RAVENSCROFT.
Euing, Glasgow; Laing, Edinburgh.
Tunes republished by Novello, edited by Havergal. 1845.

DISSERTATIONS.

The following Dissertations exhibit as full and accurate a survey as it has been in the Editor's power to furnish of the origin, history, materials, partial variations, merits, authorship, and official position of the Scottish Protestant Church Psalter; together with an account of the principles upon which it was constructed, and of those incidents in the history of the people with which it was more especially associated. Various collateral topics are introduced but are pursued no farther than seemed necessary for the elucidation of the primary theme; though several of them, as for example, the history of the cotemporary English Psalter, invited a more lengthened treatment. The subject matter has been distributed under several heads, which plan, though it may involve something of repetition and of reference from one division to another, seemed on the whole preferable to that of dealing with it in the aggregate. In most instances the quotations are drawn from original sources, and have been verified by personal inspection.

DISSERTATION I.

PRINCIPLES EMBODIED IN THE SCOTTISH PSALTER.

The term psalmody is usually understood to describe the Book of Psalms considered as material to be sung in religious worship. Hence it includes two ingredients: primarily and of chief importance, the words; subordinately but yet essentially, the music. For though it is possible that a spiritual worship may be rendered without either of these elements, it is admitted by all except a small section of professing Christians that the ordinance of praise when the full Scriptural idea of it is realized, involves not only the inward exercise of the heart and understanding, but also the outward embodiment of speech and musical utterance. Of the poetical and musical thus combined, either may sometimes be found treated of as psalmody, but its relation to the other is implied and proceeded upon.

When a Church is called to deal practically with the employment of psalmody in worship, various questions present themselves in regard both to words and music. Must the psalms alone be selected for this purpose, or may other Scriptural passages be added, or may the range of choice extend also to human compositions if consonant to Scripture? Shall the material adopted be used in a prose or a metrical form, or in both? And, if metrical, what poetic drapery should be preferred as most suitable? The musical element, which has been left to the discretion and taste of man, in subjection to the general principles and spirit of the Bible, presents an equally wide field of enquiry. There are three forms in which music may be made available for social worship. 1. That of the *Chant*, adapted to rhythmic prose. The structure of the poetic portions of Scripture, as consisting of parallel clauses, admits of this variety of musical application, which may be defined as a tune for prose. 2. That of the *Metrical Tune*, suited to a particular form of regular poetic stanza. Both of these agree in this respect that they are not meant to be confined to particular words, but may be carried over a succession of verses of the same general character. 3. That of the *Motet* or *Anthem*, in which the words are more frequently in prose, though verse is also admissible—and of which the distinctive peculiarity is that it is limited to the passage for which it is composed, and incapable of transference to any other. From this difference between the Anthem on the one hand, and the Chant and Metrical Tune on the other, an important practical result follows—that the former is capable of expressing all the minute shades of emotion which a passage may contain, and of exhibiting these in their relative force and intensity; while the latter cannot pretend to more than the expression of the general spirit of a passage as upon the whole marked by solemnity, cheerfulness, or some other individual emotion. Besides the question of selecting from or combining these methods, the further enquiry arises whether the singing should be performed by the whole body of the people, or confined to a select and specially qualified company, with whom others may unite mentally, in accordance with the method generally employed in social prayer; or whether both methods may be used in different portions of public devotional service? Dependent upon such questions others present themselves relative to the style and qualities of the music. What all are to sing must be simpler in structure than that which is intended for the more skilful few; and music bound to particular words may contain features which would be out of place in that which is meant to shift from verse to verse. An additional point of discussion still, is the employment of instrumental music in connection with the vocal.

Such subjects necessarily fell under the consideration of the founders of the Protestant Churches, who, moved by the gross abuses prevalent in the Church of Rome in this as in other branches of religious duty, proceeded to examine them in the light of Scripture and of primitive practice. All did not, however, arrive at precisely the same conclusions; and thus diversities of usage to some extent arose, and still continue to exist, amongst protestant communities. The immediate subject does not allow a detailed notice of these diversities, as it is concerned only with the views which were acted upon in Scotland, and by those with whom the Scottish Reformers stood in specially close relationship. It is plain that in worship, as in other matters, Knox and his followers looked to the church founded by Calvin as their model; and that the principles of psalmody adopted by them were substantially those which had previously been established at Geneva. It is shown in the next Dissertation, p.10th, that in this imitation they were joined by the congregation of English exiles formed at Geneva in 1555, of whom Whittingham may be considered the representative. While these two parties, however, must be regarded as adopting rather than originating the principles referred to, it is sufficiently clear that they bestowed upon them an independent examination; and that their decision was the result, not of blind impulse or weak compliance, but of enlightened preference and conscientious conviction.

The evidence upon which the following statements are based is chiefly derived from the old Psalter itself. Little more is required. It is plain from the inspection of the work what the views of its framers must have been. But there is also historical evidence, which though altogether silent in some particulars, and not ample in any, yet on the whole sheds a considerable amount of light upon those which are most important. The plan observed is to notice—I. Such principles as apply to both poetry and music; II. and III. Such as refer to each of these considered separately. It will be observed that some remarks are interspersed respecting the suitableness of these principles to present times, though for obvious reasons lengthened discussion has been avoided.

I.—Principles relating to Poetry and Music.

Under the first head, the most noticeable principle is that the singing in worship should be *performed by the body of the people*. This accorded with the general tenor of the Reformation movement. The literary and musical materials were prepared or chosen in subordination thereto. The earliest historical notices of public praise exhibit it in full operation. But the most explicit evidence is found in the Book of Common Order, or first Directory for Worship adopted in Scotland. In connection with various branches of public service, which it is unnecessary to specify, the following directions occur in the edition 1556:—

"The people fyng a Pfalme and departe." "This done, the people finge a Pfalme all together, in a playne tune." "Then the people finge a Pfalme which ended" &c. "The people finge the 103 Pfal. My foule giue laud &c. or fome other of thancks giuynge."

Besides laying down this principle, the means of working it out also obtained some measure of attention. The first requisite was to provide the people with psalm books; and from the number of editions printed, and the extent of the impressions as indicated by the inventories of publishers in the Bannatyne Miscellany, it must be inferred that this

object was to a large extent attained. The notices elsewhere quoted of the proceedings of Assembly manifest care and diligence in securing an adequate supply of printing agency, and it is a fact too well known to require proof that great efforts were made to provide for the education of the young. In connection with this the following passage in Lightfoot's Journal of the Westminster Assembly deserves notice:—"Then was our Directory read over to the Scots Commissioners, who were absent at the passing of it; and Mr. Henderson disliked our permission of any to read the psalm line by line, and this business held us in some debate." It is evident that reading the lines in singing psalms was one of those points to which the Scottish divines submitted in accommodation to the English, and that it had not been previously practised in Scotland. There is therefore ground for the conclusion that the people generally possessed psalm books and were able to use them. That the lines were not read under the old psalter regime appears also from the following passage in Steuart of Purdivan's Collections, Book II., 1., § 26:—

"It was an ancient practice of the church, for the minister or precentor to read over as much of the psalm in metre together as was intended to be sung at once, and then the harmony and melody followed without interruption, and people did either learn to read or get most of the psalms by heart; but &c."

Provision for teaching music existed in the "Sang Schules" maintained in the burgh towns. These would no doubt be supplemented in rural districts by itinerant or local teachers. The practice of remunerating a class of men for leading the church singing (termed the "up-takers of the psalms,") seems to have been of ancient standing, and many of them would certainly be more or less employed in musical teaching. Notices of these agencies are furnished in the next Dissertation.

With whatever defects the church singing of Scotland has been chargeable in later times, it has all along continued to be, with a few exceptions, congregational. The rival method of conducting praise is that in which a select number sing, and the remainder join mentally but are vocally silent. It would be too much to deny that it is possible to obtain devotional edification by this method, and it may be admitted that such power as music adds to language is thereby more fully developed. But if music pass much beyond the ability of the hearer to join with it vocally, or at least to understand and appreciate its relation to the words, it is very apt to be listened to simply as a performance, while the great ends of worship are forgotten. And though the singing of the select company be more artistically perfect, it wants the volume and mass imparted by the combination of hundreds of voices, and which are fitted to confer sublimity upon the simplest strains. Then, as music admits of the combination of an indefinite number, it is a reasonable inference that it was meant to invite to, and to form the audible manifestation of, union in the worship of the Most High. This method also accords best with the spirit of those calls to praise which the Scriptures present, such as that with which the Book of Psalms concludes—"Let every thing that hath breath praise the Lord."

2. The principle of *Church action* in psalmody, or superintendence thereof by the ruling authority in the church, is conspicuous during the Reformation period. (1.) As regards the version of the psalms, the stamp of church authority is left upon the title page of its first edition (facsimile 1.); it is bound up with the other public documents which formed the recognized standards of the church; and further evidence is found in the historical account of its preparation and supervision hereafter submitted. This principle the church has continued to adhere to, so far as the psalms are concerned. The version now in use and adopted in 1650, rests upon the same sanction as the former. The matter has ever stood upon a looser footing in the Church of England; in which various versions were permitted, and usage was for a long time divided between two; while an endless number of selections have been employed in particular congregations. (2.) The music also formed an object of church care, inasmuch as tunes were provided for the psalms and printed along with them. How far this superintendence of the music was continued during the latter portion of the history of the psalter does not appear very clearly; but there is reason to believe that it did not altogether cease, notwithstanding the incessant troubles in which the church was involved, till the new version of the psalms was received, as part of the system of uniformity constructed by the Westminster Assembly. Why the church left the musical element uncared for at that juncture is uncertain. It might be to reduce the price of psalm books, or because a lower sense of the importance of regulating the music was entertained; but there is ground to suspect that it was partly from deference to parties in England with whom they anticipated permanent union, but whose views in this matter tended to extremes. The expedient was available of printing tunes separately from the psalms, but there is no reason to suppose that any thing of the sort was provided. The result was that the following century might be termed the "dark age" of church music in Scotland, during which scarcely a single book of tunes seems to have been printed; and that the next century thereafter might be regarded as the "age of confusion," as numerous collections were issued according to individual preferences, with diverse materials and conflicting harmonies; while the old psalter tunes were almost totally obliterated from the national memory.

In recent years the principle of church action in psalmody music has again been to some extent resorted to, but amid the ecclesiastical divisions now existing it can only afford a partial remedy for prevailing evils. The most that can be done is that each denomination should make suitable provision for its own adherents, and several have begun to move in that direction, the Free Church leading the way. From long-continued apathy and forgetfulness, followed by its inevitable consequences, ignorance and inaptitude, it had become the settled habit of church court dignitaries to look upon every thing that related to the selection and cultivation of music for worship as insignificant, and unworthy of central superintendence or encouragement. Each congregation was left to shift for itself as best it could, and, as might be expected, four-fifths sunk to barbarism, and the remainder rushed into extravagancies and follies. If the "desolations of many generations" are to be repaired, it can only be by restoring the old principle to its rightful supremacy. The tunes of the French Psalter are still printed as they were at first; and in Germany church tunes continue to be distinguished by the first words of the hymns to which they are severally attached.

It is a natural deduction from this principle that a church should confine itself to *one* collection of tunes. There was but one known in Scotland during the period of the Psalter. Much more is such limitation requisite when a large amount of migration from one part of the country to another is ever going forward. If a change of residence entail the purchase of another book, and the acquisition of other tunes and harmonic parts, the effect must be detrimental. It happens that the one point in which the old Psalter fails to set a full example, is that in which it affords a warning. Harmony was not supplied in a printed form till 1635, and the result, as stated in E. M.'s preface, was that "sundrie Tribles, Bases, and Counters, set by diverse authors, being sung upon * * the same Tenor, did discordingly rub each upon another, &c." Of this discordance, which is worse than the absence of part-singing altogether, Scotland has had its full share in recent years. Where choirs engross the singing, this evil may be less felt; but where the popular cultivation of harmony in public worship is aimed at, it becomes intolerable.

(3.) Superintendence by the church includes also public directions and exhortations, of which nature is the following from the First Book of Discipline 1560.

"Moreover, men, women, and children wald be exhorted to exercife thame felvis in the pfalmes, that when the Churche convenith, and dois fing, thai may be the more abill togither with commoun heart and voice to prayfe God."

See also several public injunctions quoted under the History of the Psalter.

II.—Principles relating to the Poetry.

Following the definition of psalmody above offered, the next division of the subject consists of the opinions held and acted upon by the framers of the Psalter in regard to the Literary Material suitable to the purposes of worship; and, 1, That such material should be in the *vernacular language* of the worshippers was the result of a pervading principle of protestantism, affecting every thing connected

with religion no less than what concerned the duty of praise. The mummery of the unknown tongue was therefore swept off, root and branch, from the service of the Scottish Church; except that in some editions of the Psalter the first words of each psalm were retained as a title thereto, chiefly, it may be supposed, for the convenience of the learned.—See quotation from Preface to Wedderburn's Psalms, p. 9th.

2. That the *psalms* formed the exclusive or *all but exclusive material for worship.* In the Genevan publications of 1556–61, described in the following Dissertation, a few Spiritual Songs are appended to the psalms; but in the first issue of the complete Psalter for Scotland in 1564–5 these are all left out, and nothing is found but the psalms themselves. In 1595, however, and probably for some years previous, some of these and similar songs were included, and the number was afterwards increased. It is also true that they were furnished with, or referred to, suitable tunes. Yet there seems to be good ground for the conclusion that they were used only for private purposes. (1.) In the directions for public worship, baptism, marriage, &c. which precede the Psalter, the singing of psalms is repeatedly prescribed, but in no instance is the existence of any other composition for such purpose hinted at. (2.) Amongst all the examples of congregational singing mentioned by the historian Calderwood and others, no case of hymn singing appears to occur. (3.) There is reason to think that three of these pieces at all events were intended chiefly for the instruction of the young. The following is found in Calderwood (1608) as part of a group of overtures prepared for the General Assembly of the Church:—"That it be of new enacted, that all ministers examine young children of the age of six yeeres, and try that they have the Lord's Prayer, and Articles of Beliefe with the Commandements. In the which their parents sall be holdin to instruct them before the said yeeres, together with some short forme of Grace before and after meate, as also, some short morning and evening prayer." The phrase "of new" implies the existence of an early enactment, and the title "Articles of Beliefe," being that of one of the Spiritual Songs, renders it probable, though it may not be altogether certain, that the reference is to the documents in the versified form. (4.) The editions of Smyth, 1599, and Hart, 1611, small, (fac-simile 12th,) both intended evidently for the common people, have no hymns; but they could not thus be dispensed with if in general use. Even the larger edition of 1611 has only three, and the Song of Moses is introduced in 1615 in such terms (Appendix, p 4th.) as to indicate that publishers considered themselves warranted to exercise some amount of discretion in these matters, notwithstanding the warning afforded by the case of Bassandyne, Disser. II., p. 13th.

It must be remembered that singing of compositions relating to religion—some more strictly devotional and doctrinal, others levelled at the abuses of popery—was a conspicuous feature in the Reformation movement. But the distinction between use in worship and private ends seems to have been generally recognized. Even in Germany where hymns abounded, only a limited selection was admitted into the books prepared for the church. The "Godly Ballates," (p. 9th. below) may be regarded as including specimens of both sorts of material. This distinction being understood, it is not surprising that a few things intended for private instruction and edification, should for convenience sake be appended to the Psalter.

Some things may be said, however, in favour of the opinion that during the latter portion at least of the Psalter period these songs were occasionally used in public worship. The strongest is founded upon the following passage in the Acts of Assembly 1647: "And the Assembly doth further recommend that Mr. Zachary Boyd be at the paines to translate the other scriptural songs in meeter, and to report his travels also to the Commission of Assembly," &c. This direction goes along with those for the revisal of the new version of the psalms, and may imply that public worship was contemplated, and that it was not considered any innovation to employ the songs in that manner. Yet there is nothing in the terms made use of to render this certain. It may still have been the understanding that these songs, though they were considered susceptible of improvement, were to be used for private purposes.

The Conclusions to the psalms which appear in Edition 1595 are considered. (Disser. III., p. 35-37.) The only information respecting them is that furnished in the paper by Robert Baillie, who flourished at the close of the Psalter period. That they were then generally used and approved of by the church is the inference which that paper warrants, and yet when it is considered that the editions of the Psalter subsequent to 1595 wanted these Conclusions, that in Edition 1635 only those for Common Metre were reprinted, and that Baillie speaks of only *one* of the Conclusions provided for that metre, it looks as if the usage had been confined to the single verse which stands last in fac-simile 20th. There seems no reason to suppose that these Conclusions were employed prior to 1595—but whether they were then introduced gradually or at once—whether their adoption was in compliance with court pressure for approximation to Episcopal practices, or from a spontaneous movement of the church, are doubtful questions. Possibly the "yeomen" addressed by Baillie may have represented a considerable portion of the Scottish people who entertained scruples respecting this usage, and this portion would probably be larger at an earlier period.

Amongst all the topics relating to the ordinance of praise, there is none which has received so much attention in Scotland in modern times as the question how far hymns and metrical versions of other portions of Scripture, in addition to the psalms, are allowable or expedient. There is the less need, therefore, to enter upon it in this place, more especially as the subject is extensive, and public practice has for many years been proceeding in the direction of the affirmative view. Nevertheless the procedure of the Reformation Church is entitled to deferential consideration. As to the modern use of doxologies, the reasoning of Baillie deserves attention, in connection with the question whether it would not form an interesting variety in the Scottish form of worship?

3. That the psalms should be used only in the *metrical form.* Two reasons for preferring this are set forth in the preface to the 1556 instalment of the Psalter, as quoted p. 11th. below. (1.) The pattern set in the original Hebrew. (2.) Facility of recollection. The former seems to have been regarded as containing in itself something of the nature of a divine injunction, but as resting upon, and explained by, the practical advantage intimated in the latter. That these reasons continued to be held valid when the Psalter was carried into completion cannot be doubted. More was contemplated than singing the psalms from a book. Committing them more or less fully to memory was also regarded desirable, and the fitness of the metrical form to facilitate this object was one reason for preferring it. Another reason doubtless was the superior fitness of the metrical form for popular singing, as noticed below.

The prose version of the psalms was indeed introduced into the Scottish Psalter after the lapse of about 40 years; but it is placed on the margin, and was obviously intended merely to verify the fidelity of the metrical rendering, and to assist in understanding it. There is no pointing, or arrangement by clauses, or music fitted for chanting, or anything to excite the suspicion that such a method of singing had ever been thought of. And even during the period when that whimsical compound of pedantry, silliness, and tyranny, King James, was, by a series of most discreditable measures, forcing prelatic elements upon the Scottish Church, it does not seem that chanting found a lodgement anywhere except in the Chapel Royal. In one instance it was introduced at the conclusion of a General Assembly, as recorded by Calderwood, 1610: "So the Assemblie was dissolved, no new Assemblie appointed and the 133 Psalme chanted."

4. That *varieties of metre* should be provided. In this respect the Scottish Psalter greatly transcends the cotemporary English one, and also its own successor. It deserves notice that diversity was aimed at all through the successive stages of the compilation, from 1556 till 1564. Of the 44 psalms by Sternhold and Hopkins, which were adopted at Geneva, all but two are in common metre, while of the 43 additions made in 1556, 1560, and 1561, mostly by Whittingham and Kethe, all deviate from that metre except 11. In like manner the 42 psalms by Hopkins, &c. taken from the English Psalter of 1562, are all or nearly all in common metre, while of the 21 by Pont and Craig, which completed the Scottish Psalter,

16 are thrown into other forms. The general result is that out of the 41 cases of different translations in the English and Scottish, the latter exhibits 34 deviations from the common metre; and that on comparing the version now used in Scotland with its predecessor, the latter contains 51 instances of other metres, and the former only 13; while in the former case the forms of metre are 29, and in the latter 6. For particulars see Disser. III.

These facts could not arise from accident. They prove that it was one of the principles upon which the construction of the Psalter proceeded, that there should be considerable variety of poetic dress. And it is to be observed that there were no duplicate versions, so that psalms behoved to be sung in the selected metre or not at all. It cannot be disputed that this is a sound principle of metrical psalmody. The nature of the subjects allows or rather demands diversity in the drapery in which they are arrayed. The rhythmic faculty is part of man's constitution, and lyric poetry is not fitted to produce its full effect upon his mind if all be cast into one mould. The latter consideration applies with equal force to the tunes connected with such poetry. The operation of the principle, however, has its limits. The diversity must not be too great, else it will surpass the powers of ordinary congregations to acquire the tunes. The Psalter seems to have been very judiciously managed in this respect. Two-thirds of the psalms are in one form of metre, showing that the principle of practicability by the people was not lost sight of—and one-third, consisting of numerous other forms, relieves the tameness of unbroken uniformity.

III.—Principles relating to the Music.

The remaining point of inquiry concerns the principles upon which the tunes were selected or composed. The following are the most obvious:—

1. That the music should be *simple*, or level to the capacity of the general population. Keeping in view the principle already noticed, that the people as a whole should take part in the service of song, it necessarily followed that easy music should be provided. If young and old—the more and the less skilful—are to unite in the exercise, scientific niceties and all difficulties of execution must be excluded. Even when a considerable amount of training has been experienced, simple material only is fitted for the million. The operation of this principle occasioned, (1.) The rejection of anthems. The specimens then existing were fitted for choirs alone, and the employment of these would be felt to militate against the principle that all should sing. How far it was possible for the people to acquire easy anthems was scarcely a practical question in the circumstances.

(2.) The rejection of chanting. The chant, applied to the rhythmic prose of the psalms, is no doubt much more workable than anthems, but is certainly much less so than the regular metrical tune, as an instrument of popular worship. At the present day there seems a disposition to subject this opinion to a renewed scrutiny. But whatever may be found attainable with the advantages enjoyed in modern times, few will question that, in the circumstances of the Scottish people 300 years ago, the choice made was conducive to the easy and general performance of the musical service. The remarks of Mr. J. A. Latrobe upon this topic in his Treatise on "The Music of the Church" (of England) may be quoted as a judicious view of this question: "The chant is better adapted for congregational singing than the anthem, and less so than the psalm tune. It * * * * for general use yields precedence to the psalm tune, which better humours the voice of an undisciplined multitude," p. 254. "Simple as is its structure the chant does not readily accommodate itself to the united voices of the people. The slow moving mass is unequal to keep pace with the rapid articulation of the first part of the clause," p. 268.

The abuse of anthems and chanting by the Church of Rome would certainly be a leading cause of their rejection, and it has often been supposed that the step resulted merely from the antipathy and prejudice thus created. But men of less penetration than the Reformers may see in the plan of popular performance an important security against such abuse. Let music be too difficult for the people, and it falls into the hands of a choir. It is then prone to become on the part of the latter a piece of professionalism, degenerating into formality, elaboration, display, and other forms of corruption; and to the former unedifying, uninteresting, or a matter of auricular gratification and criticism. The Reformers, therefore, having traced the abuses of their time to the silencing of the people as the source, adapted the materials of worship to the popular ability as the best expedient for preventing their recurrence; and thus showed that in this, as in many other instances, they saw a great deal more clearly than many who have charged them with blindness.

But "simple" is merely a relative term, and it is by no means intended to foreclose the questions, what is practicable by the people under the increased facilities of modern times? and how far is it possible to secure any advantages which chants and anthems may involve, while avoiding the abuses to which they formerly led? Much less is it meant to insinuate that there is anything objectionable in chants or anthems considered in themselves. But the voice of the past sounds the note of warning, and calls upon all who would move from the old position to examine the ground well before they advance.

(3.) The adoption of plain and easy chorales. In modern times numerous compositions of a considerably elaborate character have been submitted to the world under the name of metrical tunes; and the explanation is that they were intended not for congregations but for choirs only. Those contained in the Psalter contrast with such to a degree which cannot fail to satisfy every one that the latter were prepared under the full influence both of the principle under consideration, and the collateral one already noticed that all should join in performing them.

(4.) The addition of common tunes. The rise and progress of these fall to be narrated afterwards, (Disser. IV., p. 10.) But it is proper here to state that it must have been the number rather than the inherent difficulty of the Proper tunes which mainly led to the origination of the order of the Common. Except in being shorter the latter are not materially easier than the former. But the invention of this class, as soon as experience proved that proper tunes taxed the popular ability too heavily, shows that the principle of deference to that ability continued to operate.

(5.) The same principle regulates the construction of the harmony of both proper and common tunes, which is in plain counterpoint. The tunes in Reports are of an exceptional character. Disser. IV., p. 41.

This principle it may be added is distinctly recognized in the Dedication to Este's English Psalter. "And regarding chiefely to help the simple, curiositie is shunned." "Curious" was a term often used in those times to describe the more elaborate description of harmonized music.

2. The *syllabic partition* of the music would be preferred partly on account of its simplicity, as it doubtless facilitates both committal to memory and performance by masses of people; but probably its adoption rested also upon other grounds. It imparts much greater distinctness to the utterance of the words than the plan of combining two or more notes to a number of the syllables. Indeed it is obvious that the more florid music becomes, the more are the words absorbed and smothered. One note to a syllable therefore, ensures the most efficient enunciation; and thus combines in the highest attainable measure the advantages of music and speech. There is reason to think that in the Reformation period the object of giving prominence to the words sung, and making them tell in the performance, was more attended to than it has been since. In Queen Elizabeth's injunctions to her clergy the following passage occurs, the former part relating to chanting, but the latter to metrical music: "She also willeth and commandeth that there may be a modest and distinct song, so used in all the Common Prayers of the Church that the same may be plainly understood as if it were without singing." * * * * "In the beginning or end of common prayer, there may be sung an hymn in the best melody and music that may conveniently be devised, having respect that the sentence of the hymn may be perceived and understood." Still earlier appears a recognition of this object as connected with the syllabic style, in the report of Cranmer to Henry VIII. upon translating the Liturgy into English: "The song made thereunto should not be full of notes, but as near as may be for every syllable a note, so that it may be sung distinctly and devoutly."

Doubtless these views were acted upon throughout all the Reformed Churches, as this style was universal. Much may be said for it however upon its general merits. It is every way desirable and proper that music consecrated to the lofty uses of religion should have characteristics which may distinguish it from that which is intended for inferior purposes—that there should, in short, be an ecclesiastical style; and syllabic partition, or the rule of one note to a syllable, furnishes an important contribution to the accomplishment of that object. The best judges have borne testimony to its superiority for congregational use, and the best compilers and composers who had that end in view have honoured it with their preference. It may be regarded as a crowning tribute to its claims that after a long period of neglect, during which an inferior taste was in the ascendant, and Psalmodists luxuriated in runs and warbling, there has recently been manifested both in Britain and America a return to its use, and a revived appreciation of its elegance and fitness as the classic form of Congregational Music.

This style of tune has been charged with want of spirit and want of variety. The point of variety will be adverted to immediately. The other charge has nothing to rest upon except a drawling manner of performance for which of course the tune is not accountable. It is admitted by all who have studied the subject that the old rate of singing was not slow—(Disser. V., p. 52.) Such would not have consisted well with the desire to give effect to the utterance of the words just adverted to. Probably a second was about the average duration intended for the minim, which rate of speed would be slightly retarded or accelerated according to the sentiment of the passage sung. Let this rate be maintained and the charge of tameness will vanish. Indeed it is easy to prove that such a mode of performance is much more spirited than that which requires two or more acts of the vocal organs for each syllable. The one reaches the point in view by a direct line, the other by winding through a series of tortuosities.

It may be allowed, however, that it would scarcely be advisable in these days to push the principle of syllabic partition so far as not to admit a slight mixture of floridity in a limited number of instances. Some allowance may reasonably be made for diversity of taste.

3. *Purity* is a characteristic of the Psalter Music. By this term is meant freedom from whatever is incongruous and unsuitable to the nature and objects of the metrical tune; as in architecture the Grecian style is pure when unmixed with the elements of any other. There are two principal forms in which purity has been frequently violated in recent years. (1.). By composing tunes in imitation of the peculiar mannerism of certain classes of secular music. Some of these are so gross as to be almost beneath notice, such as imitation of the military march; others are more plausible, as serving up the old phrases of Scottish national melodies. But the psalm tune, standing firm on the basis of its own principles, should rise above this cringing to secularism, and tower aloft in independent grandeur and majesty. It is a somewhat curious fact that at the time when many of these ancient airs, with all their peculiar sweetness and pathos, must have been at the height of their popularity, very few traces of resemblance to their special mannerism are to be found even in those of the Psalter tunes, which have the best claim to be regarded as of native origin. (2.) A still more frequent encroachment upon purity consists in attaching to the plain chorale features which are compatible only with the higher forms of Sacred Music. What numbers of modern tunes are seen—like the jay strutting in the peacock's feathers—garnished with fugues, repeats, solos, &c., which are entirely out of place, and altogether inconsistent with the powers which tunes possess, and the objects for which alone they are adequate! The essential difference between the psalm tune and the anthem is clearly developed by the Rev. J. J. Waite of England, in an Essay on Congregational Psalmody. The substance only of his statement can be given here. The anthem is limited to certain definite words. It is therefore able to enter into all the lights and shades of expression which these words include, and to accomplish this, all the various devices of solo, duett, piano and forte passages, &c., may be legitimately employed. The tune is not thus limited. It is meant for any passage of a certain measure, and a certain emotional character. Therefore, as it moves from verse to verse, and as the specialties of one verse may not be found in the next—it is incapable of entering into specialties at all; and thus all the devices resorted to for that object can serve no purpose except to occasion incongruity. The function of the anthem is special, that of the tune only general—and the inference follows with full sweep and inevitable effect that psalm tunes have nothing to do with anthem peculiarities. Now, in this respect also, the Psalter tunes, in common with others of their era, manifest the most perfect purity. None of these misplaced decorations are found upon them. One instance only of a line twice repeated occurs in one of the tunes to the Spiritual Songs. The tunes in Reports may also be considered exceptions, but in these the peculiarity lies chiefly in the collocation of the parts, as each taken separately sings the words right forward. It is also to be remembered that they had no place in the original contents of the Psalter, and were added at a time when many innovations were forced upon the church by the exercise of arbitrary power.

4. The *Adaptation of tunes to psalms* in regard to sentiment or feeling was suitably attended to. This must have for its foundation a sufficient diversity, and it has been assumed by some that the resources for this must be slender in the absence of the objectionable styles of tune above referred to. It is better to have less variety than to increase it by objectionable means. But the actual variety seems sufficient. A good deal is obtained by diversified sequences of long and short notes—(Disser. V., p. 54.)—by the general strain of the composition, and by different rates of rapidity; but the chief source of diversity is the *Modes* which are referred to elsewhere. Besides the major and minor of modern times, there are various others, and whatever may be thought of these modes now, each was then regarded as invested with a specific emotional character; and it cannot be doubted that by the manner of harmonizing, the style of performance, and the peculiarity of the melody combined, each would be made to produce a particular sort of effect. In the Psalter ascribed to Archbishop Parker, and supposed to be of date 1560, these modes are set down as the basis of an emotional classification of the psalms, and one tune is provided in each mode and for each class. They are eight in number, and the character of each is described in Latin and English. The English lines are as follow :—

Dorian,.....The first is meek, devout to see;
Hypodorian,.....The second sad, in maiesty;
Phrygian,.....The third doth rage, and roughly bray'th;
Hypophrygian,.....The fourth doth fawn and flatt'ry play'th;
Lydian,.....The fifth delight'th and laugh'th the more;
Hypolydian,.....The sixth bewayleth, it weepeth full sore;
Mixolydian,.....The seventh treadeth stout, in froward race;
Hypomixolydian,...The eyghth goeth milde, in modest pace;

The next point is the actual application of tunes to psalms; and, as regards Common tunes, all that can be said is that variety was provided. As expressed in E. M.'s preface, there are "some grave some light," *e. g.* "Marytrs" as compared with "The Stilt." But that the subject of adaptation even in this class of tunes was not neglected in those times may be inferred from another passage in Parker's Psalter.

"For the coniunction of Psalmes and Tunes."

"First ye ought to conioyne a sad tune or song with a sad Psalme, And a ioyfull tune and song with a ioyfull Psalme, And an indifferent tune and song with a psalme which goeth indifferentlie."

In the case of the Proper tunes the materials are applied, and thus every one has the means of forming an opinion respecting the fitness of the adaptations. It will not be denied that many of them are felicitous. For example, how much of majesty rests upon the 29th! What chastened exultation breathes through the 124th! What tender pathos in the 137th! Sweetness in the 119th! Boldness in the 46th! and plaintiveness in the 51st and 109th! And how thoroughly in each case does the feeling of the poetry accord with that of the music!

It is not known what was done when the sentiment varied in the course of a psalm, but it is not unlikely that the tune would be accommodated to the change by altering the degree of force or rapidity or both. Three rules for general expression are given by Ravenscroft, (1621,) that plaintive psalms are to be sung softly and slowly: joyful psalms loudly and swiftly, and others at a medium rate in both respects.

This fixed connection between psalm and tune was lost both in Scotland and England when their old Psalters were laid aside. The result has shown this to be a cause of regret. How miserably the business of adaptation was managed in the majority of Scottish congregations till within the last few years is notorious to all who have paid the slightest attention to the subject. Whether it is possible to make a partial return to the old method of combining tunes with individual psalms, and how far it is superior to the modern practice, are questions worthy of examination. But at all events the care bestowed upon this department of psalmody at the Reformation reproves the negligence of subsequent times, and holds up an interesting example for the present and the future.

5. Another principle, which forms the basis of the adaptation just noticed, and lies deep in the philosophy of man's constitution, is the *power of music over emotion.* This is distinctly recognized in the first paragraph extracted from the preface to the 1556 Collection of Psalms (Disser. II. p. 11.) in which the term "songe" is used as equivalent to music, and is said to "inflame the heart" &c. In recent times it seemed to have been very generally forgotten in Scotland that the operation of this principle extends to the *religious emotions.* Probably it was the prevalent idea that music served no higher purpose in worship than to enable a multitude to give simultaneous utterance to the same words. But in the passage referred to it is regarded as occupying a place in the system of divinely appointed means for the spiritual benefit of man, and as exercising the special function of stimulating the emotional susceptibilities of the renewed heart. If this view be correct, the same practical inferences follow as in parallel cases. The means must be recognized, honoured, regulated and rendered as efficient as possible by christian communities; and diligently and faithfully employed by congregations and individuals.

6. The question how far the practice of *vocal Harmony* was authorized and encouraged by the western Protestant Churches requires some degree of consideration. At first sight appearances are unfavourable. There was no harmonized edition of the Scottish Psalter till the year 1635. The first editions of the French were also destitute of harmony. Reproach has been thrown upon Calvin for this by such writers as Burney, who in the whole department of psalmody manifests a thoughtlessness and rashness utterly unworthy of a historian; his statements of fact being frequently erroneous, and his opinions scarcely entitled to serious notice. No one who considers the circumstances can be at all surprised that the first issues of the French Psalms should have been accompanied by melodies only. And, after all, no great length of time elapsed till harmonized sets were provided by Bourgeois, Goudimel, and others. In England a collection of tunes, in four parts, and following pretty much the order of the psalms, appeared in 1563, and another by Daman in 1579. But these are not properly Psalters. There is a marked difference between them and the editions prepared for ordinary church use. They do not contain the body of the psalms but simply specimen verses attached to the tunes. Great editorial liberties are taken in regard to the selections. The 1563 edition often presents two or more tunes to the same psalm, or the same tune arranged variously. Daman's shows a good deal of the same character. Both were evidently private undertakings intended for choirs and musical practitioners. The harmonized Psalters of Este, Allison, and Ravenscroft, embody the whole psalms, but the description of the others is applicable to them in part. There does not seem to have been any edition of the English Psalter parallel to the Scottish of 1635, having the ordinary Proper tunes and no more, but accompanied with harmonic parts. It is plain, however, that harmony was practised in England from the first formation of the Protestant Church; and was probably considered so much a matter of course as to require no express sanction or regulation. It seems, in short, to have been left very much to take its course under the charge of the professional musicians. And though the Puritan party objected to much of the cathedral service, it does not seem that they had any scruples respecting the attachment of harmony to the psalm tunes. Probably they regarded the whole system of Metrical Psalmody, this included, as one of the features by which they were more especially distinguished as a party.

In Scotland the case was to some extent the same. If the Psalters were without harmony, it was in all probability to lessen their cost. There is no reason to think that the practice of part-singing was discouraged by the Church, or neglected in congregations. Copies of the parts were multiplied by the pen. The following respecting the MS. of Wood, who styles himself vicar of St. Andrews, appears in the Introduction to Johnson's Musical Museum.

"It appears that Wood in the year 1566 employed himself in writing 4 different volumes, each containing a distinct part of the music for the Psalms, &c. used in this country after the Reformation. Wood himself records that the task occupied him four years, and it seems to have been a laborious employment, from the care which he took to adorn the volumes."

The next extract is from James Melville's Diary under 1574. "Treables" it will be noticed refers to one of the harmonic parts.

"Mairower, in these yeirs I learned my music, wherein I tuk graitter delyt, of an Alexander Smithe, servant to the Primarius of our Collage, wha had been treaned upe amangis the Mounks in the Abbay. I lerned of him the gam, plean-song, and monie of the treables of the Psalmes, wherof sum I could weill sing in the Kirk."

The 124th psalm used at Durie's return to Edinburgh (1582) is expressly said to have been sung in four parts. And E. M., in his preface to the 1635 Scottish Psalter, speaks of various sets of harmony as in use, but as occasioning confusion by their diversity. Such notices show that the practice of part singing had been allowed from the first, and regarded as a natural attendant upon, if not constituent part of, Metrical Psalmody; though it does not appear that the printing press had been employed in circulating the requisite materials.

Finally, the upside-down position of the parts of Common tunes (fac-simile 16,) shows that part-singing was really expected and provided for. It is clear that four persons were meant to sing from one copy—each his part—seated two and two on opposite sides of the same bench.

7. It is notorious that the Reformed Church of Scotland rejected the use of *Instrumental music* in its worship; and if some encroachments were made upon this principle during the Episcopal period, they were clearly the result of compulsion, and contrary to the preferences of the body of the people. Calderwood connects the first introduction of organs into Scotland with the reign of King James I. During the period of about 130 years which preceded the Reformation it is not likely, considering the poverty of the country and the turbulent course of the national history, that these instruments had ever been very generally diffused; and this may assist in explaining the fact that the Reformers seem to have experienced little difficulty in setting them aside. In adopting this course they were doubtless moved, partly by the conviction that it was in accordance with the teaching of the New Testament and the spirit of the Christian dispensation, and partly by the revulsion arising from the glaring abuses prevalent in Popish worship. Similar views were entertained by a large party in England. As early as 1536 a protestation to the king, by the clergy of the Lower House, in the province of Canterbury, styles "the playing at the Organyes a foolish vanitie." Several subsequent attempts to effect their removal are recorded, one of which failed in the Lower House of Convocation only by a single vote. And so late as 1586 a pamphlet, representing the sentiments of the puritans, proposes "that all Cathedral Churches may be put down where the service of God is grievously abused by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to another, * * * * imitating the fashion and manner of Antichrist the Pope, that man of sin," &c.

Scottish presbyterians have continued till the present day to conduct their worship without the aid of instruments; but many are now inclined to dispute the soundness of the view which rests this exclusion upon the teaching of Scripture. Without entering upon this, however, there is another question, which deserves to be carefully weighed before advocating any change; namely, how far experience has shown the use of instruments to have a favourable effect or the reverse upon the cultivation of congregational singing? It can scarcely be supposed that the Reformers, in the position they occupied, looked very closely at this element of the case, but it would be as inexcusable as

foolish to leave it out of view at the present day. In very numerous instances in England and America the spectacle is seen of a congregation sitting in silence, and listening to the music of an organ accompanied by a choir or a company of school children! Surely it is more like public worship to find the congregation generally uniting in the singing, though the music produced should be of a more homely character! But does the organ necessarily produce this result? Some think not, and refer to examples of the contrary. It is not meant to pronounce any decision upon the point, but certainly various parties who have given attention to it are disposed to maintain that in their bearing upon the beauty, efficiency, and extension of vocal music in churches, instruments are fitted to do more harm than good. It is to be hoped that the Scottish mind will take care to satisfy itself upon this question, ere it propose a deviation from ancient practice. If there is one principle in Scottish Psalmody especially entitled to the rank of fundamental, it is that it should be performed by the mass of the congregation.

8. Two features of the Psalter music are of the nature of facts rather than principles, viz. the Tonal modes, and that method of harmonizing which assigned the melody to the Tenor; (Disser. IV., p. 44-6.) but they may be shortly noticed, as they suggest the enquiry whether either of these peculiarities is worthy of restoration? Some older writers seem to have indulged in extravagant eulogy of the modes, and to have thrown an air of mystery around them, besides loading them with a jargon of high-sounding terms. Some of the moderns, on the other hand, regard them as worthless, and even treat them with ridicule. A good specimen of the different lights in which they appear to competent critics is furnished in the writings of two of the ablest modern authors upon the science of music—Dr. Marx and Mr. Godfrey Weber, both of Germany.

The two opinions thus represented are to this effect—(1.) that the major and minor modes now in use are sufficient for every possible purpose, and that others only occasion theoretical complication without any practical benefit; (2.) that while these two should be principally cultivated, the others produce effects to some extent peculiar, and add a special enrichment to the stores of musical art, especially in the solemn and grave department. Without entering into discussion the Editor takes the liberty of stating that he rather inclines to the latter of these views. It is certainly advisable to preserve many of the old chorals composed in the obsolete modes, for it is generally admitted that they are of unrivalled excellence. Along with this it is necessary to retain the essentials of the harmonic features of these modes, as otherwise the compositions lose their original character. But these peculiarities cannot well be preserved without maintaining some knowledge of the system from which they sprung. Such knowledge had almost vanished from Scotland till very recently. Thus the tune "Martyrs," the only Psalter tune in the Dorian mode which continued to be printed, was a standing source of perplexity to Editors, till at last it was spoiled by altering it so as to reduce it to the Minor mode; an outrage from which it has but lately been rescued by the re-issue of the original version in the "Scottish Psalmody," the Musical Text-Book of the Free Church. It may be added that of these modes the Dorian, and next to that the Phrygian, seem to possess the strongest claims to preservation.

The plan of assigning the melody to the tenor voice has found advocates at the present day, and Mr. Hullah intimates in the preface to his Psalter that he was so strongly impressed in its favour as to contemplate the revival of it in that work, though for reasons there stated he relinquished this idea. So far as Scotland is concerned it is not likely that the practical result would be greatly affected by the restoration of the old method. At present the bulk of most congregations, men, women and children, sing the melody—and there can be no doubt that they did so in Psalter times, and would continue to do so though the change in question were made. The chief difference would be that the treble would possess the distinction which the tenor now enjoys of standing out in its purity as a part of the harmony. The old method is still so far retained that a male voice is usually employed to lead the melody.

In all other branches of vocal music the system which gives the melody to the treble voice is conclusively established, and rests on the principle that, as the highest tones tell most powerfully upon the ear, they are most proper for the leading part. It is desirable that Congregational music should be conformed to the general law as far as possible, and if the practice of part-singing were general, the propriety of this arrangement could scarcely be questioned. As matters stand at present, however, there is room for some diversity of opinion.

The principles or views thus surveyed form the basis on which the structure of the Scottish Reformation psalmody was reared. That structure was solid and symmetrical, and did not easily admit of addition or deduction without injury to its proportions. But, for a century and a half at least, it has resembled one of the ancient Gothic erections of which some portion continues to be of service while the remainder lies in ruins. Some of these principles are still either openly recognized or operating tacitly, but the greater number have been encroached upon or have become altogether dormant. Protestants are not bound to the past, except where Scripture pronounces a distinct deliverance; but all at the present day who long for improvement in the performance of praise in worship would do well to examine the old foundations, and to enquire whether it is not the best and the most practicable course, to undertake the restoration of the ruined fabric according to its original design?

DISSERTATION II.

HISTORY OF THE SCOTTISH PSALTER.

The official existence of the Psalter comprehends a period of 86 years, dating from the year 1564, when the first complete edition, so far as is known, was issued, and closing in 1650, when the Metrical Version of the Psalms which still continues in use, was adopted in its room. This period may be divided into portions by the dates of three leading editions—1595, 1615, and 1635. But as a part of the Psalter was in use for some years prior to 1564, and as a few years subsequent to 1650 would be required for effecting the transition from the old version to the new, the entire history extends to at least a hundred years. During this period there was only one protestant denomination in Scotland, and only one manual employed in the ordinance of praise. In the re-issue of the manual itself therefore, and the illustrative matter now attached to it, the reader is put in possession of everything material relating to that branch of worship, as observed in Scotland throughout the post-reformation century.

The number of editions of the Psalter issued during the period thus referred to, and of which either specimens or some historical trace remains, may be estimated at about forty. Most of these are afterwards described in the order of their dates, but it is proper to notice here the classes into which they fall. 1. There are a few editions, besides that now reprinted, which are the most carefully executed, or possess distinctive features in regard to subject matter. Of these, fac-simile specimens are furnished, and it is from them chiefly that the materials of the Appendix are derived. 2. There is a series of editions of small size, obviously adapted to the circumstances of the poorer portion of the people. 3. There are various editions of large size, intended to be bound up with bibles. 4. The remainder are less definable; see list, p. 12 & 18.

Of these editions, the greater number were printed in Edinburgh; but many also in Aberdeen, London, Middleberg, and Dort. The Editor of the present Reprint has

carefully collated those belonging to the first of the above classes, and has examined, as far as seemed necessary, a considerable number of the others. For those that remain his authorities are intimated.

In most cases the Psalter was preceded by a Calendar and a series of prose documents relative to church order, which, with the Books of Discipline, formed the standards of the Church of Scotland. These it is not necessary to describe at length. They embraced a brief Confession of Faith—regulations for Electing Ministers, Public Worship, Discipline, Visitation of the Sick, Burial, Baptism, the Lord's Supper, Marriage, Fasting, &c.,—a considerable number of Prayers—and Calvin's Catechism. Much of this material was retained from the Service Book of the English Congregation at Geneva as afterwards noticed.

I.—From beginning of Reformation till 1562.

Origin of Psalter, &c.

In tracing the progress of the Psalters both of England and Scotland three stages are observable. 1. The appearance of Coverdale's psalms in the former and of Wedderburn's in the latter country; 1538–40. 2. The 44 psalms by Sternhold and Hopkins in their original form and without tunes; 1549–53. 3. The Genevan publications with tunes; 1556–61.

The "Goostly Psalmes and Spiritual Songes" of Coverdale were, as stated in the first edition of "Foxe's Martyrs," condemned to the flames in 1539. The date of their publication is uncertain, but was probably not more than a year or two previous. They could not, therefore, have been very generally known; but they would at least serve to prepare the way for the more successful enterprise of Sternhold and his coadjutors. These compositions were set to Gregorian Tones and German Chorals, including the famous Ein Feste Burg. The number of psalms is 13, but 2 of them have second versions. The songs are 26, but in several cases there are two on the same subject.

The suppression of this book was quite in harmony with other tyrannical proceedings in matters of religion during the reign of Henry VIII. It seems to have had the effect of preventing the appearance of any such effusions during the eight remaining years of that monarch's life. Sternhold, who comes next into view as a psalmodist, held a situation in his household, and received a legacy at his death, but at whatever date he may have commenced his labours, no publicity was given to them, so far as is known, till the accession of Edward VI.

In Scotland the Reformation had made considerable progress before the year 1540, but no notice appears to exist of the use of metrical psalms previously to that time. Soon after, however, evidence presents itself that a metrical version of a number of the psalms—how many is uncertain—had originated and come into use to some extent in that country. The historian Calderwood, under the year 1540, gives an account of three brothers of the name of Wedderburne, belonging to Dundee; and concerning John, the second of the three, he makes the affirmation that "he translated manie of Luther's dytements into Scotish meeter, and the Psalmes of David;" and that these performances were put into print about this time appears to be borne out by the statement of Row, the church historian, that amongst "the more particulare means whereby many in Scotland got some knowledge, &c., there were *some books sett out*, such as * * * Wedderburn's Psalmes, and Godlie Ballads, changeing many of the old Popish songs unto godlie purposes." This collection is referred to by James Melville in such terms as also imply its being in print in 1570. "He (*i. e.* a 'post,' or common carrier) schew me first Wedderburn's Songs, whereof I learned diverse *par cœur* with great diversitie of toones." No copy of the early editions remains, but, from comparison of titles and other considerations, it is evident that a book still existing, and entitled "Ane Compendious Booke of Godly and Spiritval Songs" &c., is a reprint—though, as intimated in the title, with some additions. The date of the copy in the Advocates' Library, Edinburgh, is 1621. Copies of earlier editions are said to exist, but as this is described as "newlie corrected and amended by the first originall copie," it may be regarded as authoritative. The number of psalms is about 20, and they are not interspersed amongst the songs, but occupy a separate division.

The more private ends intended to be served by these compilations are plainly indicated in their respective prefaces. One of them was the displacing of unclean and otherwise objectionable songs. Thus Coverdale: "Would that our minstrels had none other thing to play upon, neither our carters and ploughmen other thing to whistle upon, save Psalms, Hymns, and such godly songs as David is occupied withal. And, if women sitting at their rocks or spinning at the wheels, had none other songs to pass their time withal than such as Moses' sister, Elkanah's wife, Deborah, and Mary, the mother of Christ, have sung before them, they should be better occupied than with *hey nony nony, hey troly loly*, and such like fantasies." Another end was the increase of Scripture knowledge. The preface to the Scottish Collection, after quoting Colossians iii. 16, proceeds "We have heir an plain text that the word of God incressis plenteously in vs by singing of psalms and spiritual songs, and that specially amang young persons and sik as are not exercised in the Scriptures. For they will sooner consaue the true word nor quhen they heir it sung in Latine the quhilk they wot noght what it is. But quhen they heir it sung, or singe it themselues into their vulgar toung with sweet melody; then sall they loue their God, with hart and minde. * * * Praise to God, Amen."

The more directly religious use of these effusions in worship, though not explicitly declared, seems to be implied. Coverdale speaks much of thankfulness, and exclaims "O that men's lips were so opened that their mouths might shew the praise of God." It is evident also from the use of the word 'we' in some of the hymns that they were intended for meetings; *e. g.* "Now seyenge we are come together." The same construction may reasonably be put upon the psalms at least, in the Scottish Collection. The latter is however destitute of tunes. The *Songs* are evidently constructed for common secular melodies, but no indication is afforded of what music should be used for the *psalms*, except in one instance, which is proposed for the tune of Exaudi Deus Orationem Meam, (Psalm 55th,) probably a Gregorian Tone adapted. It may therefore be inferred that every one was left to supply the defect as he best might.

The following incident in the year 1546 shows that Wedderburne's Psalms were then in use, at least in private. "The Martyr Wishart, on the evening previous to his apprehension, before retiring to rest, said to his friends at Ormestoun 'Will we sing a psalm,' and so he appointed the 51st Psalme, which was put in Scotische meter, and begane thus—

> Have mercy on me now good Lord
> After thy great mercy," &c.
>
> *Knox's History, Book I.*

These lines begin the second stanza of Psalm 51st in the Collection, a proof of its identity with that known in the days of Wishart.

Four years later, it is stated in Fox's Account of the Martyrdom of Adam Wallace, that he "passed ouer that night in singing, and lauding God to the eares of diuers hearers, having learned the Psalter of Dauid without booke to his consolation." It is probable, though not certain, that the same series of psalms is here referred to. At all events the incident affords another instance of the private devotional use of the psalms at this period.

Before taking leave of the Collection, it may be added that it seems to have been largely used even after it had been laid aside for the purpose of worship. In the Inventory of Smyth, printer, Edinburgh, of date 1602, there occurs the item, 1234 copies of "Dundie Psalms." Dundee was Wedderburne's native place, and Smyth had issued an edition of the Collection under consideration two years before, so that the indentity seems unquestionable.

Reverting to England, the following clause occurs in the First Act for the Uniformity of Divine Service under Edward VI., 1548:—

> It shall be lawful for all men as well in Churches, Chapels, Oratories, or other places to use openly any psalm or prayer taken out of the Bible, at any due time, not letting or omitting thereby the service or any part thereof.

Though the term psalm here is not expressly defined as metrical, yet various writers of authority, as Strype and Burnet, so understand it; and therefore refer to this passage as the first public sanction to the use of such psalms in

worship. In regard to the question whose renderings are referred to, Strype supposes they are those of Sternhold, and adds—

It is certain that Sternhold composed several at first for his own solace; for he set and sung them to his organ. Which music King Edward VI. sometime hearing (for Sternhold was a gentleman of his privy chamber) was much delighted with them, which occasioned his publication and dedication of them to the said King.

Another author quoted by Holland (Psalmists of Britain I. 94) addresses King Edward thus—

Your majesty hath already geven a notable exhample in causying the psalmes brought in fine Englysh metar, by your godly disposed seruant Thomas Sternholde, to be song openly before your grace in the hearying of all your subjectes.

Viewing these extracts in connection with the fact that Sternhold published 19 psalms some time before his death in 1549, (Disser. III., p. 25.) the following inferences appear highly probable—that these psalms appeared in 1547, or at least a considerable time before the Act of 1548—that the King appointed or allowed the use of them in the Royal Chapel—that there is a tacit reference to them in the Act—and that many would soon after imitate the example of the Sovereign by employing them in worship. The collection was in 1549 enlarged to 44 psalms, including seven by Hopkins, as stated in Disser. III. p. 25. To this period Burnet seems to refer when he speaks of psalms translated into verse, "which were much sung by all who loved the Reformation, and in many places used in churches." *(Hist. of Reform. part II. Book I.)* Doubtless all trace of this progress would disappear from the Established Church during the reign of Mary.

1555. Knox, in relating the death of Elizabeth Adamson, states that "A litell befoir hir departyure she desyred hir sisteris and some otheris that war besyd hir to sing a Psalme; and amonges others she appointed the 103. Psalme, beginnyng 'My saule praise thow the Lord alwyes.'" This psalm is not in the Wedderburn collection as it now stands, and if held to be of Scottish origin, it is necessary to suppose that psalms were in circulation at this date which have not been preserved. But the quotation agrees with the first line of Psalm 146 in the collection of 44 already noticed, being one of the seven contributed by Hopkins; (Table, Disser. III p.28) and it may be presumed that the historian has merely mistaken the number. It is a reasonable inference that this little collection, which proved to be the foundation of both the English and Scottish Psalters, had already obtained some degree of currency in Scotland.

Passing from the more private to the public or congregational use of metrical psalms in Scotland during the years thus glanced over—a decisive testimony thereto occurs in the "Brieff Discours off the troubles begonne at Franckford;" ascribed with much probability to William Whittingham, but at all events written by one personally concerned in the transactions narrated. The violence of persecution under the reign of Mary of England having driven many of her protestant subjects into exile, those of them who took refuge in Frankfort-upon-the-Maine proceeded, in 1554, to arrange a form of public worship, and the following among other points was agreed upon: "The people to singe a psalme in meetre in a plain tune, as was and is accustomed in the Frenche, Dutche, Italian, Spanishe, and *Scottische* churches."

But though the practice in Scotland must have been as thus indicated, for at least a few years prior to 1554, neither Knox nor Calderwood mentions any express instance of psalm singing in connection with public preaching. Nothing is said of the manner in which worship was conducted at the meetings held by Wishart, Rough, Knox, Willock, and others, previously to 1556; which, strictly speaking, forms the starting point in the history of Scottish Psalmody, considered as a matter of Ecclesiastical Order. Similar silence is maintained respecting the more private religious meetings of the protestants. Thus Calderwood under 1555—

The professours of Edinburgh had their privat conventiouus this yeere, in the feilds in sommer, in housses in winter. William Harlaw and Johne Willocke were their teachers; sometimes Paul Methven, and Johne Dowglas. They had their owne elders and deacons, * * * * The small number increassed daylie, untill the time of publick reformatioun.

Dr. M'Crie, however, (Life of Knox, vol. I., note K.) speaking of Wedderburn's psalms, observes that "they were commonly sung in the assemblies of the protestants in the year 1556." But it does not appear on what authority the statement is made.

Differences of opinion soon arose at Frankfort respecting the order of public worship, one portion urging adherence to the English Liturgy, and another contending for a simpler form of service. John Knox of Scotland, at that time residing at Geneva, was invited, along with two others, to undertake the pastoral charge of the congregation; and having complied with the proposal, he soon found himself deeply involved in the prevailing dissensions. Of several attempts made to unite parties it is only necessary here to notice one, which is thus recorded in the "Brieff Discours" already referred to:—

"The Congregation coulde not agree vpon anie certeine Order; till after longe debatinge to and fro, it was concluded, that Maister Knox, Maister Whittingham, Maister Gilby, Maister Fox, and Maister T. Cole, shulde drawe forthe some Order meete for their state and time; whiche thinge was by them accomplished and offred to the Congregation (beinge the same Order of Geneva whiche is nowe in print.) This Order was verie well liked of many; but suche as were bent to the Booke of Englande coulde not abide it; * * * * * In th'ende, an other waie was taken," &c.

This occurred early in 1555, and in March of that year Knox found it prudent to withdraw from Frankfort; and after residing for some time at Geneva, he returned to Scotland. Meanwhile Whittingham who, though from England, acted closely with Knox in these transactions, seeing no prospect of an adjustment of differences, carried out the project of removing to Geneva with such of the refugees as adhered to his views. An English congregation was thus formed there in November, 1555, which made choice of Knox and Goodman as co-pastors; and Knox, in compliance with their invitation, returned to Geneva in September, 1556.

It was for the use of this congregation, and under the auspices of its leaders, that the work was published which is entitled "The Forme of Prayers and Ministration of the Sacraments, &c. vsed in the Englishe Congregation at Geneua, * * * * M. D. LVI." At the end of the volume, and also at the end of the preface, the year is repeated, with the addition "the tenthe of february." This "Forme" is expressly stated in the passage above quoted to be the same with that prepared for, though not adopted by, the Frankfort refugees. In the "Contentes of the Booke" 12 pieces are enumerated. The first 10 relate to Church Doctrine, Worship, and Discipline, and to these the title properly refers, as the remaining two have separate titles. This "Forme" came afterwards to be termed the "Order of Geneva," not from its relation to the native Protestant Church, but because it was first used by the English congregation in that city. It was also designated "The Book of Common Order." The 12th document is Calvin's Catechism, and the 11th, with which the present enquiry is chiefly concerned, bears the following special title:—

"One and Fiftie Psalmes of David in Englishe Metre, wherof 37. were made by Thomas Sterneholde: ād the rest by others. Cōferred with the Hebrewe, and in certeyn places corrected as the text and sens of the Prophete required." Device. "Jam. V. If any be afflicted," &c.

The 51 psalms consist of the 44 by Sternhold and Hopkins, (1549–53,) but considerably altered, with the addition of seven furnished by Whittingham. It does not appear whether this compilation of psalms formed part of the arrangements proposed for the congregation at Frankfort, or at what precise time the resolution to prepare it was entered upon. But the germ of it seems to lie in the resolution of that congregation in the year of its formation (1554):—"the people to singe a Psalme in meetre," &c., as above quoted, and again, "the people to singe ane other Psalme as afore."

To this volume a somewhat copious preface is attached, which, on good grounds, is attributed to Whittingham. The portion relating to the psalms is here extracted, as it throws a clear light upon the views according to which the psalmody of the English Church at Geneva was moulded, and which were afterwards more fully developed in the Psalter of the Church of Scotland.

"But because prayers are after two maner of sortes, that is, either in wordes only, or els with songe joyned therunto; and thys latter part, as well for lack of the true use therof, as due consideration of the same, is called by many into dout, whether it may be used in a reformed church; it is expedient that we note briefly a fewe thinges perteyning therunto. S. Paul geving a rule how men shulde singe, first saith, 'I will singe in voice, and I will sing with understanding.' And in an other place, shewing what songes shulde be songe, exhorteth the Ephesians to 'edifie one an other with psalmes, songes of praise, and such as are spirituall, singinge in their heartes to the Lord with thankes geving.' As if the holy ghoste wolde saye, that the songe did inflame the heart to call upon god, and praise him with a more fervent and lyvely zeale. And as musike or singinge is naturall unto us, and therfore every man delyteth therein; so our mercifull God setteth before our eyes, how we may rejoyce and singe to the glorie of his name, recreation of our spirits, and profit of our selves.

"But as ther is no gift of god so precious or excellent, that Satan hath not after a sort drawen to himself and corrupt, so hath he most impudentlye abused this notable gifte of singinge, chieflye by the papistes his ministers, in disfiguring it, partly by strange language, that can not edifie, and partly by a curious wanton sort, hyringe men to tickle the eares and flatter the phantasies, not esteminge it as a gifte approved by the worde of god, profitable for the churche, and confirmed by all antiquitie. As, besides other places, is most manifest by the wordes of Plinius, called the younger, who, when he was depute in Asia unto the Emperonr Trajan, and had receyved charge to enquire out the Christians to put them to deathe, writ emongs other thinges, touchinge the Christians, 'That their maners were to singe verses or psalmes early in the morninge to Christ their god.' * * * * * Seinge therfore god's woorde dothe approve it, antiquitie beareth witenes therof, and best reformed Churches have receyved the same, no man can reprove it, except he will contemne God's Worde, despice Antiquitie, and utterlie condemne the godlie reformed Churches.

"And there are no songes more mecte then the Psalmes of the Prophet David, which the holy ghoste hath framed to the same use, and commended to the Churche, as conteininge the effect of the whole Scriptures, that hereby our heartes might be more lyvelie touched, as appereth by Moses, Ezechias, Judith, Debora, Marie, Zacharie, and others, who by songes and metre, rather then in their commune speache and prose, gave thankes to god for suche comfort as he sent them.

"Here it were to longe to intreate of the metre; but for asmuche as the learned doubt not therof, and it is playnly proven that the psalmes are not only metre, and conteyne juste Cesures, but also have grace and majestie in the verse more then any other places of the Scriptures, we nede not to enter into any probation. For they that are skilfull in the hebrewe tounge, by comparinge the psalmes with the reste of the scriptures, easelie may perceyve the metre. And to whome is it not knowen, how the holy ghoste by all means soght to helpe our memorie, when he facioned many psalmes accordinge to the letters of the alphabet; so that every verse beginneth with the lettres therof in ordre. Sometimes A. beginneth the halfe verse, and B. the other halfe; and in an other place, thre verses, yea and eight verses with one letter, even the psalme throughout; as if all men shulde be inflamed with the love therof, bothe for varietie of matter, and also briefenes, easines, and delectation.

Nowe, to make you privie also why we altered the ryme in certeyne places of hym, whome for the gyftes that God had gevyn him, we estemed and reverenced, thys may suffice: that in this entreprise, we did onely set God before our eyes, and therfore wayed the wordes and sense of the Prophete, rather consideringe the meanyng therof then what any man had wrytt. And chiefly beinge in this place, where as moste perfite and godly judgement dyd assure us, and exhortations to the same encorage us, we thoght it better to frame the ryme to the Hebrewe sense, then to bynde that sense to the Englishe meter: and so either altered for the better, in such places as he had not attayned unto, or els where he had escaped parte of the verse, or some tymes the whole, we added the same, not as men desyrous to finde fautes, but onely as suche which covvete to hyde theym, as the learned can judge."

This collection is interesting, inasmuch as all the psalms it contains, and 42 of the tunes, were subsequently incorporated without change into the Scottish Psalter, which thus virtually begins its history at this point. Here also, the divergence of the Scottish from the English Psalter takes its rise.

The prose documents in the volume include various directions respecting the singing of psalms in connection with public religious services. See Disser. I. p. 2.&p.15.

The next topic is the introduction of this work into Scotland. The explanation is mainly to be found in the harmony of religious sentiment between the English exiles in Geneva and the Scottish protestants. But the agency of Knox, as the connecting link between these parties, constitutes a prominent feature in the case. He was one of the five who originally framed the "Order" for the Frankfort congregation, which differed little from that under consideration; and it is evident, from the history already referred to, that the part he took in the work was at least as conspicuous as that of any of the others. He had subsequently visited Scotland, where his influence with the protestant party was paramount: and it is obvious, that, though absent from that portion of the exiles who accompanied Whittingham to Geneva, his intercourse with them was not interrupted Indeed the speedy resumption of the pastoral relationship indicates that, on both sides, it was regarded as suspended rather than dissolved. It may be assumed that the task of preparing the psalms under consideration devolved upon Whittingham. Being the author of the additional seven, there can be little doubt that he made the emendations upon the others referred to in the title. But Knox must have concurred in the steps thus taken, as the opposite supposition is inconsistent both with his position as pastor, and the part he had taken in preparing the accompanying documents. Most probably he and other leading parties in Scotland had the object in view, which was afterwards realized, of providing a manual of worship suitable for their own country.

Some obscurity, however, involves the questions, when this collection came into public use in Scotland; and whether Wedderburn's continued in possession till supplanted by this; or the 44 by Sternhold and Hopkins had been used intermediately? Probably the practice was various in different congregations or districts. The following seem to be the chief items of information obtainable upon these points. In the "Ordour of the Electioun of Elderis in the Kirk of Edinburgh," framed in 1558, (compare Vol. I., p. 300, with Vol. II., p. 151, of Knox's Works, by Laing,) direction is given to sing "this portioun of the 103 Psalme, ver. 19, *The hevins hie ar maid the seat* and so forth." These words are from the version by Sternhold, which was included in the 1556 publication, but as it had also been one of the previous collection of 44 psalms, it cannot be positively affirmed which of the two is referred to. In precisely the same position is the 128th psalm, appointed to be sung in the Form of Marriage in the Order of Geneva 1556, and the identity of which is also settled by a quotation. Similar uncertainty attends the statement by Knox, that after the St. Giles' uproar in Edinburgh in the year 1558, "the brethern assembled themselfes in such sort in Companyes synging psalmes and prasing God, that the proudast of the ennemies war astonied." But it is very probable, considering the circumstances above noticed, that by this time the 1556 collection had been adopted, at least in Edinburgh.

There is authority for stating that in 1558 another edition of the "Forme of Praiers," &c. was issued at Geneva, but no copy of it is known to remain. In 1559 Knox returned finally to Scotland. The Reformation there advanced rapidly, and in 1560 the first General Assembly of the protestant Church was held. In this year was drawn up the "Forme" for Election of Superintendents and Ministers, which concludes with directing the 23d Psalm to be sung; and as that psalm first appeared in the collection of 1556, a decisive recognition of that collection is thus afforded. In the same year the "First Book of Discipline" was framed, which recognises the "Forme of Prayers" as "owre book of Common Ordour," and "the Ordour of Geneva whilk now is used in some of oure 'Kirks.'" The immediate reference is to the prose documents in the volume, but it must be inferred that the psalms are included, and that they were, at this date, current in Scotland.

In this year, moreover, the collection of 51 psalms was extended to 65, and in that following to 87. The particulars of these additions fall to be considered under subsequent Dissertations, but it is proper to state here that they were evidently made under the auspices of the same parties as were concerned in the publication of 1556; (for proof see Disser. III., p.25) and as they were soon after incorporated entire into the Scottish Psalter, they may be regarded as virtually steps in its progress. Whether these enlarged collections obtained immediate circulation in Scotland is not quite apparent, though it must be considered probable. In December, 1562, the General Assembly directed "that an uniforme Order should be keeped in Ministration of

the Sacraments * * * * * according to the Booke of Geneva," and it is reasonable to suppose that this would be understood to include the use of the psalms as they stood at that date. The word "bokes" in the title of the complete Psalter (fac-simile 1.) must also refer to more than one previous edition. There seems to be on the whole fair grounds for regarding the course of things to have been this:—that from about 1540 till about 1550 Wedderburn's Psalms were used—from 1550 till 1557 the 44 by Sternhold and Hopkins—from 1557 till 1561 the same, with Whittingham's first alterations and additions, and from 1561 till 1564 this, with the enlargements above mentioned.

The following passage is from the tract entitled "A Historie of the Estate of Scotland," (*Miscellany of Wodrow Society*) and describes the proceedings of the combination of protestants designated "The Congregation," on returning from their negotiation with the Queen Regent in 1559:

Where they found in their way any kirks or chappells, incontinent they purged them, brekin down the altars and idolls in all places where they come. And so praising God continually, *in singing of psalmes and spirituall songs*, they rejoiced that the Lord wrought thus happily with them.

It may be supposed that the psalmes were those of Geneva, and the songs those of Wedderburn.

In England, after Elizabeth ascended the throne, the state of church music under Edward VI. was restored. In 1559 a series of Injunctions was issued regarding Ecclesiastical matters, in which, after the continuance and regulation of the Liturgical music is provided for, it is added—

And yet neverthelesse for the comforting of such as delite in musicke, it may be permytted that in the begynninge or in thend of common prayers, either at mornynge or evenynge, there may be sunge an hymne or such lyke songe, to the prayse of Almighty God, in the best sorte of melodye and musicke that may be conveniently devyssed.

As in the case of the act under Edward, versified psalms are not expressly specified here, but they have always been regarded as included; and there appears to be no authority for the use of metrical compositions in the Church of England, except these two enactments.

The following passages from Strype, &c. furnish examples of the actual use of such psalms in London, 1559–60.

"Mr. Veron, a Frenchman by birth, but a learned protestant and parson of St. Martin's, Ludgate, preached at St. Paul's Cross before the Mayor and Aldermen, and, after sermon done, they all sung in common a psalm in metre, as it seems now was frequently done, the custom being brought to us from abroad by the Exiles."

"The new morning prayer began at St. Antholine's, the bell beginning to ring at five, when a psalm was sung after the Geneva fashion, all the congregation, men, women, and boys, singing together."

Grindal, the new Bishop of London, preached at St. Paul's Cross, the Mayor and Aldermen present, and a great auditory. And after sermon a psalm was sung (which was the common practice of the Reformed Churches abroad) wherein the people also joined their voices.

"Religion is now somewhat more established than it was. The people are everywhere exceedingly inclined to the better part. The practice of joining in popular church music has very much conduced to this. For as soon as they had commenced singing in public in one little church in London, immediately not only the churches in the neighbourhood, but even the towns far distant, began to vie with each other in the practice. You may now sometimes see at Paul's Cross, after the service, six thousand persons, old and young, of both sexes, all singing together, and praising God. This sadly annoys the mass priests, for they perceive that by this means the sacred discourses sink more deeply into the minds of men, and that their kingdom is weakened and shaken at almost every verse."

It can hardly be doubted that the book used on these occasions would be the Genevan of 1556, which seems also to have been known in London even during Mary's reign, as it is most probably the one referred to in the defence of the Separatists before the Bishops in 1567.

Remembering that in Queen Mary's days there was a congregation, not only of exiles abroad, but in the city of London, which used a book differing from the Book of Common Prayer, we resolved to meet privately and use the same book.

In closing the period of incomplete Psalters, it may be proper to notice two incidents relating to Mary of Scotland. On the night of her arrival at Holyrood from France (1561) there came under her window, says Brantome, "cinq ou six cent marands de la ville, luy donner, aubade de meschants violons et petits rebecs, dont il n'y en a faute en ce pays-la; et se mirrent à chanter pseaumes, tant mal chantez et si mal accordez, que rien plus. He! quelle musique?" It is doubtful, from this account, how far the instrumental and vocal elements were combined; but that such a number should attempt to sing psalms in parts on such an occasion, out of the population of Edinburgh and neighbourhood at that period, indicates pretty general cultivation of church music—though it may well be supposed that if tried by the professional standard of France the performance would appear coarse. Calderwood relates the incident thus—

"Some honest citicens went accompanied with some musicians and saluted her at her chamber window with musicke. She was so weill pleased with the melodie, as she alledged, that she willed the same to be continued some nights after."

A few weeks later, on returning to Edinburgh after a short absence, the Queen was received with much pageantry. The following is from the "Diurnal of Occurrents in Scotland," p. 68:—

"Thair was ane port made of tymber * * * * upon the quhilk port was singand certane barneis in the maist hevinlie wyis; under the quhilk port thair wes ane cloud opynnand with four levis, in the quhilk was put ane bony barne. And quhen the quenes hienes was cumand throw the said port, the said cloud opynnit, and the barne discendit doun as it had beene ane angell, and deliuret to her hieness the keyis of the toun, togidder with ane Bybill and ane Psalme Buik, couerit with fyne purpourit veluot," &c.

The "Psalme Buik" would doubtless be the Genevan one of 1560 or 1561, probably the latter, for as this took place in October there might be ample time for importation.

II.—From 1562 till 1600.

1.—*List of Editions.*

The Psalter which was employed by the Church of England generally, till the appearance of Tate and Brady's version in 1696, and in greater or less measure for a long period thereafter, was first published in a complete form in the year 1562; but though the older authorities, as Warton and Hawkins, specified that year, some recent inquirers called the fact in question, as no copy of such an edition was known to remain. This doubt, however, has been removed, as a copy has lately emerged into view, which the present writer has enjoyed the privilege of examining. The particulars of the Literary and Musical subject-matter of this compilation will be found under subsequent Dissertations.

The steps taken for providing a complete Psalter for the Church of Scotland cannot be stated in detail, as the early Records of the General Assembly have unfortunately perished. The following statement, however, occurs in a paper ascribed to Calderwood the historian, and drawn up in opposition to the reception by the Church of the Metrical Version avowedly prepared by King James VI. "In the General Assembly conveened at Edinburgh in Dec. 1562, for printing of the Psalmes, the Kirk lent Robert Likprivick printer twa hundredth punds to help to buy irons, ink and paper, and to fie craftsmen for printing." From this it may be inferred that as soon as the proceedings relating to the Book of Discipline had been completed, that is, in the course of the year 1561, the attention of the church had been directed to the subject of the Psalter. The expression "for printing the Psalmes" seems to imply that at the previous meeting in June the intention had been formed of taking action in this matter; and at the same time the collection of 87 psalms published at Geneva in 1561 may have been approved of, and a committee appointed to procure materials for completing the work. This committee would certainly include Knox, on account of the circumstances already referred to, and Messrs. Robert Pont and John Craig, who supplied a considerable portion of the required material. During the ensuing six months, there would be adequate opportunity of inspecting the recently published English Psalter. It is probable, that at the Assembly of December, the committee reported their proceedings, and that these were formally sanctioned; or at all events, that the course to be followed was then decided upon. What this course was appears from the result. The 87 psalms of Geneva were retained—42 were selected from the lately published portion of the English Psalter—and

21 were newly furnished by Pont and Craig. For the modifications made, see Disser. III., p. 30.

The process of printing was completed previous to the Assembly of December 1564, but subsequently to the June Assembly of that year, as is plain from the following entry in the Buik of the Universal Kirk.

"Sess. 2d holdin the 26 of December, 1564. It was ordained that everie Minister, Exhorter, and Reader sall have one of the Psalme Bookes latelie printed in Edinburgh, and use the order contained therein in prayers," &c.

With this accords the statement in the "Reasons against the Reception of King James's Metaphrase," referred to above, that the "Psalmes allowed by the General Assemblie should be sung in the Kirks of Scotland as they have been since 1564."

The only copy of this impression, known to remain, is preserved in the Library of Corpus Christi College, Oxford. There is a copy of an impression of the following year in the Advocates' Library, Edinburgh—(Fac-similes 1 and 2) —being the earliest left in Scotland. Another copy of the latter is in St. John's, Cambridge, erroneously described by Dr. Cotton as of the former year. These two impressions are found to be entirely alike, so that they may be regarded as forming one edition, which is therefore designated that of 1564–5. Further particulars respecting it are given in the Appendix and in Disser. III. & IV. The prose documents previously recognized in Scotland as jointly forming the "Order of Geneva" are retained, with considerable additions, as intimated in the title page.—(Fac-simile 1.) Calvin's Catechism is also attached, and the whole preceded by "A Kallender with an Almanack for 12 yeres." The psalms occupy pp. 1–460, and a page contains about 25 lines, divided as in the Reprint.

On comparing the Scottish with the English Psalter, important differences appear. 1. The former adheres out and out to the last publication by the Exiles in 1561, whereas the latter departs from it in 20 instances. 2. The psalms added to complete the respective works differ in 21 instances, making 41 in all. 3. The Scottish exhibits a much greater variety of metre. 4. Even in those cases in which the translations are in substance the same, the variations in words, lines, and even entire verses, are very numerous. (Disser. III., p. 30.) 5. The English is accompanied by about 20 hymns, while the other at this stage has no such appendage. 6. The tunes in the English are 61, of which 18 are to hymns. The Scottish has 105.

Apparently nothing, except conjecture, can be offered in explanation of the departure by the English Editors from the previous course of the Psalter. It may have been supposed that, with fewer tunes and forms of metre, the work would be better adapted to the mass of the people; or that an instrument of praise, which was to be combined with others included in the Liturgical service, required less variety than if it stood alone. Something, also, may have been due to a change of management. The Scottish Church adhered strictly to the Psalter of the Exiles so far as it had gone, and completed it on the same principles, besides retaining the prose Standards by which it had been accompanied. The governing body continued unchanged, and the Church was virtually an expansion of that of the Exiles. But in England the Genevan party, after the return, was mixed with the Puritan body at large, and these with others whose views were widely different. It is not unlikely that the influences thus arising may have led to a modified policy in regard to the Psalter.

Whether any individual specially conducted the editorial work connected with the first appearance of the complete Scottish Psalter seems to be quite unknown. If, as assumed above, a Committee of Assembly prepared the materials, there would be little left to do, except to secure accurate printing. The name of William Stewart appears as the author of a prefatory Sonnet, and the writer of some explanations regarding the Calendar, &c. (Appen. p. 2.) Nothing is known of him, but it may be supposed that he was an Elder of the church, and that he had less or more to do with the preparation of the volume. The edition is executed with great accuracy, both in the literary and musical divisions.

The same want of knowledge respecting editorial superintendence characterises the whole series of subsequent editions till that of 1635 is arrived at. Many of these, however, are mere reissues, in which correct printing was the chief object required; but though this object has been tolerably well attended to as regards the words, the case is in many instances very different in reference to the tunes.

In February 1565, Lekprevik obtained a letter under the Privy Seal authorizing him to print the Psalms of David in Scottish Metre; from which it may be inferred that he had acted only by the authority of the Church in preparing the impression of the previous year. In 1567 he was constituted printer to the King for 20 years, and others were forbidden to print the "Psalmes of David" and some other books, or "to bring hither the same out of uthir cuntries." This grant was confirmed in 1570.

In 1568 an edition of the "Psalme Booke" was issued in Edinburgh, by Thomas Bassandyne, to which the General Assembly took exception on account of a song "callit Welcum Fortoun" appended to it; and this, besides another book with an objectionable title, he is charged with having "prentit without licence of the Magistrate or revisseing of the Kirk. Therfor the haill Assemblie ordainit the said Thomas to call in again all the said bookes that he hes sauld, and keep the rest unsauld untill he alter the forsaid title, and also that he delete the said song out of the end of the psalme book. And farther that he abstaine, in all tyme coming, fra farther printing of any thing without licence of the supreme magistrate, and reveseing of sick things as pertain to religioun be some of the Kirk appointed for that purpose."—*Book of Univ. Kirk.* No copy of this edition, or of the song objected to, is known to remain.

The CL. Psalmes of David in English metre. With the Forme of Prayers, and Ministration of the Sacraments &c. vsed in the Churche of Scotland. Whereunto besydes that was in the former bookes, are addcd also sundrie other Prayers, with a newe & exact Kallender for xvi. yeres next to come.

[Reference to Contents, and Printer's device.]

Printed at Edinburgh by Thomas Bassandine dwelling at the nether Bow. 1575. Cvm privilegio.

The Bodleian copy of this edition wants the psalms. Another copy, having the Psalter complete, is in the possession of Mr. David Laing, Edinburgh. It includes Calvin's Catechism, with printer's name, and the date 1575. The general title is wanting, but the date of the volume is ascertained by comparison with the Bodleian copy. There has been no special title to the psalms. The size of the letterpress page is about five by three inches—22 lines of the psalms in a page, arranged in eights, with spaces, as in other editions—type as large as that of 1635—psalms occupy 498 pages—printing good. The references to tunes are in a peculiar script-like type, which occurs in no other edition, and of which the following is a specimen:—

Sing this as the 10. psalme.

Sing this as the Ten Commandements.

Contents of the psalms in Roman type larger than in 1565—no Latin titles—music neatly printed. There are the following spiritual songs:—The Lord's Prayer, the X. Commandments with the prayer following them, and the Second Lamentation: also Veni Creator, separate from the others. This is the earliest appearance of any of these songs in the Scottish Psalter, so far as yet discovered. Another originality is a 'Conclusion' to Ps. 148th, which is placed at the very end of the book. It is the same as that for Ps. 136th, in Edition 1595, Appen. p. 9.

Another edition, by Bassandyne, of 1578, is given in Appendix to Dr. Lee's Memorial, as in his own possession; but no particulars concerning it are stated, except that it was published at the Nether Bow, Edinburgh, (cum privilegio.) In his last Will "Ane psalmes of Dauid price xviiid" is mentioned. From the price this must have been a small edition. Also "323 Douglas psalmes the pece vid." It is not known what these were. Further "Six great psalmes Inglis prent, bund, the pece iiiis., and 141 of the same unbund, the pece iiis." This may have been an edition of the English Psalter, but more probably it was one of the Scottish, printed in England.

Bassandyne died in 1577, but Arbuthnot, who had previously entered into partnership with him, continued the business, and was constituted King's printer in August, 1579. He had, six months previously, received license for seven years to print the psalm book, &c.—printing or importation being prohibited to all others. It cannot be doubted that something would result from this grant, but no specimen or account of an edition by this printer is known.

Another Edinburgh printer, named Ross, cotemporary with Bassandyne, must have produced one or more editions. In his last Will are mentioned as part of his stock "27 psalme buikes with the noittis, half bund, 8s. the piece, 40 little psalme buikes vnbund quhit paper, 6s. 8d., and 300 littell psalme buikes vnbund, price of the peice thre s, vi d" And in Bassandyne's Will, whose stock in business seems to have been considerably extensive, is specified "Ane of John Ros psalmes of littil volume 5s., and 211 of John Ros psalmes unbund, the pece vis." These editions may be regarded as extinct.

1587. Special Title. The PSALMES OF DAVID IN METRE, with Divers Notes and Tones augmented to them. James V. If any, &c. (Device.) Imprinted at London, by Thomas Vautrollier dwelling in the Blackfriars. Cum priuelegio. An. M.D. LXXXVII.

Latin titles in small Roman—Contents in italic much like that of 1635—page deeper than the 1575 edition, and contains 26 lines—pages occupied by psalms 259–752.

The number of spiritual songs is here found to be the same as in the edition of 1595 (Appen. p. 4), but the Veni Creator stands first. The 'Conclusion' noticed under 1575 is continued, but is placed after the psalm to which it belongs. There is no other Conclusion in either of these editions, nor prose version of psalms, nor prayers upon the psalms.—*Mr. D. Laing, Edin.*

In the same year another edition in 12mo was "imprinted at London by Vautrollier. With Licence." Said, by Lea Wilson, to be in an exceedingly small and beautiful type.—*Brit. Museum, and Lambeth.*

An imperfect copy remains of an edition which resembles the larger one by Vautrollier in several particulars, especially in having the same number of lines in the respective pages all through. It is probably of earlier date, and as Vautrollier is said to have had a printing establishment in Edinburgh in 1584–5, it may be referable to that period. It has all the songs of 1587 except the Veni Creator.

1589. John Gibson, Edinburgh, obtained the Royal authority for printing bibles and psalm books, (Lee's Memorial,) and probably he availed himself of the privilege; but no edition of the Psalter from his press, at this period, seems to be known.

Of the following, copies remain in Glasgow University Library, and that of Trinity College, Dublin.

"The Pſalmes of David in Metre, with divers Notes and Tunes augmented to them. James V. 13. If any be afflicted, &c. Middleburgh. Imprinted by Richard Schilders, printer to the States of Zealand. 1594."

Device on title page, a printing press in operation, with inscription Gen. iii. 19. Latin titles to psalms. Size of page somewhat larger than that of 1564–5, and tunes the same so far as examined. The Spiritual Songs are the same, and with the same tunes as in the edition of 1595, mentioned below.—See App. p. 4, and Disser. III. p. 34. According to Lowndes, a copy was sold in London at £10.

Henry Charteris was established as a printer in Edinburgh some time before 1582, as he printed certain acts of parliament in that year. In 1594 he produced an edition of the Psalter, a copy of which is mentioned in the list of those possessed by the late Principal Lee of Edinburgh, but of which no further information can be furnished. In the following year however, an edition issued from his press, which must rank amongst the first in importance, and forms one of the leading stages in the history of the Psalter. The general title to the volume is as follows:—

The CL. Pſalmes of David in Meter with prayers and Catechiſme, according to the form vſed in the Kirk of Scotland. With ſundrie other things quhilk ſall be declared in the Table next following the Kalender:

Edinbvrgh, printed be Henrie Charteris 1596. Cum priuelegio regali.

For special Title to Psalms see fac-simile 3. The date is a year earlier than that of the prose part of the volume. The latter also presents a different arrangement of the several documents from that of previous editions, the object being, as explained in the preface, to admit of the separate sale of two or more portions. Two of the reasons assigned are—

*"The eis of men in travel, and being from thair hame quha glaidlie vvald carie ane thin buik (as this of the prayers is) that can not eſilie carie the haill Pſalmes * * * * * Beſides that ilk puir child can not attein to the bying of the haill Pſalmes he may haif the ſamin with ye Catechiſme of eſie price."*—Appen. p. 2.

This edition is distinguished from all others by a remarkable series of prayers in the Scottish dialect, one being appended to each psalm, and "agreing vvith the mening thairof." It also presents for the first time, so far as appears, the set of Metrical Doxologies termed 'Conclusions,' one adapted to each form of metre; the intention being that each psalm should be terminated by one of these formulas. Both Prayers and Conclusions are quoted in full in the Appendix, as also the ten Spiritual Songs, which are extracted from this in preference to the Middleburgh Edition of 1594, as it is doubtful how far the latter was intended for Scottish usage. The edition has this further peculiarity that the contents to the psalms are greatly abridged, (App. p. 5, 6.) Further remarks upon these special features are reserved for Disser. III. So far as the tunes are concerned, this edition is of inferior authority, the inaccuracies being very numerous. A copy in excellent preservation, and of which the Editor has been kindly allowed the use, is in possession of Mr. Laing, Edinburgh. Cotton refers to *Public Library, Cambridge.*

1596. Lee's Memorial mentions a copy as in his possession. Included also in Lea Wilson's Catalogue. Probably the same with that of which William Euing, Esq., Glasgow, possesses a copy. Title as Vautrollier's, quoted above. Printed by Richard Schilders, printer to the States of Zealand, 1596. Edging round title is shown fac-simile 11th. Type small, and prose documents wanting; from which it may be inferred that it was intended to be bound with bibles. Spiritual Songs, in number and order, as in Vautrollier's, 1587. Prose version of psalms wanting.

The above Memorial also notices a Middleburg edition of 1597, concerning which no particulars have been ascertained, but in all probability it resembled that last described.

1596. Lee's Memorial, p. 49. Dr. Cotton has mistaken Dr. Lee in this instance, and applies to this edition the description given of Gibson's, which falls to be next noticed.

In July, 1599, a royal order appears, of which the following is part:—

His hienes being perfytlie informit how Johne Gibſoun his hienes buik binder hes vpoun his awin grit charges and be his priuate meane and deuyſe cauſit imprent within Middilburgh in Flanderis ane new pſalme buik in litill volume contening baith the Pſalmes in verſe as lykwayis the ſamyn in proſe vpoun the margine thairof In ane forme never practizit nor deviſit in any heirtofoir And tending gritlie to the fortherance of the trew religion and the particular weill of the profeſſouris thairof within this realme. Quhairfore to the intent he be not fruſtrat of the commoditie due to his ſaid inventioun and deburſement Thairfoir gevand and grantand his hienes full frie and onlie Licence and Libertie to him his airis and aſſignais To caus bring hame the ſaid haill impreſſioun of the pſalmes in the foirſaid forme Sell and Diſpone thairon to his hienes liegis at conuenient pryces and uſe thame euerie way to his behove.

All others are then discharged, under penalties, from bringing 'hame' or selling any of the said impression. It is at this point that the feature of the prose version on the margin first occurs in the history of the Psalter. Dr. Lee states that his Middleberg editions of 1596 and 97 do not answer to the description here quoted; from which it may be inferred that they wanted the prose version. This is also the case with the 1594 edition above noticed. There seems to be no trace therefore of this edition, unless it be the same with that specified in Lea Wilson's Catalogue under 1599, as a 16mo, printed by Schilders, having the Genevan prose. This is indeed described as Sternhold's version, and for the use of the English church, but probably that church made use of the Scottish variety of the Psalter. Wilson's copy, however, cannot now be referred to, and no other seems to be known, so that the matter remains uncertain.

1599. A licence was allowed to Robert Smyth, Edinburgh, "to imprent be himself his servandis and vtheris in his name within this realme * * * * and *psalme buik* als oft as occasion sall serve," &c. A copy of an edition in 12mo, by this printer, is to be found in the *British Museum.* General Title as follows:—

The CL. psalmes of David in meiter with the form of prayeris and administratioun of the Sacraments &c. usit in the Kirk of Scotland. Quhair unto ar addit sundry other prayeris with the Catechisme of M. Johne Calvin, and ane Kalendar. (Ornament.) EDINBURGH ¶ Printed be Robert Smyth dwelling at the nether Bow. 1599. Cum privilegio regali.

This edition has no songs except the Second Lamentation, and of that only three stanzas. Page about four inches deep, containing 32 lines. Latin titles but no contents to the psalms. The spelling is adapted in numerous words to the Scottish vernacular pronunciation.

Smyth died in 1602, and in his Inventory occurs the item "50 Psalme buikis."

Notwithstanding the grant to Lekprivick, there is no certain knowledge of any subsequent edition of the Psalter from his press; but there is one in the possession of the Antiquarian Society in Edinburgh, conjectured, from the appearance of the type, to have been his, and from MS. jottings to be of date 1578. Small 8vo—large black letter—title wanting—psalms 448 pages—usual prose documents—no contents to psalms—one spiritual Song, The Lamentation, 'O Lord in thee,' six stanzas.

These two editions have the peculiarity of being without tunes. Both were doubtless intended for the poorer class of purchasers.

2.—*Public Action, Ecclesiastical and Civil.*

Under this title, it is meant to present such information as is available in reference to those features of the Reformation Church and portions of its procedure, as also those steps taken by Civil authorities, which bore upon the actual use of the Psalter and the cultivation of its music.

And (1.) in regard to Enactments. Though the "Book of Discipline" had been published, the "Book of Common Order" was still retained as a church standard, and its directions respecting psalm singing, partly quoted at p. 2, thus remained in force. In regard to ordinary public worship, instructions are given that the people after prayer "sing a psalme altogether in a plaine tune," and that the minister after another prayer "proceedeth to the sermon:" next, that after sermon come a prayer, including at the end the Lord's Prayer and Creed—and that "then the people sing a psalme, which ended, the minister pronounceth one of these blessings, and so the congregation departeth."

The following also occur in relation to certain special services—

After the appointment of ministers, elders or deacons; "The people syng a psalme and departe." In 1560 the 23rd psalm is specified for this purpose.

After the administration of the Lord's Supper; "The people shall sing the ciii. psalme, or some other of thanksgiving." After this the blessing, "and so they ryse from the Table and departe."

Nothing said of a succession of tables. If there were, it is probable each would be closed in this manner.

After marriage; "Then is songe the 128 psalme or some other, apperteynyng to the same purpose."

In the "Treatise of Fasting," 1565, the public services on the Sabbath appointed for that exercise were to be concluded thus—

Forenoon—"The fiftie one psalme shall be sung whole."
Afternoon—"The VI. psalme shall be sung."

In the "Order of Excommunication and Publick Repentance," 1567, the following directions occur:—

In case of Repentance; "Then after shall the church sing the CIII. psalme so much as they think expedient."

In case of Obstinacy; "The assembly sall be dismissed, after they have sung the 101st psalme, or one portion therof, as it sall please the Congregation."

In case of Restoration; "Then sall ane psalme of thanksgiving be sung,"

In the "Book of Discipline," besides the passage already quoted, (p. 3 above,) there occurs another, which draws a distinction between things "so necessarie that without the same thair is no face of ane visible kirk," and other things less strictly essential. Amongst the latter is classed the singing of psalmes, "for in some churches the psalmes may be conveniently sung, in utheris, perchance they can not." On the subject of Buryall the following instruction is given:—

For avoyding all inconvenientis we judge it best that neather singing nor reading be at the Buryall: for albeit thingis song and red may admonishe some of the leving to prepair thame selfis for death, yit shall some superstitious and ignorant personis ever think that the workis synging or reading of the leving do and may proffat the dead. And thairfor, we think it most expedient that the Dead be convoyed to the place of buriall with some honest cumpany of the churche, without eathir singing or reading; &c.

In the Second Book of Discipline, 1581, the "Takers up of the psalmes" are twice mentioned in the list of classes entitled to receive a share of the revenues of the Kirk.

The steps taken by the church in furtherance of the printing and diffusion of Bibles, Psalm Books, &c. deserve notice in this connection. These are very fully stated in the Memorial for Bible Societies, 1824. One of the Articles in a petition, presented by the Assembly to the Regent in 1574, relates to a proposal to bring to Scotland a French printer of celebrity, who had been banished from his country; and entreats his grace to consider his offer and take order therewith. And in "Articles proponed to his Majestie and Counsell," 1580, there occurs the following, which concerns one of the publishers of the Psalter.—See list of editions, p. 14.

"Because there is greyt necessitie of a prenter within the countrie, and there is a stranger banished for religioun, called Vautrolier, quha offers to employ his labour in the said vocatioun, for the weill of the countrie, it will please your Grace and Counsell to tak order herein as your Grace thinks guid, and to give license and privilege to him to that effect, if it sall be thought expedient be your Grace and Counsell."

The following are Acts of the Scottish Parliament, 1579:—

First, it was "statute and ordeaned that all Gentlemen worth 300 merks of yearlie rent, and all substantious yeomen, &c. worth 500 pounds in lands or goods be holden to have ane bible and psalme booke under the paines conteaned in the said act." This law seems to have been enforced in Edinburgh at least, where parties were ordered "for eschewing of all fraude" to "bring their bybills and psalm buiks, to have their names writtin and subscryvit be the Clerk." And in November, 1580, there was an order to pursue all persons "that has incurrit the payne" of this act.

The other Statute is of considerable interest—

"For the instruction of the youth in the art of musik and singing, quhilk is almaist decayit, and sall schortly decay, without tymous remeid be providit, our Soverane Lord, with avise of his thrie estatis of this present parliament, requeistis the provest, baillies, counsale, and communitie of the maist speciall burrowis of this realme, and of the patronis and provestis of the collegis, quhair sang scuilis are foundit, to erect and sett up ane sang scuill, with ane maister sufficient and able for instructioun of the yowth in the said science of musik, as they will answer to his hienes upoun the perrell of their fundationis, and in performing of his hienes requeist do unto his majestie acceptable and gude plesure."

(2.) The points that remain to be noticed are of the nature of Institutions or Agency.

The designation of the leader of the singing in public worship was that of "Uptaker of the psalme." This office was combined in many instances with that of Reader, and in others with that of Teacher of the "Sang or Musick Schule." Defective supply in some places was obviously the explanation of the passage in the First Book of Discipline quoted above. Of the expedients resorted to a specimen is furnished in Melvill's Diary, 1570:—

The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie enterteined a blind man, wha haid a singular guid voice, him he causit the doctor of our scholl [Music School, Montrose,] to teatche the wholl Psalmes in miter, with the tones thairof, and sing tham in the kirk, be heiring of whome I was sa delyted, that I lernit manie of the Psalmes and toones thairof in miter, quhilk I haiff thought ever sen syne a grait blessing and comfort.

The "Sang Schules" existed prior to the Reformation. They would arise from the necessities of popish worship. Boys behoved to be trained for chanting, and those so employed required to be able to read Latin, so far at least as the church services were concerned. The "Sang Schule," therefore, was the Elementary Seminary, as compared with the "Grammar Schule;" and the two in combination seem to have formed the preparatory course to attendance upon College. While primarily intended for

church students they were also open to others, and it looks as if a considerable number had taken advantage of them. The "Sang Schule" seems also to have included the departments of writing and arithmetic, and probably reading in the vernacular. After the Reformation, when it was no longer deemed essential to maintain a company of singing boys, besides an adult choir, in every considerable place of worship, and when the dissemination of knowledge in reading and writing had become a primary object to the church, it is natural to suppose that the musical element in these Seminaries would descend, and the other elementary branches rise in public estimation. But it may be inferred that the edict of James would tend to arrest the progress of decline in musical teaching, and would lead to an increase of the number of the "Sang Schules." There is no definite information respecting the musical materials employed in these 'Schules' during this period, but it cannot be doubted that the tunes of the Church Psalter would form a leading ingredient. Two of the persons mentioned in the old preface to the following Reprint as amongst the original harmonizers of these tunes were teachers of "Sang Schules," (Disser. IV., p. 49.) which circumstance shows that that branch of music received attention from such functionaries. See also the above passage from Melvill.

The position which the ordinance of praise occupied in public worship may be understood from the account given of it in the "Seven days' Conference," by Cowper, Bishop of Galloway. The writer was one of those who consented to accept the Episcopate in the reign of James VI., and may be regarded as perhaps the best of the company. He died in 1619. Though his description relates to his own day, it seems also to be applicable to the whole period intervening from the Reformation; for there is little reason for supposing that, even during the time of Episcopal ascendancy, the ordinary course of the Sabbath service was much altered. A countryman is introduced as informing a Romanist concerning protestant worship. Attention is first called to the preliminary service conducted by the Reader. After noticing the prayers the following occurs:—

> Every one is preparing, as you see, their psalm books, that all of them with one heart and mouth may sing unto the Lord. There is the psalm which the reader hath proclaimed. If you please you can sing with them; or if you cannot, follow them in your heart.

The reading of Scripture is next adverted to, and the description proceeds—

> These are the three exercises, which are used in all our congregations every Sabbath, one hour before the preacher comes in; first prayer, then psalms, then reading of the holy scripture * * * You hear the third bell ringing, and at the end of the bell-ringing, the preacher will come.

After some converse, the preacher's service is described more shortly:—

> First he will conceive a prayer * * * then he falls to the preaching, which some hear with their heads covered, some otherwise, * * * a thanksgiving [prayer.] After which there is a psalm sung by the whole congregation. And then the minister blesseth the people, &c.

Cowper, as Dean of the Chapel Royal, officiated in the Abbey Church in Edinburgh, and "he speaks of this manner of worship as having been general."

Amongst the endless variety of officials in the Romish Church that of Reader seems to have been included; and this circumstance may have led to the employment of such functionaries after the Reformation, in places for which ministers could not be provided. (See list in Miscellany of Wodrow Society, 1574.) Their public duty was to read the prayers in the Book of Common Order—to read portions of Scripture—and to announce the psalms to be sung. In 1580–1 steps were taken to abolish the order, but they continued to be employed, in the capacity of assistants to ministers of the more important congregations, till the adoption of the Westminster standards. In this position the Reader occupied the first hour of public worship on Sabbath, and was often employed in similar service during the week. Singing of psalms seems to have taken up a reasonable proportion of the time. Where there was no minister, the Reader had a second diet similar to the first. His place was the desk below the pulpit, also used by the precentor. In the First Book of Discipline there are various passages relating to this order.

The Minister's part of public worship embraced two diets, one immediately following the Reader's service, and the other after an interval. The latter was, in rural districts at least, frequently devoted to catechizing. How often psalms were sung during each diet is not quite evident: but there was one before the close of the service, and at least one more during the earlier part of it. Week-day services were also common, and were conducted in the same manner.

Among the institutions of the church family worship may appropriately be included. It seems to have been inculcated and practised by protestants from the beginning of the Reformation; and in times of difficulty would often be maintained when public worship was impracticable. The singing of psalms was from the first a constituent element of this service, and the daily practice of church tunes, in the private form, must have largely contributed to facility in the performance of them on the congregational scale. The passage from the Book of Discipline, quoted p. 3, obviously refers to private exercises, and immediately after it is added—

> In private housses we think it expedient, that the most grave and discreate persoun use the Commoun prayeris at morne and at nycht, for the comfort and instructioun of uthiris.

And amongst the prose materials forming the Book of Common Order there is "*A Forme of Prayers to be usit in priuate houses, euerie morning and euening.*"

These more general appointments are elucidated by others of a local description by Church Courts and Burghs, such as the following:—

Ayr, Burgh, May, 1559. Quo die, Comperit in jugement George Cocherane, and he being dischargit of his service and feall foirsaid; delyuerit to James Kennedy, Dein of Gild, the key of the organe loft, protestand that throw his non-service within the kirk of Ayr, in tymeis cuming as he has done in tymeis bygane, it be nocht allegit that he, of benevolence, left the said cure for ony oppiniouu, bot be vertue of his discharge foirsaid.

Ditto Nov. 20. Appoints John Or to teache the airt of grammar to the bairnis of this burght, with maneris convenient, and in absence of Christopher Guidman. sall say and reid the Common Prayeris and minister the sacrament. * * * Allows him "20 pundis in the yeir of fie, and XLIS. in the yeir for ilka bairn." Other teachers prohibited.

Aberdeen, Kirk-Session 1574. Admonition wes gewen to Johne Cumyng, and to the maister of the sang schole, that they give no play nor any priwoledge to theyr scholars, in the dayes dedicated to superstition in papistrie, but shal reteyne them those dayes at theyr lessonis.

That the organis with all expeditioun be removit out of the kirk, and maid profeit of to the vse and support of the pure.

Aberdeen, Burgh, 1570. Anent the supplicatioune exhibeit and presentit to the Consel be Androw Kempt anent the teycheing and instrucking of the childryne and bairnis of the sang scoil, quhilk presentlie is destitut of all exercitioune, * * * the haill consaill present for the tyme, all in ane voice, in respeck that Schir Johnne Blak, quha was anes maister of the said sang scoill, is presentlie absent of the realme, and na exercitioun of musick vsit in the said scoill, lyk as thair hes beine na exercitioune thairin thir diuerse yeris bygane, * * * reyplie aduysit, acceptit and admyttit (induring thair will) the said Androw Kempt to the said office, to teiche and instruct thair youththeid and cheildreine in the said facultay of mwscik, meaners, and wertew, for payment of sic lesum dewetie as wse hes beine, and as he appoyntis witht the parentis and freindis of the bairnis.

1577. The said day, the consell grantit the soume of four pundis to the support of James Symsoune doctour of their Sang Scuill, under Sir Johnne Blak, to help to by him cloythis, for his guid seruice the tym bygane and in houp of his contineuance in tym to cum.

Item, to the maister of the sang schoill, for his foe of the twa termis XIIIJ. li. XIIJS. IIIJd.

1587. John Andersoun admitted "master of the sang scuill, now vaikand be deceiss of John Blak to haue for his stipend yeirly, the soume of tuentie pundis monce of this realme."

1596. To the maister of the sang school for his pensioun of the saids tua termes 80 lib.

1598. Gevin to Patrick Walter for the uptaoking of the psalme in the new kirk, according to ane Act of Counsall, of the dait the XVII day of Januar, 3 lib. 6s. 8d.

Aug. 1597. To be na uther school within the burght, except the music school, bot sic as sal be subalterne to the maister of the grammar school.

Nov. 1597. The prouest baillies and consell findis that maister William Skene, maister of the sang school, sall serve

bayth the kirkis in uptacking of the psalme theirin everie Sonday; the ane kirk be himselff and the uther be the doctour or sum of his discippallis that can discharge himselff theirin sufficientlie. They add "ten merkis to his stipend of sexscoir merkis."

1598. The said day, the prouest, baillies, and counsall, inrespect that Maister Willeam Skene, last maister of the sang schooll of this burght, is laithe departit this lyff, and considdering gif the said school be dissolvit and skaillit, it will tend to the preiudice of youth of this town, and vnderstanding Johne Leslye, in Kyntor, to be a qualefeit mvsician, albeit he can not instruct his scholeris in playing, theirfor to the effect that the schooll suld nocht dissolve, and quhill a qualefeit man be provydit to occupie the place, hes appoyntit and nominat the said Johne Leslye to teich the musick schooll of this burgh, quhill the feist of Candilmes nixt to cum allanerlie, and ordanit him to hawe the sowme of tuentie merkis for his panis during the said space, to be payit to him be the thesaurer of this burght, besyd the scholedge deutie to be takin be him of his scholeris, conforme to vse and wount, and the said Johne Leslye being present, acceptit the charge forsaid in and vpon him, vpon conditionis aboue specifeit, and promittit faythfullie to leaue the said charge quhensoever the prouest, baillies, and consell thinkis expedient.

A subsequent entry assigns Leslye 13 lb. 6s. 8d. as his salary from Nov. 12th till the following Candlemas.

Couper, Burgh, 1581. Item, to the maister of the sing scole fie, vj. li. xiijs. iiijd.

Dumfries; 1590. To the reaser of the psalmis ls.

1574. *General Kirk of Edinburgh*, The kirk ordanis Edward Hendersoun and his sonne, to sing the salmis on the preching dayis in sic touns as are maist colmoun for the kirk.

Jan. 1599. Ordanit to pay the sowme of fyue merkis money to Patrick Walter for the uptacking of the psalme in the new kirk this yeir bygane.

Burgh of Canongate Edinburgh, 1584. The quhilk day the baillies and counsall hes appointed and agreeit with Walter Broune to serve in the kirk in reiding the prayeris, uptaking of the salmes, and serve as ane clerk in the sessioune for the space of ane yeir fra Witsounday nixt to cum for x. li. of fie allanerlie. Begynnand the first payment at Martimes nixtocum.

Glasgow, Burgh, 1577. Item to Sir Williā Struy̆is for male of ane chalmer to be ane sang schole tho said year. xi.s.

1579. Similar, to Duncan Finlaye.

1594. Mr. David Weems and Mr. John Coupar having engaged for the Sessiou, to pay to the Toun Thesaurer 80 merks yearly, for a sangster, Mr. Weems repeits that Mr. John Bell hath obtained a gift from the Toun of the douties of the new Kirk, upon which the Session engagis for the said 80 merks.

Glasgow, Kirk Session, 1587. "Ordean Mr. William Struthers, teacher of musick, shall sing in the High Kirk, from the ringing of the first bell to the minister's coming in; and appoint four men to sit beside him, beneath the pulpit; and, in the mean time, that the chapters be read by the reader successively to the singing." *Sep.* 21. That all persons in time of prayer bend their knee to the ground.

1588. That the sangsters in toun sing with Mr. William Struthers on Sunday.

1597. The Session thinks it good there be a psalm sung in the Laigh Kirk it being the paroch Kirk of Glasgow on the sabbath, both before and after sermon according to the use in the like within the High Kirk.

1596. *Presbytery of Glasgow.* The presbiterie ordenis that thair be na thing red or sung in the new kirk be Johne Bucchane reidare thair, bot that quhilk is contenit in the word of God.

3.—*Illustrative Incidents.*

Calderwood in recording some of the sayings of Knox includes the following:—

1565–7. To her (Queen Mary's) husband (Darnley) sitting in the Kinge's seate in the Great Kirk, he said "Have yee, for the pleasure of that dame, cast the psalme-booke in the fire? the Lord sall strike both head and taile."

1570. James Melvill relates of himself that in his 16th year he was much exercised in mind respecting the further prosecution of his studies, and after earnest prayer rose from the ground with "joy and grait contentment in hart."—"returning and praising his God singing sum psalmes."

1572. Describing his studies at St. Andrew's he thus speaks regarding the Primarius.

Bot the graittest benefit I had of him was his daylie doctrine at the prayers in the kirk, everie morning; for he past throw the twa buiks of Samuel, and twa of the Kings, very pleanlie and substantiuslie quhilk I rememberit the better ever since. He causit sing comounlie the 44 and 79 Psalmes, quhilk I lernit *par ceur*, for that was the yeir of the bludie massacres in France, and grait troubles in this countrey.

1574. The next passage immediately follows that quoted in Disser. I., p. 7.

My naturalitie and easie lerning by the ea1 maid me the mair unsolide and unreadie to use the forme of the art. I lovit singing and playing on instruments passing weill, and wald gladlie spend tyme whar the exercese thairof was within the Collage; for twa or thrie of our condisciples played fellon weill on the virginals, and another on the lut and githorn. Our Regent haid also the pinalds in his chalmer, and lernit some thing, and I eftir him; bot perceaving me ower mikle caried efter that, he dishauted and left of. It was the grait mercie of my God that keipit me from anie grait progress in singing and playing on instruments; for, giff I haid atteined to anie reasonable missure thairin, I haid never don guid utherwayes.

1579. On the 17th of October the King made a public entry into Edinburgh, and was received by the Magistrates with much display. Amongst the ceremonies was one resembling that made use of in the case of the Queen his mother, as above noticed. In connection with this it is stated that "the musicians song the xx. psalme, and others played upon the viols." Whether this playing was an accompaniment to the singing, or a separate performance is not clear. There followed a service in the Great Kirk which was concluded by again singing "the xx. psalme."

From the Testament of Edward Henrysoun "Maister of the Sang Scole of Edinburgh and Prebendare of St. Gelis Queir."

Thair wes awin to the said umquhile Edward Henrysoun, be the gude toun of Edinburgh for bigging of the Sang Scole xlj lib.

Melvill describes the procedure of Andrew Melvill, Smeaton, and others who lodged with John Durie on public occasions in Edinburgh.

In tyme of mealles was reasoning upon guid purposes, namlie, maters in hand; thairefter ernest and lang prayer; thairefter a chaptour read, and everie man about gaiff his not and observation thairof:—Thairefter was sung a psalme.

Under the same year (1579) he continues—

Far graitter and sweittar haid I in Glasgw of a gentilman's houss in the town, wha interteined maist expert singars and playars, and brought upe all his berns thairin.

1582. The following is Calderwood's account of the return of Durie to Edinburgh after a temporary banishment, vol. viii., p. 226, Wodrow edition:—

John Durie cometh to Leith at night the 3d of September. Upon Tuesday the 4th of September, as he is coming to Edinburgh, there met him at the Gallowgreen 200, bnt ere he came to the Netherbow their number increased to 400; but they were no sooner entered but they encreased to 600 or 700, and within short space the whole street was replenished even to Saint Geiles Kirk: the number was esteemed to 2000. At the Netherbow they took up the 124 Psalme, "*Now Israel may say,*" &c., and sung in such a pleasant tune in four parts, known to the most part of the people, that coming up the street all bareheaded till they entered in the Kirk, with such a great sound and majestie, that it moved both themselves and all the huge multitude of the beholders, looking out at the shots and over stairs, with admiration and astonishment: the Duke himself beheld, and reave his beard for anger: he was more affrayed of this sight than anie thing that ever he had seene before in Scotland. When they came to the kirk, Mr James Lowsone made a short exhortation in the Reader's place, to move the multitude to thankfulnes. Thereafter a psalm being sung, they departed with great joy.

Melvill describes the occurrence thus—

Going upe the streit with bear heads and loud voices, sang to the praise of God and testifeing of grait joy and consolation, * * * till heavin and erthe resoundit. This noyes when the Duc, being in the town, hard, and ludgit in the Hie-gat, luiked out and saw, he rave his berde for anger, and hasted him af the town.

Of the two tunes attached, in the following Reprint, to the psalm chosen on this occasion, there can be little doubt that the former, which is composed in the Major mode, was the one made use of. This tune was adopted from the French Psalter for this psalm when first published, and was continued as its proper tune through all the editions of the Scottish Psalter till that of 1635; when, besides this, a second tune, in the Minor mode, was published for the psalm. The latter, therefore, did not see the light, so far as is known, till 53 years after the return of Durie.

In reference to the night immediately following, Calderwood adds, Vol. III., p. 647—

Some of the best affected citicens watched, to the number of two or three hundreth, in the backe of the kirk, for the safetie of their ministers. The proveist and James Adamsone, with threatnings, commanded them to goe home to their houses; but they continued watching and singing psalmes all the night.

1584. Melvill was one of the ministers who, with certain of the nobility, were forced, by an outburst of Court despotism, to take refuge for a short time at Newcastle, in England. He was employed to draw up a set of regulations for the spiritual edification and government of the company thus formed. The following are included:—

"Ther salbe at everie meall, immediatlie efter thanksgiffing at denner and supper, a Chapter read of the historie of the Bible, and handlit schortlie as tyme and occasion sall requyre; and therefter a Psalme, or reasonable section thairof, being lang, salbe soung." * * * "And this mikle for the exerceis of doctrin and prayer; for the quhilk it is necessar that everie an, that can reid, haiff a Byble and Psalme Buik."

1585. In the account of his return from this banishment he observes—

As in going, sa in returning, we fund the bountifull and gratius hand of our God with us, sa that we haid occasion divers tymes to sing unto the praise of our God that 126 Psalme, with manie ma.

1584. The following are by Calderwood. The first is from his account of the death of Mr. James Lowsone, one of the most notable ministers of the period:—

He being tried, as in a fiarie furnace, the space of thrittie-foure dayes, never uttered so muche as one impatient word, but most comfortable and zealous sentences, more moving (with his eyes lifted up to heaven, his hands stretched out) than anie gesture or behaviour of a most zealous preacher in the pulpit can expresse; not onlie preaching, as if he had beene in pulpit, but also singing psalmes, and provoking others to sing with him. Three dayes before his death, he caused sing the 103d Psalme; and again immediatlie few houres before his death. When voice could not serve, his lippes were perceaved labouring to utter the words which were sung.

1591. King James, after his escape from the attempt of Bothwell upon his life on the 27th of December, went to the Great Kirk of Edinburgh on the following day. Mr. Patrick Galloway discoursed upon the delivery "and declared the King was come to give publict thanks to God for the same." * * * * "The 124th Psalme being sung, they dissolved."

1594. Upon Fryday, the third of May, the King's horsemen mustered at Leith, before noone. The king asked everie man's surname; and finding one among them called Christesone, he said, "If yee were in St. Giles' Kirk, and a Psalme Book in your hand, yee would be called an holie man." Such profane speeches were frequent in his mouth.

In the account of proceedings connected with the Baptism of Prince Henrie these notices are found—

Therafter, the musicians sung the 21st psalme. * * * The bankett ended, thankes being giving to God, there was sung the 128th psalme, with diverse voices and toones, and musical instruments playing.

III.—From 1600 till 1655.

1. *List of Editions continued.*

The following Title is from Dr. Cotton's work, p. 404:—

"The CL. Psalmes of David in profe and meter. For the uſe of the Kirk of Scotland. At Dort, printed by Abraham Canin, at the expenſes of the aires of Henrie Charteris and Andrew Hart. 1601. Cum privilegio."

Size 16mo. The usual prose accompaniments. Psalms occupy 408 pages. Mr. Lea Wilson had a copy. This seems to be the first edition definitely ascertained to possess the prose version on the margin. Sold at £4, 13*s.* *Lowndes.*

Another edition of 1601 in small 8vo, at Dort, printed by Isaac Canin, "with diuerse notes and tunes," is mentioned in Lea Wilson's Catalogue. "Diligentlie corrected from many faults escaped heertofore: and now lastlie deuided into parts as they are to be sung in the Kirk of Scotland, at the expenses," &c., as in last case. "Cum privilegio regali." Small type—double columns—wanted the prose version, and was adapted to an edition of the Bible. Dr. Lee had a copy, and describes the edition as beautiful.

In these cases the peculiarity appears of Edinburgh publishers employing foreign printers in preparing Psalters for sale in Scotland. But a trade in importation of continental books had been previously carried on, (Lee's Memorial,) and these transactions were only an additional step in the same direction. Doubtless there was a reason in the quality or the terms of the foreign workmanship. This was urged in the trial of Archbishop Laud in defence of his interference with the importation of books into England.

By the numerous coming over of Bibles, * * * * from Amsterdam, there was a great and a just fear conceived, that, by little and little, printing would quite be carried out of the Kingdom; for the books that came thence were *better print, better bound, better paper, and for all the charges of bringing, sold better cheap. Trials and Troubles of Laud.*

Edition 1602. Middleburgh. "imprinted by Schilders," has the Latin titles, the prose version on the margin, and the ten spiritual songs of Edition 1594. The longer psalms are divided into portions. The three tunes, afterwards called Common, found in Edition 1611 (Diss. IV. p.40.) are also to be met with here, disposed of in much the same manner. Other musical features also are substantially alike. The description therefore of Edition 1611 may be applied to this, which seems to have been its prototype. (App. p.3, 19, and 24-5) The copy examined by the Editor is in the British Museum. The size of page is enlarged by the addition of the prose version, so that this edition resembles in this respect those of 1615, &c., (fac-similes.) On the general title page is the Royal Arms of Scotland, and on that for the psalms King David with harp. According to Lowndes, copies have realized £4, 4*s.* and £9, 17*s.* 6*d.*—*Lambeth; Balliol Col.*

1603. R. Charteris, Edinburgh, 18mo. "The division of the meter that in uther Bookes is noted be the distance betvveen the lynes, is in this Booke knovvne by this marke" " Lea Wilson and Dr. Lee. Probably the same described by Lowndes as 24mo. Another edition of this year, printed at Dort, is mentioned as in Dr. Lee's collection.

In 1606 Thomas Findlasone, Edinburgh, was empowered under the privy seal to print the "Auld and New Testaments in oure vulgare toung in haill or in pieces and in quhatsumever volumes greit or small with the Psalme buik baith in prois and metour and in quhatsumever volume greit or small, the dowbill and singill Catechise," &c.: but no results as regards the Psalter are known.

Andrew Hart, Edinburgh, now appears as the leading printer of the Psalter. Lowndes notes an edition by him of 1609, size 4to, which probably was intended to bind with some imported edition of the Bible, as Hart's own edition of 1610 was in folio.

1611. There are two editions of this year by this printer. One of small size and type, with the prose on the margin. The tunes abound with gross mistakes. Yet this little volume has two peculiarities, App. p. 2 and 3, also Diss. III. p.38. The other edition is of the size of 1615. In various respects it differs from other surviving native editions, though most of these variations were anticipated in that of Middleburgh 1602. They are—1. *Literary.* The prayers and conclusions of 1595 disappear. The ten hymns are reduced to three. The longer psalms are divided into portions. The Genevan prose version is given on the margin. App. p. 3 and 4. 2. *Musical.* Three tunes of four lines are set to a number of psalms each, while many of the proper tunes are suppressed. Three proper tunes are adopted from the English Psalter. The printing of the music is very faulty. For details see App. p.19. 25 and 27 and Diss. IV. p. 40. A copy brought £3, 7*s.* *Lowndes.* Copies of both of the editions of this date are in the possession of Mr. David Laing, Edinburgh. The larger is also in the Bodleian Library.

1614. Edition in 12mo, by Andrew Hart, Edinburgh, "after the forme that they are vsed to be sung in the Kirk of Scotland." Mentioned in Lea Wilson's list.

In 1615 a handsome and well printed edition of the Psalter issued from the press of "Andro Hart," Edinburgh. General title:—

The CL. Palmes of David in prose and meeter with their whole usuall Tunes, newly corrected and amended. Herevnto is added the whole Church Discipline, with many godly prayers, and an exact Kalendar for xxv yeeres; and also the Song of Moses in meeter neuer before this time in print. David with Harp as in fac-simile. Edinbvrgh, printed by Andro Hart, Anno 1615. Special title the same, wanting the second sentence.

In the Literary department the divisions of the psalms are dropt—the Contents to psalms accord with 1564–5—and some additions are made to the Spiritual Songs.—Diss. III. and fac-simile 5th.

In the Musical department this is one of the most correctly printed editions. It sets aside the interferences of 1611 with the proper tunes, and restores the greater portion as in 1564–5. There are a few changes, however,

and a special feature of the edition is the equalization of the length of the notes in almost all cases.—App. p. 27.

A still more striking peculiarity, in comparison with preceding editions, is the formal introduction of a distinct class of tunes, entitled 'Common,' Dis. IV., p. 40. On considering this step some light appears to be thrown upon the deviations of 1602 and 1611 from preceding impressions, and the return to the former arrangement in those that followed. The need would be felt for shorter tunes than those belonging to individual psalms, and hence would arise the encroachments upon the 'Proper' system, and the approaches to the 'Common,' which these two editions exhibit, and which were doubtless drawn from the example of the English Psalters of Este and Allison. Probably the Scottish Psalter would have retained the form it assumed in 1611, had not the expedient been adopted of forming the common tunes into a new class; by which the double object was served of allowing the Proper tunes to remain in all their original fulness, and of providing for the convenience of those who required something more simple. All parties were thus at liberty to use either the one or the other or both to whatever extent they pleased. App. p. 18.

Copies of this edition are to be found in the Advocates', Edinburgh, and several other leading libraries of Britain, and also in the possession of the Editor and various other private individuals.

There is a 1615 edition in 4to, intended for binding with bibles, and often found in connection with those of London of that year.

An edition of 1617 by A. Hart, included in the list furnished in Principal Lee's Memorial, the Editor has not seen. He has however examined another of Hart's of 1621 belonging to Mr. David Laing. It is very much a reprint of 1615, but inferior in execution, and probably intended to sell at a lower price. One or two differences in the common tunes are noticed in App. p. 20.

Up till this time it does not appear that any edition of the Psalter had been printed in any part of Scotland except its Capital. But several editions were now produced in Aberdeen, by Edward Raban, who is said to have been the first who conducted the business of printing in that city, and to have settled there about the year 1622. Kennedy, in his Annals of Aberdeen, affirms that he issued a "pocket prayer book for the service of the Church in the year 1625, with the Kalendar, and the psalms set to music." There does not seem to be any corroboration of this statement; but in 1629 there appeared from his press two editions—one for bibles, and another in 16mo. Pickering's sale catalogue and Lea Wilson mention an 18mo edition of 1632. Another of 1633 without the prose version, and probably for bibles, is noticed in Lee's list.

The title of the Bible edition of 1629, 4to, runs thus—

The CL. psalmes of the princelie prophet David in English metre, according as they are sung in the Church of Scotland, with many godly prayers &c printed in Aberdeene by Edward Raban for David Melvill. Anno Domini 1629.

But the best known and most important of Raban's Psalters, is that to which reference is repeatedly made in the Appendix, and of which fac-simile specimens are furnished. It revives the 'Conclusions' in full, but considerably modernized in spelling, and it stands alone in presenting upon the margin the prose version from the authorized translation of King James, the Genevan version being adhered to in all other cases, (Disser. III. p. 35.) The music is carefully printed on the whole, and, so far as concerns the proper tunes, has evidently been based upon the original edition of 1564–5. It however continues the 12 common tunes of 1615 and makes some additions. A still more emphatic peculiarity is the appearance of harmony, which however extends only to the Common tunes. Two of them are in Reports. App. p. 20 and 23.

A copy of this edition is in the possession of William Euing, Esq., Glasgow. Principal Lee's copy is said to have sold for £5.—*In various Public Libraries.*

There remains a copy (minus the title) of a small edition, which the following notice shows to be one of Raban's :—

Here follow the Common Tunes, in foure parts, in more perfect *forme than ever heere-to-fore:* Together with the Tunes to the whole psalmes, diligently *revised and amended*, By the most expert *Musicians in* ABERDENE.

As this edition wants one of the two tunes in Reports found in 1633, and gives the Genevan version of the prose psalms, it must be earlier than that date; and may be presumed to be that either of 1629 or 1632. There are 15 Common Tunes, of which the first 12 are the same, and in the same order as in 1615. The last is Bon Accord, said to be "*for the* xii. *psalme.*" No. 13 is the tune 'Munros' of 1635, here termed 'Montrose,' not Glasgow, as it is in 1633. No. 14 is Elgin. The Common Tunes are harmonized in four parts and Bon Accord in Reports, this tune having the same peculiarity as in 1633—that the Church part is the Treble. The harmonic arrangements are not quite the same as those of 1633, but, though somewhat earlier, the quality of the edition does not seem to call for their production in full. One or two specimens are given. App. p. 29 (*Mr. D. Laing.*) No contents to psalms—Common Metre Conclusions as in 1635, but none for other metres; Spiritual Songs as in 1615, except that the Song of Moses is wanting, and the order alike with one exception.

Andrew Hart of Edinburgh died in 1621, but several subsequent editions of the Psalter bear to have been printed by his heirs. One is a 16mo of 1630 in prose and metre, one an 8vo of 1632, and another in metre only, and probably for bibles, in 1633, (See Lee's Memorial.) An edition of the very small size, dated 1634, (*British Museum, &c.,*) merits a fuller notice. The common tunes are increased to 16 (App. p. 20) and are harmonized, the arrangements being very like to those of 1635. Dumfermling is in four parts, as in Edition 1633. Each tune fills a page. The proper tunes are without harmony, and Psalm 46th has the old melody. The Spiritual Songs are much as in 1635, and the older ones are furnished with the tunes of earlier editions. The Argument and scripture passages of 1633 and 1640 are also given.—App. p. 2 and 3

This brings the history up to the date of the edition which has been selected for reprinting, and in which the Psalter reaches its climax by the increase of Common tunes, and the addition of harmony to the entire musical materials. But it is unnecessary to describe what it is put in the power of the reader to inspect for himself. See however the remaining dissertations, fac-similes, notes, and appendix. A considerable number of specimens of this edition remain in public libraries, and in the hands of individuals—*e. g.* Mrs. Johnstone, Dumfries, a descendant of William, brother of John Knox; Messrs. William Euing, Glasgow; T. L. Hately, Edinburgh; Professor M'Crie, London; Rev. Mr. Knight, Weymis, &c.

There is a small edition of the same year printed by Robert Young, his Majesty's printer, Edinburgh. Eph. v., 18 and 19, quoted. No tunes.—*Rev. Mr. Roger, Auchinleck.*

Only two editions appear to have been issued after 1635. One consists simply of remaining copies of Hart's, 1634, with new title, &c.

"The CL. PSALMES of David in prose and meeter with their whole usual Tunes newly corrected and amended—(Device, a Thistle.) *Edinburgh*, printed by James Bryson, and are to be sold at his shop, a little above the Kirk-Stile at the sign of the Golden-angel. 1640."

Diss. IV., p. 41. Copies, Mr. T. L. Hately and Mr. D. Laing, Edinburgh.

The other is of the same date, and by the same printer. It is in 4to, and must have been intended for bibles only.

In the Catalogue of the Abbotsford Library (Maitland Club) a copy of this edition is mentioned as bound with a bible in crimson velvet, with silver embroidered ornaments and silver clasps. This bible had belonged to Mrs. Haliburton of Newmains, Sir Walter Scott's great-great-grandmother, who died in 1747, aged 97.

The following notices of stock are from the last Wills of Booksellers, already referred to :—

1603. *Mrs. Charteris.* 300 psalme buiks with the prois on the margen at 6s. the pece. 300 small, of ane uther sort at 5s.

1606. *Charteris.* 456 psalmes in Octauo, fyne prent at xiijs. iiijd. the pece. 216 [similar] at 12s. 264 in Oct. picall letter at 7s. 34 [same] in fillettis at 29s. 4 [same] ouergilt at 4s. 4d. 2380 quhairof 320 printed at London 3s.

1642. *James Brysson.* Testaments and psalmes mentioned as if bound together. 450 psalmes in folio, 300 for Bibles. &c.

Some of the editions referred to in these Wills seem to be different from any of those described in the above catalogue. There is indeed reason to suppose that many editions were printed of which no trace remains.

2.—*Public Action Continued.*

1601. Proposals were submitted in the General Assembly for improving the common translation of the Bible, (Genevan,) the metrical version of the psalms, and the prayers usually bound up therewith. The King himself favoured the assembly with a speech in support of these measures. "As for the translation of the psalmes in metre, it was ordeaned that the same be revised by Mr. Robert Pont, and that his travells be revised at the nixt Assemblie." Since no further notice is taken of this project, it may be inferred that it was silently dropped. The King seems, however, to have sometime afterwards formed the intention of employing his own pen in producing a new version. But it was not till the year 1631 that such a performance was actually submitted to the church. Charles was then on the throne, and the pseudo-Episcopacy forced upon the church was in full operation. The matter is thus stated by Row—

There was also a report that the King would have the Psalms of King David, translated and paraphrased by King James his father, to be receaved and sung in all the kirks of Scotland; and some of the books were delyvered to presbyteries, that ministers might advise concerning the goodness or badness of the translation, and report their judgments (not to the Generall Assemblie, for, oh! that great bulwark of our Kirk was demolished,) but to the Diocesan assemblies; yit that mater was laid asyde for a while. The work was commonlie thought to be rather Sir William Alexander's of Menstrie than the King's; howbeit, it is most probable that both hes had an hand in it.

Mr. Holland, in his notices of King James and Sir William Alexander of Menstrie (ultimately Earl of Stirling), has pretty conclusively disposed of the claims of the former to the authorship of the version which has borne his name; and has confirmed the opinion generally entertained by those who have looked into the question, that to the latter the work is all but entirely due. Bishop Williams, who cannot be suspected of understating the case, says, in his sermon upon the death of James—"This work was staid in the one and thirty psalm." That number accords with the contents of a manuscript in the British Museum in the handwriting of James. Evidence is afforded to prove that the remaining psalms, amounting to four-fifths of the whole, were translated by Sir William. But it is further shown that even those on which the Royal mind had laboured were so much amended and recast by the same "trustie and weilbeloved" coadjutor, that it must have required all the filial partiality of Charles to discover their identity.

The reception of this new version was opposed by the body of the church and ministers. The grounds of opposition are summed up in a document usually ascribed to Calderwood, and preserved in the Bannatyne Miscellany. Some portions of it are quoted elsewhere in these Dissertations, and the following is the substance of what remains:—

The church has a prescriptive right to the existing psalms—Both pastors and people be long custome are so acquainted with the Psalmes and the Tunes thereof, that as the pastors are able to direct a psalme to be sung agreeable to the doctrine to be delyvered, so he that taketh vp the psalme is able to sing anie and the people for the maist part to follow—Both pastors and people have some psalmes or parts of psalmes be heart, as may best serve for ther different disposition and case of conscience, and for the changes of their externall condition—In other Reformed Kirks ther psalmes are not absolutely perfect, yet they will not reject them for a small blot or mae—If psalmes be removed other things might follow as Confession of Faith &c. —It would be ungrateful to extinguish the memory of so many worthy men, by whose care and paines God had vouchsafed so many benefites vpon his Kirk.—This labour was vndertaken without direction and approbatiou of the Kirk.—The people are acquainted with the old Metaphrase more than any book in scripture, yea some can sing all or the most pairt without buik, and some that can not read can sing some psalmes. Therefore our Kirk would not accept of anie other. Howbeit some pairts might be bettered, yet they would not admit that the whole sould be changed. Referring to the appointment of Pont to revise the psalms, it is argued that if that faithfull man, who was both holie and learned, had found any just cause of alteration, nether he nor the Assemblie who should have takeu compt of his diligence would have suffered that mater to be buried in oblivion—Montgomerie and som others principalls of English poesie in ther tymes, as they gave ther essays of som psalms yet extant, so they offered to translate the whole book frielie without any price for ther paines.—This work is holie and strict and abydes not any youthfull or heathenish libertie, bot haue we not such in this new metaphrase. Tak these for a taste. Ps. 72·6. "Or like soft pearles of quickning showers." Ps. 78·20. "Soe wouuded rockes gave cristall blood." Ps. 148·3. "You flaming Lord of light * * * pale Lady of the night," &c.—The people must be taught to understand French Latin and hard English tearmes, before they can sing with understanding, as "regall, brandisht, guerdoned, sinistrous,"—vther kirkes will call us light headed Scotts.—The verie privat use aught to be suppressed, because some persons will labour to haue them by heart, who sould rather haue these which are soong in the Church, for who sall studie to both?—The countrie sall be burdened with the loss of 300000 buiks of the old, and with the cost of 600000 of this new meeter, during the privelege which we hear is to be granted to the chief author.

Whether on account of the general dislike shown towards it, or from a conviction that it required revisal, the new version was not pressed at that time. "The Bishops," says Stevenson, "were ashamed to push the receiving and using thereof; and so it was laid aside." But the project was not abandoned. In December, 1634, Charles "being fully convinced of the exactnesse" of the translation, enjoined the Privy Council of Scotland "that no other psalmes of any edition whatsoever be either printed heirefter within that our Kingdom, or imported thither, either bound by themselff or otherwaye, from any forrayne parts." Meanwhile the version was subjected to a process of emendation, many portions being largely altered or entirely re written, and in this improved form it was re-issued in 1636, and attached to the new Service Book prepared for Scotland, under the dictation of the King and his Prelatic advisers. But suddenly these and other elements of the system, forced so pertinaciously upon a reluctant church and people, went down like a house of cards before the onslaught led by Janet Geddes, and the proceedings of the Glasgow General Assembly of 1638.

Though the substitute proposed by King Charles I. was so decidedly rejected, the imperfections of the old version, and the question of superseding it by a better, must have attracted general attention soon afterwards. George Gillespie, in his speech to the General Assembly of 1647, uses the expression, "All grant that there is a necessitie of the change of the old paraphrase," which may be understood as expressing the state of opinion for some years previous. A similar feeling arose amongst the more educated class in England, where the various metrical translations of the psalms which had appeared, especially those of Withers and Sandys, together with the general progress of literature, had doubtless elevated the standard of taste in sacred poetry. But the grand impelling motive was that expectation of realizing uniformity of Church order throughout the three kingdoms, which arose out of the combination of the Scottish Covenanters with the English Parliamentarians in 1640–3. The existing Psalters were not compatible with such uniformity, as reckoning entire psalms, verses, and lines, they differed to the extent of about one-third.

As early as 1641 an important document was drawn up and transmitted to parties in England, by Alexander Henderson, as representing the Scottish Church, entitled, "*Our desires concerning unity in Religion*," *&c.*; in which mention is made of "One Directory for all the parts of the public worship of God." Some negotiation had taken place prior to 1643, as in that year Robert Baillie, when looking forward to the Westminster deliberations, anticipates that "one of the points of their conference would be anent a new Psalter."

It does not belong to the object at present in hand to give a detailed account of the rise and progress of that version of the psalms which in 1650 was adopted by the Scottish Church, and continues in use to the present day. The proceedings of the Westminster Divines, of the English Parliament, of the Scottish Assembly, and finally of the Committee of Estates, in the prosecution of this enterprise, though falling within the last years of the old Psalter period, really pertain to the history of its successor. After very careful preparation, the new version received the sanction of the Commission of Assembly, "to be the only paraphrase of the Psalms of David to be sung in the Kirk of Scotland"—the old and every other paraphrase being discharged, either for congregation or family use, after the first day of May, 1650.

Fyftene day of May 1650. At quhilk day and tyme the new psalme buikes wer red and ordanit to be sung throw all the kingdome.—*Nicol's Diary.*

It cannot be doubted, however, that in the remoter portions of Scotland, some years must have elapsed before the old Psalter was fully displaced by the new. But probably the revolution was fully carried out before 1656, in which year Baillie is found exclaiming, in a letter to Francis Rous, the author of the original draft of the version—"Why is not your Psalter in England practised as it is here, and no other? Will you there never come to any order?"

For the reason just stated no notice is here taken of the measures of the Scottish Assembly in 1648–50 relative to Scriptural Songs—or of the Directory for Public Worship, framed at Westminster. Respecting the conclusions to the Psalms, and the Chapel Royal, see Diss. III., p. 35, and Disser.V., p. 55.

When the office of Reader was brought under discussion by the Westminster Assembly the decision was against its retention. Baillie states (Letters 1645) that the members were personally inclined otherwise, but "could find no warrand for such ane officer in the Church." It is well known that the Scottish Church, though disappointed in their hope of uniformity, proceeded faithfully to carry out the Westminster arrangements. The abolition of the Reader's functions occasioned the following entry in Nicol's Diary under 1653:—

It wald be rememberit that, in the yeir of God 1645, the reiding of Chapteris in the Kirk, by the Common reidar, and singing of psalmes wer dischargit; and in place thairof come in the lectureis, quhilk indured till the incuming of the Englische airmy. This did not content the pepill becaus thair wes no reiding of chapteris nor singing of psalmes on the Saboth day; quhairfoir the ministeris thocht it guid to restoir the wonted custome of singing of psalmes, as als the exercise of the Catechisme * * * fra the secound bell to the thrid for the edification of the pepill. This began in October 1653.

The statement here is plainly confined to the hour formerly allowed to the Reader, ending with the third bell, when the minister's service began.

The order of public worship seems to have continued unchanged till 1645. There are traces of an afternoon as well as a morning hour for prayer, that is, a short service by the Reader, but probably this would only be maintained in towns. Thus, Glasgow Kirk Session Record, 1619, mentions two Readers, one of them appointed "to read daily as well the morning as the evening prayers from April to October, at seven morning and five evening, and the other part at eight and six." The General Kirk of Edinburgh, 1574, appoint an alteration of hours for the same purpose to seven and five; and that of Stirling, 1629, from these hours to eight and four. The first of these extracts seems to refer to week days. Daily prayers in "greit tounis" were recommended in the First Book of Discipline, but during the time of Episcopacy, the practice of the English Cathedrals may have been adopted, in having public prayers twice daily in the seats of Diocesan authority.

Family worship is so frequently inculcated by Church Courts, lower and higher, that instances are almost superfluous. A single specimen follows—

1647. Intimation is made, that every family have family worship morning and evening, and such who have it not, are to be debarred from the Communion.—*Glasgow, Kirk-Session.*

The Acts of Assembly 1639, 1642, and 1647 may also be referred to. The last especially is important, both from its minuteness and the circumstances out of which it arose. In the records of the Kirk Session of Stirling, 1639, complaints are entered of "religious meetings protracted for great pairt of the night"—occupied with prayers, *singing psalms*, exponing scripture, * * * and conducted by strangers from England and Ireland. Baillie speaks as if these censures were judged too severe. But it was deemed necessary to frame an act by which private worship might be judiciously regulated, and the task was committed to Alexander Henderson.

References to family worship may also be found in the sermons of those times. One example from that of Welsh of Ayr on the Second Commandment may suffice.

I beseech as many of you as make conscience of the worship of God that ye use the private means in your house at the least morning and evening every day. I wot well some of you have found the blessing of God there in your families.

From such sources it is probable that many passages could be adduced in reference to the duty of praise in general. There are several in the sermons of Robert Bruce, *e.g.* the following in that on Ps. 40th—

Only God putteth the song of praise in our mouth, and maketh us to sing this new song in our heart; for by nature none hath knowledge to praise him nor will praise him. It is not possible that the heart can praise him except it have a taste of his sweetness. All the benefits of the Lord, whether they be spiritual or temporal, should be as many occasions of praise, &c.

Two writers of this period respectively apply the terms *Precentor* and *Clerk* to the leader of the Church singing. The expressions "reaser of the psalms" and "he that takes up the line" are also found.

There appear few traces of Choirs in the church service during the entire Psalter period. Former experience had led them to be considered as *substitutes* for congregational singing; and the possibility of their proving *helpers* to it may not have been realized. The amount of part-singing maintained, therefore, may have been chiefly by individuals dispersed amongst their fellow worshippers. Yet the notices from the Glasgow Session Record, 1587–88, (p. 17 above,) seem to refer to a company of choristers, and it is impossible to say how many such instances may have existed. It may be supposed that they increased during the sway of Episcopacy, as the influence of the Chapel Royal and of the Bishops would operate in that direction. The Psalter of 1635 may be regarded as prepared, amongst other ends, for the convenience of choirs, from the peculiar manner in which the parts of the common tunes and those in Reports are disposed. (Fac-simile 18th.) It appears that the pupils of the "Sang Schules" were in some cases seated beside the precentor to assist in the psalmody.—Stirling Session Record, 1621, quoted below.

The publications of the Maitland Club furnish what remain of the results of an enquiry, appointed by the General Assembly, into the state of Education. The date is 1627. The following relate to musical teaching:—

Page 54. "Ane schoole we haue as it is neidfull bot no mantenance. Yit thair wes provydit aue rent for twa, ane to teatche the grammer and ane vther mwsick, for ane Halkerstoun provest of Creichtoun dotit ane tenement of land in Edinburgh quhilk belangit to him in heretage to the Colledge of Creichtoun, quhilk ludging wes eftirward fewit to vmquhill Johnne Johnstoun bey his brother Mr. Adame Johnstoun Provest of Creichtoun out of the quhilk the teatcher of the grammer had twentie foure merkis and the teatcher of the mwsick als mutche. Quhilk moneyis vmquhill Mr. Alexandcr Andro and Mr. Ritchert Kene wryter wes last possessouris thairof, the ane being prebendar of the grammer schoole the vther of the mwsick schoole without dischairging of the dewtie. Now the Provest and bailyies of Edinburch possessis the said ludging sauld to thame be the airis of vmquhill Johnne Johnstoun."

Page 76. "Item thair is ane musick schoole in Mussilburgh, quhairvnto vmquhile King James quha lait deceissit of worthie memorie giftit iij^{c} merkis money furth of the yeirlie dewtie of the erectit Lordschip of Newbotle. This pensioun wes gevin be the vmquhile Kingis Majestie to vmquhile Mr. Andro Blakhall Miuister for the tyme at the said kirk of Mussilburgh, and to his sone Mr. Andro Blakhall present Minister at Abirlady, to the vse and behove of the said musick schoole, and the said Mr. Andro hes sauld and disponit the said pensioun, Sua that the parochine and the schoole is frustrat of his Majesties gift."

Notices of an earlier visitation of parishes are furnished in M'Crie's Life of Melville, II., Note T. There were various legal enactments from 1600 till 1655, amongst which that of 1616 is somewhat prominent; but there is no reference to musical teaching. The "Sang Schules" continue to be mentioned in public records. In Aberdeen, and probably in other considerable towns, a school for Writing had been formed distinctly from the 'Sang' or elementary school, but the latter may still have retained the teaching of English reading, though it cannot be doubted that that branch would also be taught in other schools of a private description.

A few additional extracts from the proceedings, first of Burghs and next of Church Courts, are appended—

Aberdeen; 1600. To pay the sowme of fyue merkis money to Patrick Walter for the vptacking of the psalme in the new Kirk this yeir bygane.

1601. A long proclamation was issued by King James appointing the "fyft of August in all tymes and ages to cum" as a day of thanksgiving throughout the kingdom for his delivery from the Gowrie Conspiracy. The Council accordingly prohibit all business, and direct that "everie ane efter the preitching and thankisgeving, spend the rest of the day in all lauchful and honest gladnes, and accompanie thair magistrattis throw the toune in singing of psalmes and prasing of God."

1605. "The hous callit the Kirk ludge" to be "devydit in thrie houssis," for "the sang school, and the twa Inglis schoolis, teichit be the twa reidaris." The Councell however explain that they "ar onlie obleist to find a grammer schooll and ane sang school, and nawayes to find ony Inglische schoolis."

The deliverance of the King from the Gunpowder plot ordered to be celebrated. "Euerie maister of houshold to accompanie the magistratis and ministrie, passing throw the haill streittis and singing of psalmes, and magnefeing the Lord for the said benefitt."

Ayr. 1627. To the maister of the Musik for teaching and taking vp of the psalmes in the kirk x. bollis victuall and 13 lb. 6s. 8d. of silver. The maill of the Musik School 8 lbs.

Banf. 1628. For reiding of the prayers and uptaking of the psalmes xx. l.

Craill. 1622. For the vptaker of the Psalme xx li.

Couper. 1601-2. Gevin to Johne Nicholson, be vertew of ane ordinance of Counsall for the maill of the Sang School of the Martemas and Witsonday terms, 18 lib. 1628. To Mr. Alexander Tyllidesphe, Maister of the musick scol, j^{c}li.

Dumbarton. 1621. To the teicher of the Inglische Schoole and musick j^{c} li.

Dumfries. 1633. To the readar and Maister of the Sang Schoole iiij^{xx} lib.

Dunbar. 1621. To the teicher of the Inglische Schoole and musick j^{c} li.

Dundee. 1602. To the master of the Sang Scule lxxx. lib.

1621. To Mr. John Mow, Mr. of the Music Schoole for his fee and hous maill ccl. li.

1628 & 1634. To the same ij^{c} lxvj. li. xiijs. iiijd.

Elgin. 1622. To the Master of the Music Schole j^{c} li.

1633-4. Maister of the grammer and Musick Schuillis ij^{c} xxx. li. A payment in 1622 recognizes separate masters for these.

Glasgow, 1608. Gifin upon the third day of Merche, 1608, to Jon Buchan, Mr. of the Sang Scole, for Witsonday and Martymes termes, maill of his hours, [house,] . . xx £.

1626. The provest and baillies aggreit with James Sanderis to instruct the haill bairnes withiu this burghe that is put to his schole, musik for ten shilliugs ilk quarter to himself, and fortie pennies to his man; and thairfoir the said provest and baillies discharges all other sangsters within this burghe, to teache musik in tyme coming during thair will allanerlie.

1638. Forsameikle as of befoir thair was ane act sett doun in favouris of James Sanderis, reidder, that na maner of persone sould be permittit to teiche musik within this brught, or keip ane schole to that effect, except himself allanerlie, as the act in the self bearis. And now, seing that the musik school is altogidder dekayit within this said brught, to the grait discredit of this citie, and discontentment of sundric houest men within the samin, who has bairnies whom they wold have instructit in that art: And that Duncan Birnet, who sometime of befoir teatchit musik within this brught, is desyrous to tak up the said scholl againe and teitche musik thairin; quhairupon the said baillies and counsall convenit the said James Sanderis befoir thaim, and eiftir deliberatioun thairanent, they, with consent of the said James Sanderis, (in respect of the former act sett doun in his favour) hes grantit licence to the said Duncan Birnet to tak up ane musik scholl within this brught, during thair will and pleasour; he taking fra the toun bairnis such skollegis as is contenit in the act set doun of befoir.

1646. Anent Jon. Cant, Musician, it is inactit, concludit, and agriet, that the Provest, Baylzies, and thair successors in office, sall pay to him zeirlie, for the space of fyve zeirs, efter Witsonday last, quhilk was his entrie, for to raise the psalmes in the Hie Kirk on the Saboth, and in the Blackfreirs at the weik sermones, and for keipping of ane musick schole, fourtie punds moneye; and, with all, recommends him to the Kirk Sessione, that he get the eight scoire merks zeirlie the saids fyve zeirs, usit to be payit of befoir to James Sanders, with fourtie merks farder quhairunto they by thir presents present him, he always teaching the tounes bairnes vocall musick for threttie schillinges in the quarter, and both vocall and instrumentall musick for fourtie schillinges.

Inverness. 1628. Giffin to Master of the Music Scuil xxxvj. li.

Irving. 1633. Our doctour and musiciner j^{c} li.

Lanark. 1628. To ane uther scholemaister that teichis the musick iij^{xx}vj. li. xiijs. iiijd.

St. Andrews. 1627. To the maister of the Musik Scholl, and for taking up of the psalme at preacheing and prayeris, of fie ij^{c} li. The same for 1632.

Tayne. 1628. To Mr. Johne Tullidef, reider and master of the musick schoell, j^{c} li.

Wigton. 1633. Imprimis gevin to ane Schoolmaister for teiching the grammer schoole, reiding and raising the psalmeis in the kirk yeirlie, iij^{c} merkis.

Aberdeen Kirk Session, 1604, July. The haill famelie sall keep halie the Saboth day, and that by abstinence from play and corporall labour thairon; sall resort to thair awin paroche kirk, heir all the sermones thairin, and quha can reid sall lerne to sing and prais God publictlie.

1604, October. All men and women in this burgh quha can reid, and ar of famous report and habilitie sall hawe bybles and psalme buikes of their awin, and sall bring the same with thame to thair paroche kirkis thairon to reid and praise God.

1610. The samen day, the sessioun findis fault that the psalme is not sung ordinarlie befoir and efter the morning prayeris on the Sabboth day as wes wount to be done of befoir; and thairfoir ordanis the master of the sang school to tak vp the psalme ewerie Saboth in the morning, both befoir and efter the prayeris in tyme cuming, according to auld vse and wount; and ordanis the kirk officier to intimat this ordinance to James Sanderis, present maister of the musick schooll, and to charge him to giwe obedience to the same.

1611. The said day, David Ronaldsoun is ordanit to disburs threttie sex s., for bying of a new psalme buik, to Mr. Richard Ross, redar in the auld kirk, quhilk psalme booke the said Mr. Richard is ordanit to mak furth cummand to the towne.

Glasgow Kirk Session, 1604. A sark and a bonnet, and afterwards a coat, to be bought to him that carryes up the line in the High Kirk. 1608, he that takes up the line in the High Kirk to get 20 merks quarterly. 1646, John Cant is chosen by the Session to be reader in the High Kirk, and at the weekdaye's sermons. 1648, Baptism and singing of psalms, to be after sermons on week dayes, and the dores closed that none go ont from the baptism. 1653, &c. the Session payes the precentor's quarter fiall, 26 pounds, 13 shillings, 4 pense; and to a year's precenting in the Outter Kirk, 40 pounds.

1618. *Stirling Kirk Session.* Johnne Sharar and Johnne Johnsone bealleis reportis that the magistratis and councell of this burgh hes thocht meit that Mr. Johne Row sall have for uptaking of the psalme yeirlie x. merkis money; the ane half therof to be payit be the townis thesaurer, and the uther half be the kirk furth of ther penalteis; quherunto the brethrein of this assemblie aggreis.

The present Assemblie undirstanding that thair is ane ungodlie custume usit be sindrie honest men in ganging in the Uttir kirk upone the Sabboth befoir the minister enter in the pulpet, quhen God his word is red publictlie and the salmis sung in the Inner kirk, quherby the said holie word is nocht reverenced as becumis; and therfor the present assemblie dischairgis all sic perambulatione in tymes cuming, and commandis that all the accustomat doaris therof sall, incontinent after the entrie within the uttir kirk, repair to thair awin accustomat seatis and give cairfull attendence to the preaching and reeding of God his word and praising of his holie name, be singing of psalmes in all tyme cuming.

1620. The quhilk day the brethrein of the kirk, at desyr of the Magistratis and Councell, consentis to give David Murray musitionar, for uptaking of the psalme in the kirk and teaching of aue mwsick schooll in this toun, xx. merk yeirlie during his service.

1621. The brethrein of the kirk, be advyse of my Lord Provest, thinkis meit that the pulpet and Reederis letrun salbe taine doune and recdefeit againe; and therfore thay ordein that the samin be done be Johnne Johnsone and Duncan Watsone maisteris of the kirk wark be advyse of my Lord Provest, the Minister, Johne Sharar Dean of Gild, and Johne Williamsone toun clerk; and that they mak commodious seattis abont the fit thairof meit for the maister of the sang schooll and his bairnis to sit on, for singing of the psalmes in the tyme of the holie serveice of the kirk.

3.—*Incidents Continued.*

The following relates to John Welsh, minister in Ayr, during the first years of the 17th century:—

His manner was, after he had ended a skirmish amongst his neighbours, and reconciled these bitter enemies, to cause cover a table upon the street, and there brought the enemies together; and beginning with prayer, he persuaded them to profess themselves friends, and then to eat and drink together. Then last of all he ended the work with singing a psalm.—*Life of Welsh.*

1605. Welsh and others being taken from the Castle of Blackness to be tried at Linlithgow for his offence in asserting the liberties of the Kirk, "the guard came to the castle to fetch them very early in the morning."

So soon as Mr. Welsh heard the trumpet at the gate, he sprang out of his bed, and called to the rest, "courage, now brethren, let us sing," and began himself, they joyning with him then singing the eleventh psalm.—*Livingstone's Characteristics.*

1606. Now the time is come he must leave Scotland, and never to see it again: so upon the 7th of November, in the morning, he, with his neighbours, took ship at Leith: and though it was but two o'clock in the morning, many were waiting on with their afflicted families to bid them farewell. After prayer, they sung the twenty-third psalm: and so with the great grief of the spectators set sail.

During his residence in France, the following occurred, a Popish Friar being present:—

Before dinner, Mr. Welsh came from his chamber, and made his family exercise according to his custom. And first he sung a psalm, then read a portion of Scripture, and discoursed upon it: thereafter he prayed with great fervour, as his custom was; to all which the friar was an astonished witness.—*Life of Welsh.*

1606. When he [Andrew Melvill] was brought before the Privy Council, Bishop Bancroft, the preses, (in absence of the King) "comanded him to kneele, that he might ansuer to the Counsell and their demands upon his knees, according to the custome of England, (for so these that were accused of high treason used to answer.) But Mr. Andro Melvill refusing to kneele, the Bishop commanded some officers or serjeants-[macers] to put him to his knees; which when they had done, the honest servant of Jesus Christ being on his knees with his eyes elevate, and his hands lift up to heaven, prayed, To thee, O Lord, I make my moane, &c., and presentlie started to his feet againe. This doing als oft as they compelled and forced him to kneele. The Bishop sieing that he could not help himselfe, but that still he complained and prayed to God when he was forced to his knees, did permitt him to answer standing.—*Row, under* 1610.

The words used by Melvill on this occasion seem to have been the first lines of the metrical version of the 130th psalm. The line quoted, however, is not quite correct.

1607. Mr. William Cranstoun, minister at Kettill, walking in the sessioun-hous, at his meditatioun, and finding himself troubled with the closenesse of the aire, goeth out of the sessioun-hous to the pulpit, partlie for more opin air, partlie that his affectioun might be stirred up with singing the psalmes. Whill he was sitting in the pulpit, a messinger is sent to him with a letter. He receaveth, and putteth it in his pocket, not having leasure for other thoughts to read it. A little while after, another messinger is sent in the lords commissioners' name, to bid him come doun. He answered, he came to that place in the name of a greater Lord, whose message he had not yitt discharged; and with that named a psalme to be sung, becaus he saw the people somwhat amazed.—*Calderwood.*

Melvill adds that it was "eftir the second bell" that Cranstoun went to the pulpit, which shows that the *Reader's Service* was going on, and the psalms then sung were those by which he "desyred to haif his spirit and affectioune steirit upe," before beginning his own.

1608. After thanksgiving conceaved by the Moderator, was sung the 133 psalme and so the Assemblie dissolved.

George Sprott, sometyme servant to the umquhile Laird of Restalrig, was hanged at the Croce of Edinburgh for concealing the treason alledged committed by the umquhile Erle of Gowrie * * * He affirmed that Restalrig was privie to the treasoun, and himself also as a servant, howbeit not as an actor: willed the people to pray for him to God for pardoun to him that concealed that treasoun, and *sang a psalme.—Calderwood.*

1611. The following is part of Calderwood's account of the death of Mr. John Chalmers, minister of Creith:—

Efter he had gotten some refreshment by sleepe on Monday, he was asked how he was. He answered, he was blyth, and said he had a desire to sing, becaus he found that God had given his speeche to him againe to glorifie him; and desyred the 124th psalme sould be sung. Which being endit, he desired the 103d psalme to be sung; efter that, he conceived a prayer.

1620. Although he (Principal Boyd of Glasgow) was an man of an soure like disposition and carriage, I alwayes found him soe kind and familiar as made me wonder. Sometimes he would call me and some other three or four, and lay down books before us, and have us sing setts of musick, wherein he took great delight. There was only two recreations I was in danger to be taken with. * * * * The other was singing in ane consort of musick, wherin I had some little skill, and took great delight; but it was some thirty-six years since I used it.—*Livingstone's Autobiography.*

The following four passages occur in the Life of Robert Blair of St. Andrews:—

1605. And so growing up to the twelfth year of my age, when the time came of celebrating the supper of the Lord, I was admirably taken with the sermon that day, the text being in the Song of Solomon; and being appointed to stand by the minister with my Psalm-book in my hand, I was greatly ravished in my spirit with the first exhortation at the table.

1619. Though that scorching fever was burning my body, yet the love of God burning more fervently in my soul made me to feel no pain at all. It was not possible to my tongue then, nor my pen now, to express the great gladness and exulting of my spirit. I extolled my Lord and Saviour, yea, I sang to him, especially the 16th Psalm, for I felt within me that which is written in the end of that psalm.

1624. He describes the manner in which he passed the night with a person who was labouring under the persuasion that Satan would come to take him away.

I began with prayer, and thereafter expounded the doctrine of Christ's temptations, closing with a prayer and singing of a psalm, and after that did the like upon another passage of Scripture, and after that another, still intermixing prayer and singing till towards the morning.

1631, &c. While suspended from the ministry. "To awaken and cheer up his heart he did in secret sing psalms to God; he did much delight in and was often refreshed with reading, meditating, and singing of psalms in secret, especially the 23d, 33d, 71st psalms. In this he found great sweetness, and that the heart was the better seasoned all the day."

1617. The ministers assembled in the Musicke Schoole [Edinburgh.]

1619. Mr. Patrick Henrisone, reader, being summoned, compeered before the Hie Commission. "He was accused for absenting himself from his owne place *on Christmas day*, and placing another in his roume, to tak up the psalme. An act was made that he sould be deposed, if he did the like heerafter; against which act he protested."—*Calderwood.*

Henrisone was master of the "Song Schoole." He was dismissed from his situation as Reader in 1637 for refusing to read the Service-book.

16— John Mein, merchant in Edinburgh, a solid and stedfast professor of the truth of God. He used summer and winter to rise about three in the morning, and alwayes sing some psalm as he put on his cloathes, and spent till six o'clock alone in religious exercises, and at six worshiped God with his family, and then went to his shop.—*Livingstone's Charac.*

1629. In the moneth of Februarie this yeare, the ministers of Edinburgh resolved to give their people the communion, because they had not gotten it the yeare preceeding; but it was given with such confusion as was pitifull to behold; some of the ministers kneeling, some sitting, some standing, and such confusion among the people also: The minister giveing the elements out of his hands to each one, and the reader reading, or the people singing at that same tyme, &c.

1633. On the Sabbath, June 23, the King [Charles I.] came to the great Kirk of Edinburgh, to heare Sermon, and after he was sett doun in his awin place, the ordinare Reader being reading the word and singing psalms (as the ordinare custome was then) before sermon, Mr. John Maxwell, minister of Edinburghe, but nowe made Bishop of Rosse, came doune from the Kings loft, caused the Reader remove from his place, sett doune there two Inglish chaplains, clad with surplices, and they with the help of other chaplains and Bishops there present, acted their English service.—*Row.*

According to Stevenson the Reader was P. Henrisone or Henderson above mentioned.

Baillie states that the famous Glasgow Assembly of 1638 was concluded by singing the 133d psalm, John Row (the historian, apparently) officiating as precentor.

The same writer, describing the Scottish army at Dunse Law in 1639, proceeds thus—

Had ye lent your eare in the morning, or especiallie at even, and heard in the tents the sound of some singing psalms, some praying, and some reading scripture, ye would have been refreshed.

In similar terms John Livingstone speaks of the same forces in England in 1640—

After we came to ane quarter at night, there was nothing almost to be heard throughout the whole army but singing of psalms, prayer, and reading of scripture, by the souldiers in their severall huts; and as I was informed there was large more of that sort the year before, when the army lay at Dunce Law.

1640–50. College regulations; the former probably from Baillie's overtures to the General Assembly, the latter some years afterwards, from Laws for Aberdeen College.

The masters wold see every schollar have a Bible and Paræus and be assured that in the houses where they board, they did dayly read Scripture, pray, sing psalmes, and confer on scriptures.

Item a prandio in veteri a cœna in novo testamento sacrae scripturae *aliqua* portio ab alumnorum altero indies lingua vernacula legatur, et Anglici psalterii versas aliquot, praecinente etiam [alumnorum] uno peritiori, publice canentur.

1644–65. His strong, clear, and melodious voice, joined to a good ear gave him a great pleasure in music, in the theory and practice of which he had a more than ordinary dexteritie, and he failed not, with mighty joy and satisfaction, to employ frequently his voice for the noblest use of it, the praises of his maker and Saviour, in which part of divine worship his soul and body acted with an united and unwearied vigour.—*Dunlop's Life of William Guthrie, written in* 1720.

In the year 1646, King Charles 1st being in the hands of the Scots, a Scotch minister preached boldly before the king at Newcastle, and after this sermon called for the fifty-second Psalm, which begins, "Why dost thou tyrant boast thyself, thy wicked works to praise." His Majesty thereupon stood up and called for the fifty-sixth Psalm, which begins, "Have mercy Lord on me, I pray, for men would me devour." The people waived the minister's Psalm, and sung that which the king called for.—*Whitelocke's Memorials*, 234.

A memorandum in the Family Bible of Zachary Boyd, of Glasgow University, is here inserted on the authority of G. Neil, editor of Selections from "Zion's Flowers," by that author.

13 October on Sabbath 1650 anno, at Cromwell's (coming) I expounded the eight of Daniel * * * The psalme I preached on was the 38 psalme, v. 13, 14, 15. Wee did sing psalme 79 from the beginning to the 8 verse, and the rest of the Psalme after Sermon. Divers sojours did sing with us.

This was in the Cathedral, Cromwell being present. The psalm was evidently meant to express Scottish Church feeling in the circumstances.

The foregoing statements have been arranged in the order of time, but if viewed according to subject-matter they comprise—1. The progress of the Psalter (1.) in its initial stages, and (2.) after the completion of the metrical version;—general features only being noticed, as the materials are more fully considered afterwards. 2. Public action relating to the Psalter, (1.) General, being that of the supreme authorities ecclesiastical and civil; (2.) Local, that of inferior church courts and of burghs. 3. Incidents of a more private nature, but relevant to the object under consideration. Under the first of these divisions, and the former part of the second, it is believed that all the more important items of attainable information have been supplied; but it is probable that under the remaining heads, much additional matter might, by further research, be accumulated. What is furnished, however, is sufficient to afford a tolerable idea of the condition and habits of the Scottish people in regard to the practice of psalm singing, during the old Psalter era. In the perusal it will be proper to keep in view the concurrent events in the history of the church. These it would be out of place to introduce here, but they are elsewhere adverted to in so far as they have a bearing upon the interests of psalmody in those times.

Attention might be called to sundry minor particulars contained in these ancient memorials, as for example the remuneration allowed to precentors; as also to various comments and inferences which they suggest, but the length to which this Dissertation has extended renders it necessary to leave these things to the reader's observation and reflection.

DISSERTATION III.

THE LITERARY MATERIALS OF THE PSALTER.

On comparing the method of celebrating Divine praise adopted in Scotland and some other parts of Europe at the Reformation with that of the Romish Church, three new and distinguishing features are observable. 1. The use of metrical psalms in the vernacular. 2. The choice of a peculiar style or description of tunes in connection with them. 3. The employment of these materials by the body of the people. Reserving the second of these for after consideration, it may be proper to glance at the influences which led to the recognition of the first and third in connection with the great ecclesiastical revolution referred to.

In regard to metrical compositions, there had always been in use in the services of the church a small selection of the psalms in prose—some scripture hymns, as the Magnificat, and a considerable number of Ecclesiastical Hymns, as "Veni Redemptor gentium," "O lux beata Trinitas," &c., the whole being in Latin. From these the transition was not very great to the idea of metrical psalms and hymns in the common dialects. It is an ascertained fact that various versions of this description had been formed prior to the Reformation, some of them reaching back to a high antiquity. As these, however, had no place in the church service they would be known to few, except by small selections or individual specimens multiplied by the pen. To what extent they were connected with music and sung devotionally in private during remoter ages, it is probably impossible to ascertain; though considering the calls to that duty which the psalms themselves embody, it can scarcely be supposed that such use of them was altogether unknown. But whether sung or merely read, these versions would assist in preparing for the movement towards metrical psalmody which signalized a later age. There is reason to believe that during the 14th century, singing of psalms and hymns prevailed both privately and at meetings, amongst the Lollards and the disciples of Wickliffe. One of the explanations given of the name Lollard (a singer) is founded upon this peculiarity. In Bohemia, a hymn book was published, in the native dialect, in 1504, for the use of the Hussites, who then numbered 200 congregations; and of Huss himself and Jerome of Prague it is recorded that "they sung hymns in the flames to the last gasp without ceasing." As to singing by congregations, as opposed to the delegation of that duty to choirs, though as a general rule it had disappeared from the church long before the Reformation, remnants of it must have lingered in various localities, and at least the memory of it in others; as, otherwise, it would be difficult to account for the facility with which it was revived and extended by Huss and others in the 15th century, and by Luther in the 16th. The practice of the Waldensian community—the traditions preserved by the descendants of those who had longest resisted the encroachments of Rome, such as the Culdees in Scotland—a deep conviction of the unprofitable character of the Popish system—and, above all, the calls of Scripture, as in that passage which is quoted in so many of the early protestant Psalters, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord"—must all have combined in leading the Reformers to the conclusion that the people should be reinstated in the enjoyment of the long-lost privilege of "praising God in his sanctuary."

Such influences, combined with the awakening of spiritual life, and the genius of some leading Reformers, especially Luther, account for that splendid efflorescence of sacred song which universally characterized the Reformation movement. As however the Protestant world soon divided into two grand sections, designated the Lutheran and Reformed Churches, so each, even in the early stage of its history, exhibited a feature of distinction in regard to the subject-matter of popular singing. In the former, hymns constituted the chief element, with a moderate mixture of psalms; in the latter, the case was reversed, the psalms occupying the primary place, supplemented by a limited hymnology. In tracing the psalmodic branch of the great movement, Warton and others after him ascribe its origin to the French poet Marot, and its introduction into Britain to Sternhold's imitation of that author. But neither of these representations is strictly correct. As early as 1524 Luther, according to his biographer, Melchior Adam, wrote thus to Spalatin—

"We intend, according to the example of the prophets and ancient fathers of the church, to make psalms or spiritual songs for the common people, that the word of God may continue among the people, if not otherwise, yet surely in the psalms. * * * The verse to fit the humblest capacity,"

The psalms produced in Germany prior to the first 30 issued by Marot in 1540 were probably few, and seem to have been dispersed amongst numerous hymns, and thus lost sight of; but they are entitled to the credit of having given the first great impulse to the cause of Metrical psalmody. In accordance with this view it deserves notice that Coverdale's English Psalms (p. 9th above) were formed directly upon the German model, as is evident from the metres adopted, and the German tunes applied to them, as also from the fact that they preceded Marot's by at least two years. The same view must be taken of the psalms by Wedderburne (p. 9th), the author of which had been in Germany for a time, and had enjoyed the instructions of Luther and Melancthon. On the other hand the merit seems due to Calvin of procuring the versification of the entire body of the psalms, of drawing a decided line of distinction between inspired and uninspired compositions, and of giving the former the prominent place in the service of the church.

But though there is no reason to suppose that the general idea of versified psalms was first imported into Britain from France, it can scarcely be questioned that Marot's performances were the immediate model of those of Sternhold, and that the success which the former met with incited the latter to imitation. There are various features of resemblance between the two enterprises. Both poets were laymen, and both connected as servants with royal courts. Each produced only a limited portion of the psalms, and that portion by two instalments, and in each case the version was completed by the labours of others. Both seem to have originally aimed at nothing more than private religious edification, yet both attained the rare distinction of having their productions adopted for public worship in their respective countries, and, after the completion of the versions, continued in such use for a lengthened period.

The Literary Materials which are now to be noticed, comprehend the contents of the Reprint and of the First Division of the Appendix, and are to be considered in the aggregate, irrespective of particular editions. They consist I. Of the Metrical Version of the Psalms as the chief element, and II. Of the various appendages thereto, including 1. The Prose Version of the Psalms; 2. Contents to each Psalm; 3. Metrical Doxologies termed "Conclusions;" 4. Prayers upon the Psalms severally; 5. Spiritual Songs; 6. Prefatory Matter, &c.

I.—THE METRICAL PSALMS.

1.—*Authorship and Progress.*

Thomas Sternhold was Groom of the Robes to Henry VIII. and Edward VI.—date of birth unknown—place said to be Hampshire—spent some time at Oxford—was esteemed pious—his last will is dated August, 1549, from which it is inferred that he died about that time. This is confirmed by the title to the psalms published in that year as quoted below.

The first instalment of Sternhold's Psalms, and the starting point of the version which afterwards became so notable, bears the following title:—

"Certayne Psalmes chosē out of the Psalter of David and drawē into English metre by Thomas Sternhold grome of yᵉ Kynges Maiesties roobes. Excudebat Londini Edvardus Whitchurche."

The size is termed 16mo. There is no date, but as the work is dedicated to Edward VI. it could not have been earlier than 1547. The number of psalms is 19, which, according to Dr. Cotton, are the first five, and Nos. 20, 25, 28, 29, 32, 33, 41, 49, 73, 78, 103, 120, 122, and 128. Instead of 33 and 122 it is probable that the correct numbers were 34 and 123.

The following is a portion of the Dedication:—

"To the most noble and verteous King, oure Soueraygne Lord Kyng Edward the vi Kinge of Englande, Fraunce, and Ireland, &c. Thomas Sternholde, Grome of hys Maiestie's robes, wysheth increase of healthe, honour and felycytie. Althoughe moste noble Soueraigne, the grosnes of my wit doth not suffyce to searche oute the secrete mysteryes hidden in the boke of Psalmes, whyche by the opinion of many learned men, comprehēdeth the effect of the wholle Bible: yet trustig to the goodnesse of God, whyche hathe in hys hande the key thereof, which shutteth and no man openeth, openeth and no man shutteth, albeit I cannot gene to youre Maiestye great loaues thereof, or bring into the Lorde's barne ful handefulles; yet to thintent I woulde not appear in the haruest ytterly ydle and barraine, being warned with the exaumple of the drie figtre, I am bold to present unto youre Maiestie, a fewe crummes whiche I haue pycked vp from vnder the Lorde's borde.——Seing further, that youre tender and godly zeale dooeth more delight in the holye songes of veritie, then in any fayned rymes of vanytie, I am encouraged to trauayle further in the saide booke of psalmes: trustynge that as your Grace taketh pleasure to heare them song sometymes of me, so ye will also delyght not only to see and reade thē youre selfe, but also to commaunde them to bee songe to you of others: that as ye haue the psalme it selfe in youre mynde, so ye maye iudge myne endeuoure by youre eare."

In 1549 appeared the following:—(12mo, Gothic letter.)

"*Al such Psalmes of David* as Thomas Sternehold late grome of yᵉ kinges Maiesties Robbes didde in his life time draw into English metre. *Newly emprinted by Edwarde Whitchurche. Cum privilegio ad imprimendum solum.*"

In this volume (described as 12mo) the number of psalms is 37, consisting of the first 17 and those marked St. in the first column of the Table which follows.

At this date the second and ultimately the chief contributor to the English Psalter comes into view.

John Hopkins. Dates of birth and death uncertain—described as a Clergyman and Schoolmaster in Suffolk—little known of him. He was evidently editor of the publication just named, though it does not appear how he was led to act in that capacity. He took occasion to introduce 7 psalms of his own at the end of Sternhold's 37, (Col. 1st of Table) and prefaced them as follows—

"Thou haste here (gentle Reader) vnto yᵉ psalmes that were drawen into English metre, by M. Sternhold vii moe adioined. Not to the intēt that they shoulde bee fathered on the dead man, and so through his estimacion to bee the more hyghly esteemed: neyther for that they are, in myne opinion (as touching the metre) in any part to be compared with his most exquisite doinges. But especially for that they are fruiteful, although they bee not fine: and comfortable vnto a Christyan mind, although not so pleasaunt in the mouthe or eare. Wherefore, yf thou (good reader) shal accept and take thys my doyng in good part, I haue my hearte's desire herein. Farewell. J. H."

Between 1549 and 1553 this collection of 44 psalms appears to have been several times republished, but without change. Nothing is known of Hopkins' proceedings for nine years afterwards. Strype mentions his name among the exiles during Queen Mary's reign, but without intimating his place of refuge. He obviously had no connection with those who left Frankfort for Geneva.

William Whittingham, born 1524 in county of Chester—educated at Oxford—of high repute for learning and ability—joined the company of exiles at Frankfort in the reign of Mary—adhered to those who left Frankfort for Geneva in 1556—married the sister of Calvin there—succeeded Knox as pastor there in 1559—returned to England during 1560—was in France 1560–63 with the Earls of Bedford and Warwick—in 1563, though still adhering to puritan views, was, by the friendship of the Earl of Warwick, made Dean of Durham, which office he held till his death in 1579. A. Wood (Athenæ Oxon.) charges him with certain acts of vandalism while Dean, but they are probably exaggerated. He intimates also that he was well skilled in sacred music, and that the choir of his church at Durham was provided with the best anthems, &c. He was one of the chief translators of the Geneva Bible.

In 1556 when that party of the English exiles at Frankfort which adhered to the views of Knox and Whittingham had retired to Geneva, they proceeded to frame a Manual of Church Order and Worship; and adopted for the latter purpose the 44 psalms already noticed, after considerable modifications, together with 7 additional from the pen of Whittingham. See column 2d of said Table. It may be presumed that the modifications referred to were also by Whittingham, though Anthony Gilby and probably some others of the exiles were qualified to assist. The whole volume, being raised to the position of an ecclesiastical Standard, must have obtained the sanction of the authorities in the church.

No further change is known to have taken place till 1560, when by the addition of 14 psalms the entire number became 65. These 14, with their authorship, are found in column 3d of the Table. Whittingham may have been in England at the time of publication, as he is believed to have left Geneva in May of that year.

This edition, though it occupies a place between those of 1556 and 1561, differs in certain respects from both. It stands in relation, to some extent, to the Psalter of the Church of England, completed two years later; while in substance it is a continuation and enlargement of that of 1556. The fifty-one psalms of that year are all retained as they were, and of the 14 additional psalms, 9 are by Whittingham, and 2 by his friend Pullain, belonging to the same party of exiles, as mentioned below. Further, these 11 psalms were all retained in the Genevan edition of next year, and in the completed Scottish Psalter of 1564. (Concerning the tunes, see Disser. IV. p. 41.) On the other hand, the only copy of the 1560 edition known to remain wants the Genevan "Forme of Prayers," &c., but is bound up with the English Liturgy of the same year; "*Imprinted at London by Rycharde Jugge and John Cawoode, printers to the Queenes Maiestie, MDLX.*" These parties may have printed the psalms also, though their names are not repeated in the title attached to them, which runs thus—

The Psalmes of David in Englishe Metre by Thomas Sterneholde and others: conferred with the Ebrue, and in certeine places corrected, as the sense of the Prophete required; and the Note ioyned withal. Very mete, &c. Newly set fourth and allowed, &c. [James V. & Col. III. quoted;] 1560.

The omitted parts are as in Edition 1562, see below.

The phraseology of this title accords partly with that of its Genevan predecessor, but to a greater extent with that of the subsequent English Psalters. Another peculiar feature is the introduction of two psalms by Robert Wisdom, one being the 125th, which was ultimately, though not at first, received as a second version into the English Psalter, but was excluded from the Scottish—the other a rendering of the 67th, which was never admitted into either. The former beginning "Those that do put their confidence," may be found in any copy of the Old English Psalms, but the latter seems to have been entirely lost sight of, and is therefore extracted as a rarity.

God be mercyfull unto us,
And grant us all his bleſſing.
Shew vs his face moſt glorious,
vnto eternall life ſhining.
That we on erth may know thy way,
Thy holy word in veritie
That Jeſus Chriſt frō day, to day,
Amōg all heathen may preached be
And all conuerted Lorde unto thee.

So ſhall men ſinge thy laude & praies,
In all tonges and in countreis all:
Which doth reioyce our hertes alwaies,
Men ſhall be glad both great & ſmall.
That thou on earth are iudge moſt right,
puniſhing ſinne and wickedneſſe:
Thy worde is the true candell light
That ſhineth in this worldes darkneſſe,
And leadeth men to rightwiſneſſe.

wherefore the people nowe doth prayſe,
Thy holy name thorow good living,
the Earth geveth frute, thy word doth rayſe
our hertes to loue thee (O God) liuing,
bleſſe us God father of mercy.
Bleſſe us God the Sonne O Chriſt Jeſu,
bleſſe us O God the ghoſt holy
The whole world with thy grace renue,
to the one god be all glory. Amen.

Wisdom is respectfully and affectionately spoken of in Becon's "Jewel of Joy," though his performances were sometimes ridiculed by his cotemporaries. (See Warton and Holland.) One of his hymns beginning "Preserve us Lord," was admitted into the English Psalter. He became Archdeacon of Ely, and died in 1568.

John Pullain. "Born in Yorkshire and admitted senior student of Christ Church 1547, at the age of thirty. He preached the Reformation privately at St. Michael, Cornhill, 1556, but afterwards became an exile. He returned in the happier period of Elizabeth and was made Archdeacon of Colchester. Died 1565." *Censura Literaria* X., p. 11. Pullain's name is mentioned in the "Brieff Discours" as among the exiles at Geneva in 1557.

An anonymous rendering of Ps. 95th, (in the book itself misprinted 94th,) was also added at this date. It has resemblance to that of Hopkins, 1562, but they differ too much to be regarded as the same. More probably this was the work of some one else, afterwards recast by Hopkins; as that author acknowledged all his other productions, and does not re-appear in the field of contribution till two years later.

The question now arises, under whose auspices was this edition issued? There seem to have been, as regards metrical psalmody, three parties in the English Church at this period—1. Those who disapproved of it altogether; and it was doubtless owing to their influence that it was not *enjoined* as part of the Church service, but left on the looser footing of *permission*. 2. Those who approved of it, but only as an optional appendage to the Liturgy; and their views seem to have been met by the arrangement actually sanctioned under Elizabeth. 3. Those who wished to make it more prominent in the service, and to abolish the Liturgy, or reduce it to something like the Genevan "Forme of Prayers," &c. The 1560 Psalter must have been superintended by the second, or the third, or a union of both. Neither of the latter suppositions is very compatible with the fact that the third party, represented by the Genevan Exiles, prosecuted their own undertaking, as falls to be noticed immediately. Yet if the second party, to which Wisdom belonged, proceeded alone in the matter, how did the third come to furnish 11 out of the 13 additions? Probably the solution is this. It is known that the Exiles published an edition of their "Forme of prayer," &c. in 1558; and the 11 psalms may have been added at that date, though, as no copy is known to remain, this cannot be affirmed. Assuming the fact to have been so, the second party would have merely to adopt the 62 psalms thus provided, and make their own additions, which consisted of three psalms and a few Spiritual Songs. This work entered upon that line of divergence from the edition of 1556, which found its terminus in the English Psalter as distinguished from the Scottish. Looking at the bulk of its materials, however, it may be regarded as substantially one of the Genevan series of publications.

In 1561, The Genevan Exiles enlarged their Psalter to 87 psalms, made up of the original 51, the subsequent 11, and 25 new renderings. The 67th (Wisdom's,) 95th and 125th of 1560 are excluded. The additions of this and the previous year are detailed in columns 3d and 4th of Table, p. 28. The Spiritual Songs under both years are described in p. 33–4.

The only new contributor to this edition is

William Kethe—described by Strype and Warton as a native of Scotland, and his name indicates Scottish extraction—joined the exiles at Geneva in November, 1556—was employed by them after the death of Queen Mary in negotiations with some other English congregations—afterwards went to England—in 1563 and 1569 was chaplain to the forces under the Earl of Warwick, and is praised for his courage, steadfastness, and laboriousness—about 1571 was settled as a minister in Dorsetshire—time of his death uncertain. His rendering of the 94th psalm was published in 1558, attached to a tract by John Knox. Warton styles him "no unready rhymer."

The following passage in the "Brieff Discours," p. 191, is entitled to attention here. The time referred to was the end of January, 1559:—

"Nowe when as W. Kethe was returned to Geneua with answer from the Congregations and Companies, that were dispersed in sundry places off Germany and Heluetia, the Congregation prepared themselues to depart, sauinge certeine whiche remained behinde the reste, to witt, to finishe the bible and the psalmes both in meeter and prose, which were already begon, at the charges of such as were off most habilitie in that Congregation. And with what successe these workes were finished, (especially the Bible) I must leave it to the Judgementes off the godly learned."

It is plain that Kethe was one of those that remained, and that his special task was to prosecute the metrical translation of the psalms, as his pen produced the whole of the 25 additions published in 1561.

The first part of the General title of this volume is the same as in the Edition 1556; it then proceeds—

VVhercunto are alſo added the prayers which thei vſe there in the French Church; vvith the Confeſſion of Faith vvhich al they make that are received into the vniuerſitie of Geneua. [Reference to Contents and Scripture quotation, "No man can lay," &c.] Printed at Geneva, by Zacharie Durand, M.D.LXI.

The special title to the Psalms runs thus—

Four Score and Seven Psalmes of David, [&c. much as in 1556, p. 10.] Whereunto are added the Songe of Simeon, the ten commandements, and the Lord's prayer. James V. If any man, &c. MDLXI.

It was in the following year (1562) that the English Psalter was completed. On comparing it with the preceding publications it is observable that the 44 psalms of 1549 are all retained, and that of the 43 psalms added in 1556–61 there are 20 retained and 23 rejected. The 86 versions required to complete the work, and a duplicate version of Psalm 51, were all new. Three of these bear the name of Sternhold, which seems strange after it had been announced that the 37 published in 1549 were all that he had "in his lyfe tyme drawen into Englyshe meeter;" but as there is no reason to question the authorship, it is necessary to suppose that these had been discovered subsequently to his death. Hopkins after long absence re-appears upon the field, and no fewer than 53 of the new contributions are from his pen. It may be inferred from this number that he had been prosecuting the work of translation during the interval from the publication of his first performances.

Two other translators now first come into view.

Thomas Norton. Born in Bedfordshire—became a Barrister at Law—said to have enjoyed something of poetical reputation—wrote also several tracts on the religious controversies of his age—Wood *(Athenae)* calls him a "forward and busy Calvinist"—26 of the psalms versified by him were received into the English Psalter in 1562.

M. This initial is attached to four psalms in the English Psalter, two of which are transferred to the Scottish. One supposition regarding it is that M is a mistake for N, and that the author was Norton. That set forth in the *Censura Literaria*, Vol. X. has been followed by Holland and various others, viz. that he "might be John Mardley, who turned 24 psalms into English odes, and made many religious songs." But in the 1565 edition of the English Psalter one of the hymns usually bearing this initial has the name *Marckant* in full, and an edition of 1606 has this name modified into *Market*.

This evidence seems much preferable to the mere conjecture that because Mardley wrote *some* things of this nature, therefore he wrote *those in question*. There can be no doubt that the party thus discovered is the same who is mentioned by Ritson (*Bibli. poet.*), and in the extracts from the Register of the Company of Stationers by Payne Collier. He is described as author of "Verses to diverse good purposes," of which nothing is known—of a Ballad, in vindication of Lord Wentworth, recently discovered—and of a "new yeres gifte" intituled "w^{t} spede retorne to god." His name is spelled variously, *Marquaunt*, &c. Nothing seems to be known of his history.

The following is a reduced imitation of the Title of this very rare book:—

THE WHOLE BOOKE of Pſalmes, collected into Englyſh metre by T. Starnhold I. Hopkins & others: conferred with the Ebrue, with apt Notes to ſynge thē withal, Faithfully perufed and alowed according to th ordre appointed in the Quenes maieſties Iniunctions.

¶ *Very mete to be vſed of all ſortes of people priuately for their ſolace & comfort: laying apart all vngodly Songes and Ballades, which tende only to the noriſhing of vyce, and corrupting of youth.*

IAMES. V.

¶ If any be afflicted let him praye, and if any be mery let hym ſyng Pſalmes.

COLLOSS. III.

¶ *Let the worde of God dwell plentuouſlye in all wiſedom teachinge & exhorting one another in pſalmes, Hymnes & ſpirituall ſongs, & ſing vnto the Lord in your herts.*

℄ Imprinted at Lōdon by John Day, dwelling ouer Aldersgate,

℄ Cum gratia & priuilegio Regię Maieſtatis, perſeptennium.

An. 1562.

1563–65. It deserves notice that of the five instances of double versions of psalms which were ultimately admitted into the English Psalter, only one, the 51st, is found in the 1562 edition. See the Table below. The others are included in that of 1565, and some of them were adopted in that of 1563. Of the latter no copy is at present accessible, but from the account of it left by Lea Wilson, who possessed one, it appears that after the regular series of psalms, there occurs the heading, "Sertayne other psalmes that be vsually song;" and that first of these comes Whittingham's version of the 50th. The remaining leaves are lost, and their contents are unknown; but it is probable that the Genevan 23rd was wanting, else it would have stood first, and that the Genevan 100th was included, because its tune, with part of the psalm, is found amongst those appended to the collection of harmonized tunes issued in the same year. It is likely that Wisdom's 125th also obtained a place at this date, seeing that it had appeared in the London edition of 1560 above described.

If these conjectures be correct, the only addition made in 1565 was the Genevan 23rd. The 100th and 125th are also found in the edition of that year, which likewise places all the second versions, not as an appendix, but in their respective positions in the body of the book. Nothing seems to be known of any edition in 1564.

About two years later than the English (in 1564) the Scottish Psalter likewise appeared in a complete form. The particulars have already been stated (p. 12.) The last two contributors remain to be noticed.

Robert Pont. A person of varied and eminent attainments and of superior business talents, was born, according to Buchanan, at Culross, Perthshire—entered college at St. Andrews in 1543—was a member of the first General Assembly in 1560, and from that time till his death, at an advanced age, in 1606, took an active part in the business of the Church of Scotland. He held a ministerial charge in Edinburgh from 1571, and united with this for a considerable period, by the special allowance of the church, the office of Senator in the College of Justice. His psalms are 6 in number.

I. C. There is little doubt that these are the initials of John Craig, another minister who occupied a prominent place in the Church of Scotland from 1560 or soon after, till 1595, when he retired from public life. Was born in Scotland about 1512—became a monk—went to the Continent—became a convert to protestantism at Rome—narrowly escaped martyrdom—returned to Scotland after 24 years absence—was for 9 years colleague to Knox in Edinburgh—afterwards sent to labour in the north—in 1579 returned to Edinburgh and became minister of Holyrood house and of the king's household—was the writer of the national covenant signed in 1580—died in 1600 aged 88. His renderings amount to 15.

The sources of information concerning the authorship of the psalms are the intimations attached to them in the early publications. Regarding the 37 by Sternhold and 7 by Hopkins in 1549 there are express prefatory statements, and in 1556 the abbreviations Th. St., and I. H. are prefixed to these 44 in precise accordance with these statements. The new psalms under the latter year are anonymous, but the authors both of these and of the additions in 1560 are given in the publication of 1561, which thus verifies columns 1, 2, 3, and 4 of the Table. Column 5th is drawn from the 1562 edition of the English Psalter, so far as concerns the psalms then first published. The preceding columns also are confirmed by that edition. There are however some discrepancies which require to be noticed. 1. In edition 1561, (1.) the 100th psalm is ascribed to Sternhold, but as Kethe furnished all the other additions of that year, it can hardly be doubted that this also is his. There is no reason to think that the Genevan exiles had intercourse with those who obtained possession of the few psalms by Sternhold which seem to have been discovered subsequently to his death. The rhyming of lines first and third is a feature found in none of Sternhold's pieces. And another edition of the same year ascribes the psalm to Kethe. (2.) The 111th is reckoned to Kethe, but is in 1562 ranked as Norton's. The former must be held as correct. The former reason under last case applies to this, and Norton makes no other contribution before 1562. 2. Under 1562 there are the following: (1.) Psalm 28th to Hopkins, but it is included among Sternhold's in 1549. (2.) Psalm 66th to Sternhold, but the rhyming of first and third lines determine it to Hopkins, to whom it is ascribed in 1565. (3.) Psalm 102d to Hopkins, but other editions to Norton. The rhyme and the position of each in regard to the last 50 psalms decide for the latter. (4.) Psalm 128th has T. T. attached, which must be a mistake for T. S., this psalm being one of the original 44. (5.) Psalm 129th is marked W. W., but Whittingham's version is one of the rejected, and in 1565 the new version is given to Norton. The authors of the new psalms, in the volume of 1560, are taken from the volume itself, except that of Psalm 95 which it leaves blank.

In these cases the names are given in the Table not as they are in the originals but as it is believed they should have been. It is proper to add that the copy of 1562 referred to wants two leaves, and assigns no author to its version of Psalm 100. The authors of Psalms 56, 61, 62, are therefore supplied from Edition 1565. That of the C. M. 100th continues unknown. The 1565 edition gives no name to either version.

The Scottish Psalter of 1565 supports the view here taken of the authorship of the 7 psalms just noticed, so far as it contains them; but it must be held as in error respecting the 45th Psalm, and its own version of the 23d. It is the primary authority for those furnished by Pont and

Craig, (col. 6 of Table,) but in regard to most of them it is confirmed by later editions. For the exceptions see Appendix, p. 19.

The details relative to both Psalters appear in columns 5th and 6th of the Table below. The names indicated by the contractions will be obvious. The continuance of a translation in successive editions is seen by reading across, and a new name indicates a different translation. Numbers are attached to new psalms under each date.

The first 17 psalms in regular order belong equally to each of the following dates and are therefore omitted. All of these were by Sternhold.

1549. 44 Psalms.	1556. 51 Psalms.	1560. 65 Psalms.	1561. 87 Psalms.	1562. Complete English.	1564. Complete Scottish.
Ps.	Ps.	Ps.	Ps.	Ps.	Ps.
...	...	...	...	18 St.	St.
19 St.	St.	St.	St.	St.	St.
20 St.	St.	St.	St.	St.	St.
21 St.	St.	St.	St.	St.	St.
...	...	...	...	22 St.	St.
...	23 Wh.	Wh.	Wh.	23 St.	Wh.
...	...	...	...	24 Hop.	24 Cr.
25 St.	St.	St.	St.	St.	St.
...	...	...	...	26 Hop.	Hop.
...	...	...	27 Ke.	27 Hop.	Ke.
28 St.	St.	St.	St.	St.	St.
29 St.	St.	St.	St.	St.	St.
30 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	31 Hop.	Hop.
32 St.	St.	St.	St.	St.	St.
33 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
34 St.	St.	St.	St.	St.	St.
...	...	...	...	35 Hop.	Hop.
...	...	...	36 Ke.	36 Hop.	Ke.
...	...	37 Wh.	Wh.	Wh.	Wh.
...	...	...	...	38 Hop.	Hop.
...	...	...	...	39 Hop.	Hop.
...	...	...	...	40 Hop.	Hop.
41 St.	St.	St.	St.	St.	St.
42 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
43 St.	St.	St.	St.	St.	St.
44 St.	St.	St.	St.	St.	St.
...	...	...	...	45 Hop.	Hop.
...	...	...	...	46 Hop.	Hop.
...	...	...	47 Ke.	47 Hop.	Ke.
...	...	...	...	48 Hop.	Hop.
49 St.	St.	St.	St.	St.	St.
...	...	50 Wh.	Wh.	50 Hop.	Wh.
...	51 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	...	51 Nor.	...
52 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	53 Nor.	Nor.
...	...	...	54 Ke.	54 Hop.	Ke.
...	...	...	...	55 Hop.	Hop.
...	...	...	...	56 Hop.	56 Cr.
...	...	...	...	57 Hop.	57 Po.
...	...	...	58 Ke.	58 Hop.	Ke.
...	...	...	...	59 Hop.	59 Po.
...	...	...	...	60 Hop.	Hop.
...	...	...	...	61 Hop.	Hop.
...	...	...	62 Ke.	62 Hop.	Ke.
63 St.	St.	St.	St.	St.	St.
...	...	...	...	64 Hop.	Hop.
...	...	...	...	65 Hop.	Hop.
...	...	...	...	66 Hop.	Hop.
...	...	67 Wis.	...	...	...
...	...	67 Wh.	Wh.	67 Hop.	Wh.
68 St.	St.	St.	St.	St.	St.
...	...	...	...	69 Hop.	Hop.
...	...	...	70 Ke.	70 Hop.	Ke.
...	...	71 Wh.	Wh.	71 Hop.	Wh.
...	...	...	...	72 Hop.	Hop.
73 St.	St.	St.	St.	St.	St.
...	...	...	...	74 Hop.	Hop.
...	...	...	...	75 Nor.	75 Cr.
...	...	...	...	76 Hop.	76 Po.
...	...	...	...	77 Hop.	Hop.
78 St.	St.	St.	St.	St.	St.
79 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	80 Hop.	80 Po.
...	...	...	...	81 Hop.	81 Po.
82 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	83 Hop.	83 Po.
...	...	...	...	84 Hop.	Hop.
...	...	...	85 Ke.	85 Hop.	Ke.
...	...	...	...	86 Hop.	Hop.
...	...	...	...	87 Hop.	Hop.
...	...	...	88 Ke.	88 Hop.	Ke.
...	...	...	...	89 Hop.	Hop.

1549. 44 Psalms.	1556. 51 Psalms.	1560. 65 Psalms.	1561. 87 Psalms.	1562. Complete English.	1564. Complete Scottish.
Ps.	Ps.	Ps.	Ps.	Ps.	Ps.
...	...	...	90 Ke.	90 Hop.	Ke.
...	...	...	91 Ke.	91 Hop.	Ke.
...	...	...	...	92 Hop.	Hop.
...	...	...	...	93 Hop.	Hop.
...	...	...	94 Ke.	94 Hop.	Ke.
...	...	95	...	95 Hop.	Hop.
...	...	...	...	96 Hop.	Hop.
...	...	...	...	97 Hop.	Hop.
...	...	...	...	98 Hop.	Hop.
...	...	...	...	99 Hop.	Hop.
...	...	...	100 Ke.	100	Ke.
...	...	...	101 Ke.	101 Nor.	Ke.
...	...	...	...	102 Nor.	102 Cr.
103 St.	St.	St.	St.	St.	St.
...	...	...	104 Ke.	Ke.	Ke.
...	...	...	...	105 Nor.	105 Cr.
...	...	...	...	106 Nor.	Nor.
...	...	...	107 Ke.	Ke.	Ke.
...	...	...	...	108 Nor.	108Cr.
...	...	...	...	109 Nor.	Nor.
...	...	...	...	110 Nor.	110 Cr.
...	...	...	111 Ke.	Ke.	Ke.
...	...	...	112 Ke.	Ke.	Ke.
...	...	...	113 Ke.	Ke.	Ke.
...	114 Wh.	Wh.	Wh.	Wh.	Wh.
...	115 Wh.	Wh.	Wh.	115 Nor.	Wh.
...	...	...	...	116 Nor.	Nor.
...	...	...	...	117 Nor.	117 Cr.
...	...	...	...	118 Mar.	118 Cr.
...	...	119 Wh.	Wh.	Wh.	Wh.
120 St.	St.	St.	St.	St.	St.
...	...	121 Wh.	Wh.	Wh.	Wh.
...	...	...	122 Ke.	Ke.	Ke.
123 St.	St.	St.	St.	St.	St.
...	...	124 Wh.	Wh.	Wh.	Wh.
...	...	125 Wis.	125 Ke.	Ke.	Ke.
...	...	...	126 Ke.	Ke.	Ke.
...	...	127 Wh.	Wh.	Wh.	Wh.
128 St.	St.	St.	St.	St.	St.
...	...	129 Wh.	Wh.	129 Nor.	Wh.
...	130 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	...	131 Mar.	Mar.
...	...	...	...	132 Mar.	132 Cr.
...	133 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	134 Ke.	Ke.	Ke.
...	...	...	...	135 Mar.	Mar.
...	...	...	...	136 Nor.	136 Cr.
...	137 Wh.	Wh.	Wh.	Wh.	Wh.
...	...	...	138 Ke.	138 Nor.	Ke.
...	...	...	...	139 Nor.	Nor.
...	...	...	...	140 Nor.	140 Cr.
...	...	...	...	141 Nor.	141 Cr.
...	...	...	142 Ke.	142 Nor.	Ke.
...	...	...	...	143 Nor.	143 Cr.
...	...	...	...	144 Nor.	Nor.
...	...	...	...	145 Nor.	145 Cr.
146 Hop.	Hop.	Hop.	Hop.	Hop.	Hop.
...	...	...	...	147 Nor.	Nor.
...	...	148 Pul.	Pul.	Pul.	Pul.
...	...	149 Pul.	Pul.	149 Nor.	Pul
...	...	...	...	150 Nor.	Nor.

2.—*Variations.*

The difference between the English and Scottish Psalters in regard to the renderings of entire psalms, if viewed in the order of time, are as follow:—1. Both retained the 44 psalms by Sternhold and Hopkins of 1549, &c. 2. Of the 43 added by the Genevan exiles the English retained 20 and the Scottish the whole. 3. The English added 87 including one second version, in 1562; and of these 42 were transferred to the Scottish. 4. In 1564 the Scottish was completed by the addition of 21 from new sources. 5. In 1563 and 65, 4 second versions were added to the English. The versions thus came to differ in 41 instances, besides which the English contained 5 duplicates not in the Scottish.

Arranged according to authors the case stands thus—

	English.	Scottish.
Sternhold, ...	40	39
Hopkins, ...	60	37
Whittingham, ...	12	16
Kethe, ...	10	25
Pullain, ...	1	2
Norton, ...	26	8
M[arckant], ...	4	2
C[raig], ...	...	15
Pont, ...	...	6
Wisdom, ...	1	...
Anonymous, ...	1	...
Total, ...	155	150

In versification the Scottish exhibits the following varieties:—

99 psalms in Common Metre, 8, 6, 8, 6 Iambic.
11 " Long " 8, 8, 8, 8 "
5 " Short " 6, 6, 8, 6 "

Besides these there are 27 varieties of metre, including 35 psalms, as follow:—

I.—*Iambic.*

4 lines of 6 syllables each,.....ps. 143.
6 " " " " 111, 120.
5 " 8 " " 36, 132.
6 " " " " 112, 113, 117, 127.
7 " " " " 76.
4 " 10 " " 110.
5 " " " " 124.
7 " " " " 83.
7, 6; 7, 6,..... " 130.
9, 8; 9, 8,..... " 118.
10, 11; 10, 11,..... " 129.
6, 6, 6, 6, 8, 8,..... " 136, 148.
6, 6, 8; 6, 6, 8,..... " 122.
8, 8, 6; 8, 8, 6,..... " 85.
8, 8, 8, 8, 6, 6,..... " 125.
9, 8, 9, 9, 8, 6,..... " 142.
10, 10, 10, 10, 11, 11,..... " 50.
11, 11, 10; 11, 11, 10, ... " 62.
10, 11; 10, 11; 11, 11, ... " 138.
12, 12, 12, 12, 10, 10, ... " 126.

II.—*Anapæstic.*

4 lines of 10 syllables each, ...ps. 67, 75.
6 " 5 " " 149.
6 " 10 " " 47.
11, 11, 10, 10,..... " 80.
10, 10, 11, 11,..... " 104, 105.

Psalm 81 is composed of 9, 8; 9, 8 Iambic, and 6, 6, 5; 6, 6, 5 Anapæstic: And Ps. 121 of 8, 6, 6, 8 Iambic, with 7, 7, Trochaic.

In the English a much larger proportion is in Common metre, the exceptions being 4 in short, 2 in long, and 12 in more peculiar stanzas, viz.:—Psalms 50, 104, 111, 112, 113, 124, 125, 126, 127, 130, 136, and 148. All of these coincide with the same psalms in the Scottish, except the 136 which runs thus—

Prayse ye the Lord for he is good
for his mercy endureth for euer
Geue prayse unto the God of Gods
for his mercy endureth for euer &c.

It is observable that more than half of the specimens of diversified metre are imitations of metres found in the French Psalter, the psalms being in many cases the same; and that the tunes of the imitated psalms have likewise been adopted from that Psalter.—(Disser. IV. p. 41-2) Whether these imitations arose from a desire to manifest affinity with the Church of Calvin, and whether the metres were chosen for their own sakes, or from a preference of the tunes pertaining to them, are points upon which no information appears to be available.

The first specimen of Short Metre, Ps. 25, and the first of the more peculiar sorts, Ps. 120, occur amongst the earliest 19 by Sternhold. The first of Long Metre, Ps. 51, appears in 1556, and the first Anapæstic in 1560. The earliest appearance of the other varieties can be ascertained by consulting the list and table above.

In proceeding to the verbal differences between the Psalters, it is necessary to keep in view the stages in the progress of each, as already stated.

1. The original 44 psalms of 1549–53 underwent alterations by the Genevan exiles for their publication of 1556, (see Preface, Disser. II. p. 11.) The extent of these alterations the Editor has not thought it necessary to ascertain, since they concern the history of the English equally with that of the Scottish Psalter; but, judging from specimens quoted by several writers, they seem to have been considerable. Holland quotes the following:—

Ps. I. 1.

The man is blest y^t^ hath not gone by wycked rede astray
Ne sate in chayre of pestylence, nor walkt in synner's way.

Ps. IX. 1, 6, 13.

O Lorde with all my hart and minde, I will geue thankes to thee:
And speake of all thy wondrous workes, unsearchable of me.
The force and weapon of thy foes, thou takest cleane awaie:
When cities were destroyed by thee, their name did eke decaie.
And though my foes dooe trouble me, thy mercy dooeth remain:
Yea, from the gates of death, O Lorde, thou raisest me again.

Dr. Cotton extracts these verses of Psalm 19th from Edition 1551—

Eche daye declareth by his course an other daye to come,
And by the night we knowe likewyse, a nightly course to runne.
In them the Lord made royally a settle for the sunne,
Where, lyke a giant joyfully, he might his journey runne.

From the same edition a specimen of more extended alteration is furnished in the Censura Literaria X. 16. The first ten verses of Ps. 73 are almost entirely remodelled. The following form the original commencement:—

How good is God to suche as bee, of pure and perfect hearte?
Yet slip my fete awaye from hym, my steppes decline apart,
And why, because I fondly fall, in enuye and disdayne.
That wicked men all thynges enioye, without disease or payne.
And bear no yoke upon their neckes nor burden on theyr backe:
And as for store of worldly goodes, they haue no wante or lacke.

The Censura affords two instances more: Ps. VII., 13, and Ps. CXX., 3:—

He wyll prepare his killing tooles, And sharp his arrowes preste;
To stryke and pearce with violence, The persecutour's brest.
Howe hurtefull is the thyng—Or else how doth it stynge,
The tonge of suche a lyer;
It hurteth no lesse I wene,—Then arowes sharpe and kene,
Of whote consumyng fyer.

As the 44 psalms passed unaltered from the 1556 edition into the Scottish Psalter, the Reprint affords the means of comparison with these extracts.

In the English of 1562 these psalms are not fully in conformity with the text of 1556. There are from 30 to 40 verbal variations, as 'which' for 'who,' 'issue' for 'children,' 'look' for 'see,' 'mortal men' for 'worldly men,' &c. In one instance however the English adheres to the 1556 while the Scottish departs from it. Ps. 73, 2.

Yet, like a foole, I almost slipt, my fete began to slide
And, or I wist, euen at a pinch, my steppes awrie gan glide.

2. The 43 psalms added by the exiles at Geneva have been collated as they appear in 1556 and 1561. They accord substantially with the complete Scottish Psalter of 1565, which however presents many small discrepancies as compared with the later edition now reprinted, (App. p. 3.) There are also some changes which seem to have been meant for improvements, as in Ps. 104, v. 9, 'passe that' for 'that passe'; and some apparent misprints as the omission of 'ye' in Ps. 27, 8, and 'haste' for 'hate' in Ps. 37, 8. The more important differences are these:

1561.

Ps. Ver.
50 10 *Cattel* are mine.
14 Offre to God—praise and heartie thankesgiuing
and pay thy vows—vnto God euerliuing.
16 To the wicked thus, &c.—*abused* for deformed.
70 2 'so' omitted; 'furiouslie' in 4 syllables—so in 1565.
71 15 and thy *sauing helth* teache.
18 Forsake me not now lord—in this my gray horenesse
Thy mighty power till I have taught—this age & their
successe.
19 For thou hast made wonderful things
O God who is like thee.
119, 169, l. 3. And as thou hast Promes made.

Only 23 of these translations were adopted into the English Psalter, but these agree very closely with the Genevan copies; so that the differences between the Psalters, as regards these psalms, consist chiefly in emendations of the Genevan, made for the Scottish. Thus *e. g.* the readings above quoted from Psalm 50 are retained in the English.

3. There remain to be noticed the 42 psalms selected for the Scottish Psalter from the 86 original translations included in the English of 1562. These were evidently subjected to very careful revisal. The changes are in many passages so extensive as to amount to a different rendering. Of such Ps. 26th, v. 1, 2, 3, and 10 is given as a specimen. Other emendations affect only a word or two, as Ps. 31, v. 2, 'heare me' for 'give me,' and v. 9 'sight' for 'might.' Such are omitted. The object sought is not so much to exhibit in full the differences between the Psalters as to make it obvious that considerable differences did exist, and that the Scottish compilers were at great pains in the endeavour to render theirs as perfect as possible. Modifications of the middle class, affecting single verses and lines, are given in full. The quotations are from Edition 1562, which the reader can compare with the Reprint, in accordance with which the verses are numbered.

Psalm 18

24 For Lord with him that holy is—wilt thou be holy to.
41 And swepe them out * * —that stinketh in the street.
47 And fro my foe me delivered—and set me hier then those.

22

4 So diddest thou them deliver.
9 But Lord out of my mother's womb—I came by thy request.
23 All ye that feare hym praise the Lorde thou—sede of Jacob honor him
And with all reverence possible; thou sede—of Israel worship him.
26 and those that do their dever
To knowe the Lorde shall prayse his name—their hartes shall lyve for euer.

26

1 Lord be my Judge and thou shalt see—my pathes be right and playne:
I trust in God and hope that he—will strength me to remayne.
2 Prove me my God I thee desire, my wayes to search and try:
As men do prove their gold with fire, my raynes and hart espy.
3 Thy goodnes layd before my face—I durst behold alwayes
For of thy truth I tread the trace,—and will do all my dayes.
10 Whose hands are heaped with craft and guile—their life therof is full
And their right hand with wrench & wile—for bribes doth plucke and pull.

31

10 my yeeres in wo are past—v. 18 wanting in the English.
19 * * * * therefore—before the sonnes of men.
22 Thus did I say both day and night—when I was sore opprest
Loe I was cleane cast out of sight, yet heardst thou my request.
24 be bolde and have a lust.

35

2 Lay hand upon thy speare & shield.
3 Gird on thy sworde and * * * *
That thou unto my soule doe saye—lo I thy helpe at hande.
5 Let them disperse, and flie abrode, as winde doth drive the duste
And that the aungell of our God, their might away may thrust.
12 My cruell foes against me ryse.
13 Where I to them did owe good will
That they should pay my good with ill—my soule doth sore complayne.
14 l. 1. When they were sicke I morned therfore.
l. 3. With fasting I did faint full sore.
15 As they had ben my brethern dere.
16 But they at my dissease did joye.
17 l. 2, that all good things deride at me doe grin with.

38

Only 2 or 3 verses are alike throughout; most of the others are much altered.

39

9 I was as dumme, and to complayne, no trouble might me move.
11 I faynt and pine away for feare.

40

6 Burnt offringes thou delightste not in—I know thy whole desire
With sacrifice to purge their sinne, thou doest no man require.
The next 4 lines have no equivalent in the Scottish.
Meate offering and sacrifice—thou wouldst not have at all
But thou O Lorde haste open made, mine eares to hear withall.
7 l. 2. I come a meane to be.
8 * * * should doe thy minde—whiche thyng doth like me well.
11 has no equivalent in the English.
12 My sinnes encrease and so cum on—I cannot spy them out.
15 Alwayse at me they rayle and cry.

45

3 O prince of might elect:
With honour glory and renoume—thy person pure is dect.
5 Thyne arrowes sharpe and kene, theyr harts so sore shall stinge,
That folke shall fall and knele to thee,—yea all thy foes, O kynge.
7 Because thou louest the ryghte,—and dost the ill detest:
God euen thy God hath pointed thee,
8 With mirh and sauours swete—thy clothes ar all be spreade:
9 Kinges doughters doo attend,—in fine and riche araye:
in goulde and garments gaye.
11 Thy beuty fayer and trim:
for why he is the Lorde thy God,—and thou must worship hym.
13 within his closet she doth sitte,—all dect in beaten goulde.
14 In robes well wrought with needle,

46

5 All thinges against her that rebel,—the Lord will truly stay.
10 Among the heathen high and low,—and all the earth throughoute.

48

3 Within the pallaces therof,—God is a refuge knowen:
For loe the kings were gathered and—together eke were gone.
7 As thou with esterne winde the shippes—upon the sea doest breake,
So they were stayd and euen as,—we harde oure fathers speake.
8 Yea in the citie which our Lord,—for ever will upholde.
9 O Lorde we wayte and doo attende,—on thy good helpe and grace.
11 full filled be with ioyes:
and eke of Juda graunt O Lorde,—the daunger to reioyse.
13 And marke ye well her bulwarks all—beholde her towres there:
That ye may tell therof to them,—that after shalbe here.
14 For this God is our God, our God,—for euermore is he:
yea and unto the death also,—our guider shall he be.

53

The rendering of the first 12 lines of the Scottish is entirely different—and represents 16 lines of the English.

55

10 Which things, bothe night & day throghoute—doo close her as a wall:
19 The Lord, that first, & last, doth raigne—bothe now and euermore,
Will heare when I to him complayne, and punish them full sore.
For sure there is no hope that they,—to tourne will once accorde:
For why they will not God obey—nor doo not feare the Lorde,

60

4 l. 2. a token shall ensue.
6 The Lorde did speake from his owne place,—thys was his ioyful tale:
I will deuide Sichem by pace,—and mete oute Succothes vale.

61

5 The Lord doth my desire regard, and doth fulfill the same:
With godly giftes will he reward, all them that feare his name
6 The Kyng shall he in health maintaine, and so prolong his dayes:
That he from age to age shall raigne, for euermore alwayes.

64

8 l. 3. That they whiche then beholde theyr fall,

65

3 Our wicked lyfe so farre excedes,—that we should fall therin:
But Lorde forgeue our great misdeedes,—and purge us from our synne.
5 Of thy great iustice heare us God,
8 Whiche morne and euen in great mirth, doo passe.
12 Whereby the desert shall begin—full great encrease to bring:
The litle hilles shall joy therin,—muche frute in them shall spryng.

66

11 Although thou suffer us so long,—in prison to be cast:
And their with chains and fetters strong,—to lye in bondage fast.
12 Although I say thou suffer men,—on us to ride and raigne:
Though we through fire and water ren,—of very griefe and payne:
15 l. 2, of Oxen fat and Rammes:—no other sacrifice shall be.

69

4 My foes that giltles doo oppres.
12 Both hie and lowe, and all the throng—that sit within the gate:
They haue me euer in theyr tong,—of me they talke and prate.
The dronkards whiche in wine delyte—it is their cheif pastime:
To seke whiche way to worke me spite,—of me they sing and rime.
14 l. 3. "as owe me wrath and ire."

74

8 Thy places they consume with flame,—and eke in all this toile:
they race downe to the soyle.
21 l. 2, with disappointed shame:

77

14 l. 1. that oft does show, 20 Through Moses & through

87

8 The trumpetters with such as syng,—therin great plenty be:
My fountayns & my pleasant springs

89

10 And Egipt thou Lord hast subdued—and thou hast it destroyed.
Yea thou thy foes with mighty arme,—hast scattred all abrode.
12 Both north and south, with est and west
15 l. 2. thy preseut power O God:
16 For in thy name, throughout the daye,—they ioy and muche reioyce
and through thy rightousnes have they,—a pleasaunt fame and noyse.
19 Somtime thy will unto thy sainctes,
28 as I my sealfe have toulde:
My faithfull covenant to fullfill—my mercy I will houlde.
29 l. 2. for euer strong and sure: l. 4. whyle heauen doth endure.
39 The couenant which thy seruāt made.
40 Thou pluckst his hedges up with might—his walles doest thou confounde:
Thou beatest eke his bulworkes downe—and breakst them to the ground.
43 His swordes edge thou doost take away,—that should his foes withstand:
To him in warre ne victory,—thou geuest nor upper hand.
50 l. 4. borne in my brest haue I
51 Wherwith O Lord thyne enemies,
The steppes of thine anoynted one,—they cease not to defame.

92

1 It is a thing, bothe good and meete,—to praise the highest Lorde:
and to thine name O thou most hye
6 The man unwise hath not the wit,—this geare to pas to bring:
And all such fooles are nothing fit,—to understand this thyng.
7 for euer shalbe wast. 10 But thou like as an Unicorne,

96

5 For all the Gods of Heathen folke,
11 The heavens shall great joy begin,—the earth shall eke rejoyce:
The sea with all that is therin,—shall shoute and make a noice.
13 When he shall justly judge the worlde,—and rule his folke with right.

99

5 all honour to him doo:
His fote stole worship ye likewise,—for he is holy too.
8 and aunswerst them againe:
Thy mercy did on them appere.—theyr deedes diddest not maintayne.
9 O laude and prayse our God and Lord

106

46 when erst they were their foes. 47 and sounding of thy fame.

116

16 l. 3. Son of thy handmayd thou hast broke.

131

1 O Lorde I am not puft in minde,

135

13 verses are considerably altered, some of them very much.

139

5 l. 3. Thou me behinde holdst and before
14 Thee will I prayse, made fearfully,—and wondrously I am:
19 l. 3, to whom depart, depart from me, I say.
20 l. 4. beying enemies to thee.
21 and not in earnest wise:
Contende I Lorde against them all,—against thee that arise?

144

12 That oure sonnes may be as the plants

147

10 His pleasure not in strength of horse—nor in mans legges doth lye,

4. The 21 psalms by Craig and Pont were first published, so far as is known, when the Scottish Psalter was completed. If they underwent revision therefore, which is most probable, it must have been while in manuscript.

3.—*Merits.*

Numerous indeed is the list of writers who have expended their criticisms upon Sternhold and Hopkins; and it may well be regarded as a superfluous task either to indulge in additional observations, or to reproduce much of those already made. The reader is invited to read and judge for himself; but that he may do so with advantage, and that he may form a proper estimate of the criticisms referred to, a few explanatory statements seem to be necessary.

1. Almost the whole of this criticism has been expended upon the psalms as they appear in the *English* Psalter. But it must be remembered that in the *Scottish*, as now reprinted, 41 of the psalms are translated differently; and that in very many instances emendations have been made upon others, as has been shown above. A good deal of the critical matter, therefore, which the old version has called forth, whether appropriate to the peculiar features of the Scottish or not, was not written with these in view.

2. With regard to Sternhold specially, most of those who have recorded their opinions regarding him were not aware that what they had before them was a largely modified form of his productions. It has been shown that even the earliest completed editions of the English Psalter retained most of the changes made by the Exiles in 1556. Three psalms indeed first came to light when the version was finished in 1562, and these seem to have escaped the hands of Whittingham and his friends, though it is possible they were revised by whoever had charge of the work. One of these is the 18th, which contains the oft-lauded passage, v. 9–12, "The Lord descended from above," &c. At a later period additional emendations were gradually introduced by parties now unknown. Just criticism upon Sternhold, therefore, should be founded upon the first editions of his works. Even so eminent a writer as Warton has erred in this respect, by commenting disparagingly upon the line "Who like a *bridegroom ready trimm'd*," Ps. 19th, while Sternhold is guiltless in the matter, as his words are "Where lyke a gyaunt ioyfully."—See the verse quoted in p. 29.

The later emendations, approved of by some and condemned by others, have affected more or less the whole of the English Psalter; so that the remarks now made apply in some measure to all the contributors.

3. The strictures of many writers fail to discriminate the various authors concerned. They deal with the book as if one mind alone had been employed upon it, or at most refer only to the two best known contributors, and even between these make no distinction. It may be that all the pieces stand nearly upon the same level of excellence, but a careful examination could surely discover distinctive peculiarities. Warton, however, so far discriminates between Sternhold and Hopkins as to pronounce the latter to be "a somewhat better poet" than the former.

These facts reduce very materially the value of most of the criticism that has been lavished first and last upon this subject. But, taking it as it is, the greater portion is founded upon literary considerations alone, and is of course depreciatory. The writers think only of the tastes and habits of the more cultivated portion of society; and finding the old version chargeable with faulty rhymes and rustic words and phrases, as also wanting in that flow of style and refinement of diction which they consider essential to poetry, set no bounds to their severity or scorn. Warton may be adduced as an instance. Some of these—in this respect going beyond Warton—have not even the fairness to acknowledge that expressions which originally occupied a respectable position in the English language have through time sunk to the colloquial or the ludicrous.

But there have not been wanting defenders of this version, and of these Bishop Beveridge, Bishop Horsley, and Romaine may be mentioned as prominent examples. Such parties have looked mainly at these two characteristics: 1. Its fitness as an instrument of instruction and spiritual good to the common people. That it possessed this fitness is undoubtedly proved by the fact that it held its ground so tenaciously, for so long a period, in the face of repeated attempts to displace it by other versions royally privileged; though the force of custom and some other causes may have also contributed to this result. Even Warton admits that had the psalms "been more poetically translated, they would not have been acceptable to the common people." 2. Its fidelity to the original Hebrew. The alterations made by Whittingham, &c. in 1556 were evidently directed not to the improvement of the poetry, but to the closer conformity thereof to the text of which it purported to be a translation. (See Title and Preface, p. 10, 11.) This object was also attended to in the subsequent translations by the Exiles. Warton is candid enough to allow that Whittingham was "undoubtedly a scholar and an adept in the Hebrew language." The expression "Conferred with the Ebrue" is placed on the title of the completed Psalter, but it does not appear under whose auspices the process was carried out as regards the bulk of Hopkins' and Norton's contributions in 1562. It is doubtful if these authors had themselves the requisite knowledge, and if as great pains had been bestowed upon these, in this respect, as upon the earlier psalms. But, upon the whole, it seems to be admitted that the old version presented a much more faithful reflection of the original than that of Tate and Brady, by which it was at length superseded.

The latter order of critics may have been unduly blind to the literary defects of the version, and the necessity of something better suited to an advanced state of society; but their views were so far justified by the slow progress of education amongst the masses of the English population. The former class have certainly fallen into a more serious error in overlooking the important considerations now referred to, and in forming their estimate of the version upon its literary merits alone. Rhymes, measures, phraseology, and the gratification of a scholarly taste are but subordinate matters in comparison with the correct reflection of scripture truth, and the religious edification of millions of people. Yet in this, as in many other questions, a medium position may be regarded as the right one. It may be maintained, in opposition to the one party, that the version was very well adapted to the period succeeding the Reformation, and deserves to be held in respect for the incalculable good of which, during that period, it was the instrument; and in opposition to the other, that by the middle of the seventeenth century circumstances had become so far altered as to render an improved version

highly desirable, if not urgently requisite. Upon this view the Westminster Divines proceeded, and it was universally acted upon in Scotland, as has been already related, by the adoption of the version of Rous, after revisal by the General Assembly.

The peculiarities of the Scottish variety of the old Metrical Psalms have been seldom or never discussed. English writers seem to have been entirely unacquainted with them, and in Scotland the version had been superseded ere the era of literary criticism had begun. Even antiquaries have been well nigh silent upon the subject. A few remarks may therefore be allowed. There are two points —the translations preferred, and the alterations made.

1. Of the translations preferred, 20 had been previously known in both countries, being part of 43 composed by the Exiles. But in Scotland these were earlier introduced, more unanimously adopted, longer continued in use, and thus more widely disseminated in proportion to population than in England. A change therefore, even if desired, of which there is no evidence, might be avoided on account of the inconvenience which it could not fail to occasion. Hence one reason for retaining them in preference to the substitutes chosen by the English. (2.) Of these 20 psalms all but four are in peculiar metres, and it must be inferred that the Scottish editors preferred having a considerable body of such metres, for they are found in most of the new psalms by Craig and Pont, in regard to which there could be no bias arising from previous use. As the English took an opposite course with respect both to the old and the new, they must have seen reason for preferring the common metre; and there can be little doubt that this reason consisted in the opinion entertained of the singing ability of the people. By this course the number of tunes *used* could be indefinitely small, and even of those *printed* the English Psalters have not half the number of the Scottish. Either therefore there was a difference in the musical aptitude of the two countries, or the English formed a juster estimate of what was practicable. The fact may have also weighed in England that the people were expected to acquire chants as well as psalm tunes, while in Scotland the former were excluded. (3.) In reference to the whole of the translations in which the Psalters differed, the question presents itself whether personal and party leanings had anything to do with the selections? As concerns the English the question is limited to the 20 already referred to, as there is no reason to think that the 21 by Craig and Pont had come to light before its publication in 1562. Of the 20, there were 4 by Whittingham, 15 by Kethe, and 1 by Pullain, while those retained of the same authors were 12, 10 and 1 respectively. With these, the section of the Church of England who had most influence in this matter was in less close relationship than with Hopkins and Norton, but it might be too much to suppose that the selections were materially affected by that circumstance. Yet the treatment of Kethe is somewhat singular, as not one of his psalms is admitted amongst those previous to the 100th, in which his rival was Hopkins, while there are 10 amongst the last 50 where he seems to have been confronted with Norton. Again as to the Scottish Psalter, the sympathies of its framers with Whittingham and Kethe were certainly stronger than with Hopkins and Norton; but while this feeling would contribute to the retention of the existing psalms by the former authors, it did not prevent the adoption of 38 pieces from the latter parties, when the work came to be completed. The final contributors Craig and Pont were in the closest possible relation to Scotland and its church, and it is reasonable to suppose that a feeling in their favour influenced, to some extent, the adoption of the renderings which bear their names. Yet there is no ground for the conclusion that they would have been preferred unless other considerations had tended to the same result.

After making allowance for these influences, it is only matter of conjecture how far either party was swayed by the comparative literary quality of the translations they adopted; but it is a proper question how far that quality justified their choice. The case in reference to England is limited to the 20 rejected psalms, as in regard to the additional 43, required to complete the number, nothing is known of any competing versions. Of these 20, the 67th and 71st by Whittingham, and the 149th by Pullain, may be pronounced at least not inferior to their rivals. Stanzas better and worse, passages rising to vigour or sinking to doggrel, appear on either side. Whittingham's rendering of the 67th is more diffuse than that of Hopkins, but has more of character. Pullain's 149th falls to be compared with one of the most favourable of Norton's performances. In the 115th Whittingham and Norton are about equally poor in the description of the 'idols,' and both succeed better in the remaining verses. Of the 15 by Kethe, the 58th, 90th, 94th, and 101st are in Common Metre, and in these it can scarcely be affirmed that he rises perceptibly above the common level. But his compositions in Long Metre, viz. the 27th, 54th, 70th, and 88th, together with at least two in other metres, the 36th and 85th, clearly transcend their English substitutes, and manifest a combination of spirit and smoothness unusual in his day. With three that remain, the 62d, 138th, and 142d, may be classed that which will probably be deemed the worst of Whittingham's, the 129th. These were prepared in order to match certain French tunes, and it was evidently considered enough if they *sung* well though they should *read* indifferently. It was thought allowable to deviate from the accentuation of the words in deference to that of the notes. Thus in the 62d the words "salvation sure" must be read sal - va - ti - oń sure, and 'endure,' 'appertaine,' 'vanitie,' and 'oppression,' accented en - dúre, ap - pértaine, van - i - tie, oppres - sí on. And in the 142d the last words of certain lines must be thus accented: 'did́ call,' 'lét fall,' 'and́ rent,' and so on. This sort of license must of course be judged by the standard then existing, but it certainly lessens the merit of the pieces to the modern reader.

The Scottish editors had the additional task of deciding between the 21 translations of Pont and Craig, and those of the same psalms by Hopkins and Norton. Whether other productions of the former writers, or any by other competitors, were taken into consideration, does not appear. Of those in common metre the 57th by Pont, and 24th, 108th and 140th by Craig seem entitled to a fully higher place than their English rivals; but the authors had the latter before them, of which evidence appears in the similarity of a few lines and phrases. In the case of the 141st, perhaps the balance inclines to Norton's rendering, which contains a verse preserved in the present Scottish version.

> As incense let my prayer be—directed in thine eyes
> And the uplifting of my handes—as euening sacrifice.

But, as in the case of Kethe, a higher degree of superiority may be claimed for the long metre renderings, the 56th, 59th, 102d and 145th, with the 76th, 110th, 117th, 132d, 136th and 143d in other metres. Amongst these the finest specimen is undoubtedly the 145th by Craig, and perhaps next to this should rank the 76th by Pont. The remaining six, the 75th, 80th, 81st, 83d, 105th and 118th are subject to the drawbacks above noticed as applicable to some of those by Kethe. From the sorts of rhythm adopted and the awkwardness occasioned by writing for special tunes, most readers will at first form an unfavourable idea of them; which, however, will be mitigated when they are actually sung.

Some of these less felicitous rhythmic forms may have been chosen on account of previous usage. There is at least one clear instance of this in the 83d, of which the first line and several others, together with the structure of the stanza, accord with the version of the same psalm in the old collection by Wedderburn. It is evident that this early version had continued in use, and had been sung to a French Psalter tune, up till the time when the new one was prepared; and that the tune and measure had become popular. The case is strictly analagous to that of the 124th and others, which were, doubtless for the same reason, transferred from the version of psalms now under consideration to its successor of 1650.

2. The emendations made would embrace two objects. (1.) To effect a closer agreement with the Hebrew, the description upon the title pages of the Genevan editions "corrected as the sense of the prophet required" being still carried out. *E.g.* In the following cases the defects of the English readings are supplied in the Scottish.

Ps. 35. 15. the term *friend* omitted.
" 40. 7. "a meane to be" not in the Hebrew.
" 46. 5. the idea of *speedy* help left out.
" 10. *exaltation* or *praise* not expressed.
" 55. 10. the sense is *walking upon* not *enclosing by* walls.
" 19. the element of *change* is not brought into view.

(2.) To improve the style, *e.g.* Ps. 18; 41, 'lieth' substituted for 'stinketh.' Ps. 22; 23, a very irregular verse recast consistently with the metre. Ps. 45; 14, line first had seven syllables, which were afterwards altered to eight, but the metre requires only six, to which number the Scottish reading reduces it. Ps. 48; 7, 8, Lord rhymes to Lord, and attend, to attend. These were not meant for rhymes, but read awkwardly as if they were. This is corrected.

Page 30 will afford further examples of both sorts, and many more may be found by a full collation of the psalms under consideration, as they appear in the two Psalters and in the original Hebrew.

It remains to notice the extent to which the entire series of psalms, as they are found in the Scottish Psalter, is ascribable to Scottish authorship. It can hardly be questioned that to this source are due the whole of the emendations which have just been considered. There is no reason to think that Whittingham or Kethe or any party in England had anything to do with them. It may be assumed that the members of the Scottish church who had the charge of carrying out the views of the General Assembly in regard to the Psalter, and especially Pont and Craig, were entrusted with the work of revisal as part of their task. In regard to entire psalms, besides the renderings of Pont and Craig, Scotland seems to have the best claim to those of Kethe. From the notice of his history given above, the most probable conclusion that can be formed is that he was born and spent his youth in Scotland, though he afterwards removed to England, and ultimately settled there. And if all the circumstances already narrated be kept in view, it will be felt that, while an exile, his relations were at least as close to the Church of Scotland as to that of England. The whole number of Scottish translations in the Psalter thus becomes forty-six.

But the *quality* of many of these pieces is also entitled to consideration. Perhaps of the whole series of contributors Kethe is entitled to the highest place, if regard be had to the different elements of variety, fidelity, energy, and elegance. It will hardly be disputed that his 100th psalm was the gem of the entire collection. It was probably in deference to its popularity that the English editors, after dropping it in 1562, adopted it in 1565. It was another tribute to its merits that it was transferred to the new version of 1650, with the alteration of only one expression. And there is no metrical translation of any psalm in more general favour at the present day, wherever the English language is known. The fine tune originally attached to it can only have contributed in part to this extensive acceptance, for several rival renderings in the same measure have successively appeared. Of four specimens selected by Todd from the old psalms two are by Kethe, the 104th, v. 3–4, and the 107th, v. 27–29. See also the 113th, 122d, and 125th. Those of his pieces which were excluded from the English Psalter have already been noticed.

Of Craig's translations the 102d, 136th, 143d, and 145th, were transferred, as second versions, to the psalms of 1650; the first being very much, the next two considerably, and the last partially altered. All of them must have been in repute in their original form. They may bear a favourable comparision with the average of the old psalms, while the 145th takes a place amongst the most meritorious, and is not unworthy to stand alongside of Kethe's 100th. His 136th was, about the year 1580, received as a second version into the English Psalter, being the only instance of such an addition after 1565. The best of his other pieces have been already referred to, as also those of Pont, whose general merits as a versifier are scarcely inferior to those of Craig.

On the whole it is not too much to affirm that the Scottish contributions thus described are more than competent to bear comparison with the English, with which they are associated; and that the Scottish Psalter, with its emendations and versions peculiar to itself, constitutes a literary production of higher quality than the contemporary English one. How far its diversity of metre involved an advantage, or the contrary, depended to some extent upon the tastes, habits, and education of those for whose use it was intended; but considered in itself, it must be regarded as an element of superiority.

II.—APPENDAGES TO METRICAL PSALMS.

1.—*The Spiritual Songs*

Are of two sorts—metrical renderings of portions of scripture, as the Song of Simeon—and pieces of a more general description, as the Humble Sute. The difference is of the sort commonly expressed in Scotland at the present day by the terms Paraphrases and Hymns. But the two classes are mixed up together, and the total number is only 14, though some of them are lengthy.

The scriptural translations of the Reformed churches seem to have arisen from a desire to furnish an equivalent to the prose passages chanted in the Romish service. In a Dutch Psalter dating as far back as 1540 there are the following:—Isa. XII.—Song of Hezekiah—of Hannah—of Moses, Exod. XX. and Deut. XXXII.—Song of the three Children—of Zacharias—of Mary—of Simeon, and of Elizabeth. There are also the Lord's Prayer, the Creed, and Te Deum. The Reformation produced Hymns in Germany in teeming profusion, and a selection of them was received into the church service books, but in the Western Churches the number thus adopted was greatly restricted. 'Cantiques' have been appended to the French psalms all along their history. In the edition of 1543, entitled "Cinquante pseaumes de David par Clement Marot," there are the Song of Simeon, the 10 Commandments, the Articles of Faith, the Lord's Prayer, 'Ave Marie,' and metrical graces before and after meat. Others were afterwards added.

English compositions of this kind appeared in the Collections by Coverdale and Wedderburn already referred to. Amongst the former are The Ten Commandments—The Creed—Pater Noster—Nunc dimittis—Magnificat—and Gloria in Excelsis: amongst the latter the "ten Commandis"—a Catechism in metre, each stanza ending with "O God be merciful to us"—The Creed—Baptisme—The Lord's Supper—"Ane Song of our corrupt nature," &c. No specimen, however, of either collection was retained amongst those attached to the subsequent English or Scottish Psalters, the beginning of these being found in the publications of 1556–61 already described. In 1556 there was appended to the psalms the piece entitled "The Ten Commandements." In 1560 were added the Benedictus, Magnificat, Nunc Dimittis, Prayer after Commandments, (entitled "An Addition,") Lord's Prayer, and Creed. In 1561 all of these were dropped except the Ten Commandments and the Lord's Prayer, but there were added two other versions of that prayer and a new version of the Song of Simeon. See next page.

When the English Psalter was completed in 1562 all of the foregoing were adopted, except the additions of 1561. The other pieces which afterwards continued to be attached to the English Psalters—some before and some after the psalms—were all introduced at this date, except the Exhortations unto the praise of God before morning and evening prayer, and the Venite, which were added not later than 1565. The entire number of songs was 25.

From the statement of Mr. Todd, (*Observations, p.* 39,) it would seem that the *Veni Creator* is the oldest of all these hymns, and was used in consecrating Bishops, &c. under Edward VI. This accords with the fact that it usually stands first in the English Psalters. It might therefore be expected to have a place in the 1560 edition, considering the account already given of that publication. But as the only known copy is defective, it is doubtful what hymns were included besides those here specified. The fact that these five hymns are wanting in the Genevan Edition of 1561, but contained in the English of 1562, confirms the opinion, above expressed, that the 1560 was in more intimate relation to the latter than to the former.

Those ultimately admitted into the Scottish Psalter were

1. From the Genevan of 1556, The Ten Commandments.
2. " English of 1560, Prayer after Commandments, Songs of Mary and Simeon, Lord's Prayer, and Creed.
3. " " of 1562, Veni Creator, Complaint, Humble 'Sute,' Two Lamentations, and Thanksgiving.
4. The Song of Moses—and that beginning "What greater wealth" which are not found elsewhere.

But it is proper to notice that these songs were not introduced all at once into the Scottish as had been done with a slight exception in the case of the English Psalter. The first complete edition 1564–5 had no appendage of

this nature whatever. In that of 1575, by Bassandyne, there are five. See Disser. II., p. 13. In those by Vautrollier, London, 1587, Schilders, Middleberg, 1594, and Charteris, Edinburgh, 1595, there appear the 10 songs specified in the Appendix, p. *iv*. Subsequent editions are not uniform in this matter. The ten are continued in the Middleberg of 1602, but in that of Smyth, 1599, there is only the second Lamentation. In the small 1611 there is none, and in Raban's Bible edition of 1629 only the two Lamentations. Concerning others see Appendix, p. *iv*. It was not till 1634 that the list was completed as it stands in the following Reprint.

It remains to notice the authorship of the songs appended to the Scottish Psalter. The 'Commandments' appears anonymously in 1556, but in 1561, &c. it is assigned to Whittingham. It is doubtful whether or not the prayer thereafter is his. The Lord's Prayer is by ample evidence shown to be the production of Dr. Richard Cox, a notable clergyman of the Church of England. Born 1499—after connections with Cambridge and Oxford became master of Eton School—adhered to the Reformation—was preceptor to Edward VI.—in 1549 became Dean of Westminster—on the accession of Queen Mary joined the exiles at Frankfort—headed the strict liturgists there, and did much to foment the feelings of animosity between them and the puritan party—pursued a course towards Knox which seems open to severe reprehension, (see Brief Discourse, and Knox's Life by M'Crie,)—returned to England under Elizabeth, and in 1559 became Bishop of Ely—died in 1581. Hot zeal has been charged upon Whittingham and others of the puritans of that period, but it is impossible to read the proceedings of Cox without feeling that it was not all upon one side.

The 'Humble Sute' and the former Lamentation (O Lord turn not) have the initial M in 1562 and later English Psalters, (see p. 27 above). The Song of Simeon is in 1562 marked S, and in later editions is left without any token of authorship. There does not appear to be any clue to the meaning of S. Possibly Sternhold left this hymn along with the three psalms first published in the same year.

The Veni Creator, XII Articles, Complaint, Song of Mary, latter Lamentation (O Lord in thee), and Thanksgiving, are strictly anonymous. Warton includes the 'Articles' in a list which he ascribes to Whittingham, (Hist. of Poet., Sec. 45,) but as he does not assign his authority, and is often inaccurate in minor matters, the statement cannot be trusted. Metrical Psalmody stood as low in his estimation as in that of Burney.

Of the two pieces attributed to Scotland there is no question respecting the former. The initials I. M. attached to the Song of Moses, (Appen. p. *iv*. and *xix*.) denote James Melville, nephew to the celebrated Andrew Melville, and a Minister of the Church of Scotland. His autobiography forms part of the publications of the Wodrow Society. Born in Fifeshire in 1556 or 7—educated at St. Andrews—1575 taught as a regent in Glasgow University—in 1580 became professor of Hebrew there—1586 accepted a pastoral charge in Fifeshire—took an active part, though of a gentle disposition, in the public affairs of the church, during a protracted period of difficulty and trouble occasioned by the erastian and prelatic tendencies of James VI.—was in 1607 ordered into exile at Newcastle—was offered a bishopric on condition of compliance with the Royal wishes, but declined—died in 1614 at Berwick. His 'Song of Moses' is included in an autograph collection of his poems in the Advocates' Library.

Nothing seems to be known concerning the author of the last of the series, beginning "What greater wealth."

Here follow the Songs of 1561 which were not admitted into either the English or Scottish Psalter.

The Song of Simeon.

Luke II. W. Whit.

Now, suffre me, o Lord,—as thou didst once accord,
Hence to departe in thy peace,
Since I haue had the sight.—of thy great sauing might,
Which shal our sinnes all release.

For him thou hadst preparde,—and to the worlde declarde,
By all the prophetes of olde:
As to the Gentiles grace,—and Israel solace,
Which is thine owne chosen folde.

The Lord's Prayer.

W. Whit.

Ovr gracious Father, which on hie
Doest dwel, and hast all power and might,
Thy glorious name, lord, sanctifie
In heauen and earth, as it is right.

2. Subdue in vs all sinne and vice:
Thy worde & sprite in vs let reigne:
Destroy the wickeds enterprise,
That we thy kingdome may obteine.

3. Let vs in earth loue and feare
Moste willingly obey thy wil,
In heauens as thine angels cleare,
with spede obey the same vntil.

4. Our life of thee receiued we haue:
Our daily fode therefore vs giue:
Not for one day, but stil we craue,
That to thy praise we may here liue.

5. We are all borne the sonnes of ire,
yet, lord, thy grace to vs excend.
Forgiue our sinnes, we thee desire,
As we do theirs, which vs offend.

6. Let satan haue in vs no place
Thogh he vs tempte stil to and fro:
But vs defend by thy good grace,
From sinne and from our mortal fo.

For thine is onely power and might
And of them selues noght cādo men:
Therefore all praise wil we by right
Giue vnto thee for aye, Amen.

The Lord's Prayer.

Ovr Father and moste gracious Lord,
Most riche in mercie grace and lowe,
We lift our heart which one accord,
To thee which dwelst in heauen aboue,
Beseching thee our hearts to frame
That we may thinke nothig so deare,
As to exalt thine holie name,
& worship thee with loue & feare.

2. Let not the craft of Satan stay
The worke which thou hast once begonne:
Who laboureth stil how to decay,
The church & kingdome of thy Sonne.
But lord, increase thy litle flocke
And grante to them thy graces stil:
Let sathan canst no stumbling blocke,
But to the end thy worde fulfil.

3. And thogh by nature all are bent
Against thy wil stil to repine.
Yet teache vs, lord, lest we be shent,
How we our willes may frame to thine
That euerie wight may so obey
Thy wil in earth, with heart & minde:
Euen as thine angels do alway,
In whome all promptnes thou doest finde.

4. We are constrainde by present nede,
Meat, drinke, & clothes, and euerie thig
To seke of thee, that thou woldst fede
Vs selie soules which thy blessing,
Daile therefore and euermore,
By lawful meanes our bread vs giue
And of thy riches and great store,
Grante vs sufficient, for to liue.

5. And forasmuche as we perceiue
In vs great sinnes and wretchednes,
Let vs thy fre grace so receiue,
That we may fele ful forgiuenes:
Moue vs also that we may do
To men, as we wolde be done by:
For so we shal be like vnto
Him, that forgiueth, and no cause why.

6. Defend vs, lord, moste merciful,
From all assaltes of the fiend fel,
Who stil assaith to drawe and pul
Our soules into the golfe of hel:
And let thy grace vs so preserue,
That we from il may saued be:
Let vs not once frō thy worde swerue,
And we wil giue all praise to thee.

For of him selfe man can do noght,
Nor yet once feame his heart to pray,
But he is thine: thou hast him boght:
O lord, direct him in thy way.
For euen all power, all strēght ād grace
To thee for euermore belong,
As we confesse before thy face,
And say, Amen, with heart and tongue.

It is natural to ask why the parties, whoever they were, who selected the spiritual songs for the Scottish Psalter, should have adopted some from the English and rejected others? The reasons are not known, but probable conjectures may be formed. It would be considered sufficient to have one version of each subject, and hence the rejection of four duplicates, including the Venite, which would be regarded as merely a second version of Ps. 95th. This accounts also for the absence of those above quoted from Edition 1561. Ecclesiastical views may have shut out the Te Deum, the Song of the three children, and the Creed of Athanasius. Literary inferiority or unsuitableness accounts for the exclusion of the remainder. Yet the claim of the Song of Zacharias does not seem much weaker than that of the kindred lyrics of Mary and Simeon.

The Songs borrowed from the English were but slightly changed. The most material difference is in the passage from the XII Articles, quoted in the Appendix, p. IV. The reading there given agrees with the English one, but was afterwards altered. The Song of Moses is the same in 1635 as in 1615 when it first appeared.

Of the two Scottish pieces, that with which the series closes is of respectable merit, but the Song of Moses, considering its date, has little claim to admiration. James Melville had many good qualities, but did not shine as a poet. Of the other performances, the general literary character is not very high. Perhaps the best are the Lord's Prayer, and the Second Lamentation. Hervey, the author of Theron and Aspasio, takes notice of the earnestness with which the last verse of the First Lamentation reiterates the cry of the soul for mercy. The collection as a whole was fitted to afford wholesome religious instruction, which was probably the chief end it was intended to serve. —See Diss. I., p. 4.

2.—*Prose Version of the Psalms.*

Probably the expedient of connecting the prose with the metrical psalms originated in Holland. The Latin prose is found in the margin of the Dutch Psalter of 1540 formerly referred to. The earliest appearance of this accompaniment to the French Psalter seems to be in 1560. It is found also in an edition of 1567. In both, the prose is in the vernacular. Nothing of this nature appears in the early English. The first Scottish editions thus furnished were printed in Holland, (notices Disser. II., p. 14.) but the Edinburgh publisher, John Gibson, is described as having "by his private meane and devyse causit imprent" the first of them, dated 1599. This feature may have been recommended to Gibson by his Dutch printers, but at all events he is entitled to share the honour of the improvement. It is probable that after it was fairly introduced it was retained in most of the subsequent editions, though there seems to be no positive information concerning those between 1602 and 1611, except that in the warrant to Findlasone, 1606, "prois and metour" are both mentioned. From 1611 downwards this appendage appears in all the best known editions, arranged in a narrow column upon the margin.—See Reprint and Fac-similes 7th and 19th. It is not common even in the later English Psalters, but it is found in that of 1605, which in this and several other respects seems to have been formed upon the model of the Middleberg edition of the Scottish, 1602. It is also in an edition of 1635, the version being that of the Liturgy.

The prose version of the psalms was taken from the Geneva bible, so called because prepared and published there by the English Exiles already referred to. It first appeared in 1560, small 4to, and within 56 years went through about 100 editions. Whittingham, Gilby, and Sampson, are supposed to have taken the chief part in the work; and Coverdale, Goodman, Cole, Knox, and Pullain, to have assisted more or less. ("Brieff Discours," p. 26 above.) It appears that the psalms were the portion of the work first printed, as in 1599 a copy was presented to Queen Elizabeth as a specimen of the whole.

It may seem surprising that this version should have been continued in the Psalter after that which was authorized by King James had been published, (1611,) and onward even to the edition by Bryson in 1640; but the explanation is that the entire bible in the Genevan translation continued to be largely if not generally used in Scotland during these thirty years. This is shown in the Memorial ascribed to the late Principal Lee, by references to authors who quote the Genevan in their works.

The Aberdeen Psalter of 1633 seems to be the only one in which the old prose version is displaced in favour of the new; which circumstance may have some connection with the fact that that part of the kingdom was distinguished for its forwardness in deferring to the designs of the Court in matters of religion.

The prose psalms as they appear in 1635, and in this Reprint of that edition, exhibit many small and some considerable differences from the Geneva bible. 'Who' for 'which,' 'my' for 'mine,' the singular for the plural, and a different division of verses, are pretty frequent. Besides these, the following are the chief:—

Genevan.

Ps.	Ver.	
11.	2.	arrowes *upon the string*
17.	8.	of *the* eye
	12.	of praye
18.	7.	foundations *also* of
	34.	right hand *hathe* stayed
19.	10.	then honie
23.	5.	mine *adversaries*
31.	3.	direct *me* and
	8.	*in* the hand
32.	4.	and *my* moisture
33.	4.	Lord is *righteous*
35.	2.	upon *the* shield
	12.	things that I *knewe not*
38.	13.	man who *openenth*
42.	6.	Hermonim
44.	2.	with thine hand
	25.	beaten *downe* unto
45	14.	that follow
49.	20.	like *to* the beasts
53.	2.	*God* looked
55.	10.	about *it* upon
	16.	call *unto* God
56.	13.	*For* thou hast
58.	7.	be *as* broken
59.	16.	and refuge in the day of my trouble.
	17.	Unto thee O my strength wil I sing: for God is my defence, and my merciful God.
61.	6.	be *as* many
62.	9.	men are *lies*
64.	10.	upright *of* heart
66.	6.	*passe* thorrow
	15.	*the* burnt
68.	10.	*dwelled* therein
	18.	up on *high*
73.	16.	Then thought I
	18.	and *castest* them
	22.	was a beast
75.	8.	ont *of* the same
77.	10.	And *I* said
78.	12.	things *in the sight of their fathers*
	21.	and also wrath
	47.	with the hailstone
80.	2.	*and* Benjamin
	12.	plucked *her?*
81.	16.	with honie
84.	7.	They go from strength to strength *til euery one* appear before God in Zion.
85.	13.	and *shall* set
90.	3.	*ye* sons
95.	9.	*thogh* they had
96.	13.	for he commeth for he commeth
103.	14.	we *be* made
104.	6.	coveredst
105.	34.	and *the* grashoppers
106.	15.	sent leannesse
	30.	plague *was* staied
	37.	and *their* daughters
113.	1.	praise the name
114.	8.	which turneth
115.	12.	of vs: he wil blesse, he wil blesse, &c.
116.	16.	I am thy servant: I am thy servant,
118.	1.	praise *ye* the Lord
	10.	shall I destroy
119.	114.	and shield
126.	1.	like them
127.	1.	wombe his reward
130.	2.	Lord heare
136.	22.	Israel *his servant*, for
138.	3.	strength *in my soule*
139.	24.	in *the* way
141.	2.	as *an* evening
144.	13.	That our *corners*
147.	10.	delighteth *he* in
148.	11.	and all judges
	14.	*For* he hath exalted.

Of these variations many are evidently intentional and meant for improvements, as the substitution of 'garners' for 'corners,' in Ps. 144, 13; while others must have arisen from oversight, of which the most important is the entire omission of the 7th verse of Ps. 84, and of the 17th and part of the 16th of Ps. LIX. It is proper to add that in most of the cases, including Ps. XI. 2; LIX. 17; LXXVIII. 12; and LXXXIV. 7; the edition of 1615 agrees with the Genevan.

On the ends intended to be served by the addition of the prose version to the metrical, see Diss. I., p. 4.

3.—*Conclusions.*

This term describes a set of stanzas, amounting to 32, being one for each form of metre, which were intended to be sung at the close of the several psalms, and probably, also, of divisions of psalms. In their substance they are doxologies, but that term is not applied to them. Each was framed to occupy a full repetition of the tune. In common metre the proper tunes absorbed 8 lines each, and as 3 verses of 4 lines are provided for the conclusion to that metre, it was evidently intended that there should be a choice between the first and second, but that the third, which was properly the doxology, should be used in all cases. When the 4-line tunes came into use, it is probable that the conclusion used for them would consist of the third

alone. Of the psalms in other metres some end with a fragment of a stanza, and the conclusion merely adds what is required to complete the tune; but it is observable that in these cases the psalms are short, and would not require to be divided.—See Appen. p. 6–9.

Metrical doxologies do not occur in the English Psalters generally, as appendages to the psalms. Several are found, however, in connection with the hymns, and the style of these does not exhibit any superiority to that of the Scottish. The following specimens are from an edition of 1576—

1. Forming part of the Veni Creator.

> Laud and prayse be to the Father,
> and to the Sonne equall:
> And to the holy Spirite also,
> one God eoeternall.

2. Following the Venite and entitled Gloria Patri.

> *All laud and prayse be to thee Lord,*
> *O that of might art most:*
> *To God the Father and the Sonne,*
> *And to the holy Ghost*
> *As it in the beginning was,*
> *For euer heretofore*
> *And is now at this present tyme,*
> *And shall be euermore.*

With some variations this forms the concluding stanza of the "Prayer vnto the holy Ghost."

3. Concluding one of the 'Exhortations' by T. B.

> Glory be to God the Father,
> And to Jesus Christ his true sonne,
> With the Holy Ghost in like maner,
> Now and at euery season.

See also the close of the Creed of Athanasius and of the Prayer after the Commandments.

The idea of using such appendages to the psalms may have been borrowed from the Psalter of Parker, in which there is a *Gloria Patri* for each form of metre, amounting to six in all. Or it may have been suggested by the regulation in the English Liturgy, that "at the end of every psalm (in prose) and of every part of the 119th Psalm shall be repeated this hymn" *Glory be to the Father*, &c.

The oldest of the Conclusions, so far as is known, is that to Psalm 148, which is found in the 1575 edition by Bassandyne, at the very end of the volume, after the Table of first lines. It is introduced thus—

¶ This verse is to be song at the end of the cxlviii. Psalme.

The spelling is somewhat different. There is 'moste' for 'maist,' 'holy' for 'halie,' and 'for' instead of 'be' in the last line. This conclusion is also found in Vautrollier's edition of 1587, immediately after the psalm, and in the same type, as if a part thereof. There is, however, no other in either edition, not even for common metre. It is difficult to explain why this psalm alone should be so furnished. There seems to be nothing intermediate between this instance and the full set in 1595.

Nothing has been ascertained respecting the authorship of the Conclusions, but the fact that they are not found elsewhere, the peculiarities of spelling, and the constant occurrence of such forms as 'quhilk' for which, leave no doubt that they were furnished by Scottish writers.

Respecting the use of these formulas in public worship something has been said in Diss. I., p [illegible]. The reader's attention is further invited to the following paper from the unpublished writings of the celebrated Robert Baillie. The date is uncertain, but may be guessed at about 1643. The Brownists referred to were the followers of Robert Brown, who passed through a somewhat eccentric religious career, and died in 1630. He appeared in Edinburgh with some of his adherents in 1584, (Calderwood IV., 1–3.) His views are regarded as having formed the germ of the system of Independency.

The ſumme of my conference yeſterday with three or four yeomen of my flock who refuſed to ſing the concluſion.

Conſider 1. If it be not a raſhneſſe in yow, who ar fullie perſuadit by long experience of my great reſpect and love towards yow, to give over anie part of the publict worſhip of God without ever acquainting me or anie other perſon of the reaſons that moved your minde to mak ſuch a change in God's ſervice. Will not this be found a neglect of that ductie whilk yow ought in conſcience towards my miniſtrie, which you ſay, and I beleeve yow, is verie dear to yow?

2. If yow ſo readilie have embraced the ſcruples which privat men and ſtrangers have caſt in your minde about this one point, bewar that this diſpoſe not your hearts to embrace more of there evill feed. I forwarne yow, the rejecting of the concluſion is one of the firſt linkes of the whole chaine of Bruniſme. We have oft ſeene, from this beginning, ſeducers, in this land, have drawne on there followers to ſcunder at and reject our whole pſalmes in meeter, and then to refuſe our prayers, then our ſacraments, then our preaching, then at laſt our church, our covenant, and all. Everie erroneous way hath an evill ſpirit that leads on people from one point to another; and whom it finds inclinable to walk in that way, it lets them not reſt till it hath drawne them to the uttermoſt end of the errour. Yow doubt not but it was ſo in Poperie and Arminianiſme. Be aſſured the ſpirit of Bruniſme is of the ſame nature. Wherfor, as yow would be loath to caſt away your whole pſalmes, as yow would be loath to give over your prayers, ſacraments, preaching, as yow would not forſak whollie our church, and your ſworne covenant, and drink downe all the errors of Bruniſme, tak head to your ſpirit, whilk yow find ſo readie to learne the firſt leſſons of theſe ſeducers.

3. Conſider that while yow enquire the ground of this concluſion, that it is not eneuch for theſe ſeducers to tempt ſimple people to give to them the reaſon of everie part of the publict worſhip, or without farder to caſt them away. It became them who require yow to forſake the conſtant practiſe of our church to give yow cleare Scripturall and particular reaſons againſt it. But we ar content here to diſpenſe with ther pains, and give yow ſome of theſe reaſons quhilk we have for that practiſe. The matter of that concluſion is nothing but the paraphraſe in meeter of this one ſentence, Glory be to God for ever. There is onlie two words paraphraſed into it, God and Ever. That the Father, Son, and Holy Ghoſt, is a good paraphraſe of the word God, none will doubt but hereticks, who deny the Trinitie. That the naturall paraphraſe of Ever is, what was in the beginning, what is now, and what ſhall be, even theſe hereticks doubt not, nor anie other who have wit to conceive of eternitie. Or, if anie ſhould doubt of this, yit, Revel. i. 8, would reſolve them, which expreſſes the eternitie of Chriſt in this paraphraſe, who is, who was, and who is to come. I grant ſome of the Brunifts reject all paraphraſe and all meetering of Scripture, and ſo our whole Pſalme book, but yow, I know, abhorre all ſuch follie. So then the matter of the controverted concluſion being alone Glory to God for ever, the ground of it will be a number of Scriptures both in Old and New Teſtament: Pſalmes xli. 13; xlv. 1, 2; Gal. i. 5; Phil. iv. 18; 1 Tim. i. 17; 2 Tim. iv. 18; 1 Pet. iv. 11; v. 11; Heb. xiii. 21; 2 Cor. xi. 31; Revel. i. 6. Theſe, and many moe Scriptures, are good grounds for all the matter which is in the concluſion. As for the putting of that matter in the end of a Pſalme, the church, which hath power to order the parts of God's worſhip, 1 Cor. xiv. 40, hath good reaſon for it, for Chriſt, in that paterne of all prayers and praiſes, teaches us to conclude for thine is glorie for ever.

As for the frequent repetition of it, we have it but once almoſt in one ſpirituall ſong, for everie portion of the Pſalme which is right divided is a full ſpirituall hymne to ws. That it is lawfull to conclude everie prayer with the matter of this concluſion none of yow doubts, for it is your dailie practiſe, according to Chriſt's paterne. Now, it is ſtrange, if a praiſe, which yow ſay is lawfull and pleaſes God, [ſhould be unlawful] when it is ſung at the back of our praiſes. The matter is the ſame; the ſaying and ſinging are but diverſe wayes of expreſſing it. If it be convenient to mak this mater a concluſion of our prayers, it muſt be als, if not more, convenient to mak it a concluſion of our praiſes; for it being a formal praiſe aggrees more, and is in nature ſibber to praiſes, than to ſupplications and prayers.

4. Conſider the weight of the objections againſt it. It is an humane Popiſh invention. We denie it to be ſo; for we have given good ſcripturall grounds for it. We grant it is a part of the Liturgie and Maſs Book too. But this proves it not to be anie worſe then the Lord's Prayer and the Beleefe, which ar both in theſe evill books. True, the Brunifts will teach yow to ſcunder at both; yet they will grant that manie things in the Liturgie and Maſs Book alſo, as the whole book of Pſalmes, much of the Old and New Teſtament, is no more the worſe for the ſtanding in these evill places, then the ſun beams for ſhining on a dunghill.

It is objected againe, that they challange not the lawfulneſſe of the uſe of it, but its frequent repetition. 1. This objection ſeemes to be faſhionall, for poſe your minds if you can uſe it although never ſo rarelie, yow will find it is the lawfulneſſe of the thing itſelf yow denie, and not the frequent repetition of it onlie. 2. It is not oft repeated, ſince at moſt, it is but once in one ſong. 3. There is ſo much inſtruction and edification and comfort in this ſhort phraſe, ſo clear expreſſions of the honour of the three perſons, ſo evident demonſtration of eternitie, that the churches frequent repetition of it hath not onlie the example of the Holy Ghoſt, who repeats the like weightie ſentences, as the binding word of the Pſalmes. So in Pſal. 107, the ſame cloſe is repeated four times; in the 118 the ſame words ar repeated five times; in the 136 Pſalme the ſame is repeated 26 times: not only I ſay the like ſentences are repeated oft by the Spirit of God, but the ſame ſentence we are ſpeaking of is, in the alleagit places, by the Apoſtles and Pſalmiſt, verie oft repeated, whiles in the mids, whiles in the end of the diſcourſe.

They object 3. They may not be tyed to the uſe of a thing indifferent. 1. This maxime may not be granted except it be weill limitſt. 2. Will they have it a thing indifferent to give eternall glorie to God? 3. There is no ty laid on yow for the practiſe; but when it is left free to be uſed ſometimes and omitted ſometimes, you to yourſelf with a perpetuall abſtinence, and with a ſuperſtitious fear of ſin, whether the matter is lawfull and not ſinfull, refuſe ever that peece of worſhip as polluted. But there is too much ſaid of this matter. I earneſtlie exhort you in the name of God not to ſlight theſe things I have ſaid, but as yow would not continue to be an evill example to my flock, as yow would not contemn the truth of God in my mouth, as yow would not open the doore of your hearts to manie & dangerous novelties, returne to your former practiſe and chearfullie joine with me, your paſtor, and the reſt of the flock, to aſcribe to the Father, Son, & Holie Ghoſt, that eternall praiſe which is dew to his name.

Though the introduction of these compositions is involved in obscurity, it cannot be supposed that they were *forced* into the Psalm Book against the wishes of the church authorities. Calderwood, who held rigid views in matters of Order, would not have allowed such an outrage to pass unnoticed. But on the contrary he describes the Kirk of Scotland as having come to "her perfection and the greatest puritie that ever she atteaned unto, both in doctrine and discipline," in the beginning of 1596, the year after their publication; and adds that in the end of that year began "the dooleful decay and declynning of this Kirk." It is more conceivable that they were inserted *quietly*, on the printer's own responsibility or that of other private parties; and their disappearance from most of the subsequent editions lends countenance to this conjecture. Even those for common metre are wanting in so important an edition as that of 1615. Very possibly those who had Episcopal leanings had most to do with their first introduction; but the absence of any trace of controversy on the subject warrants the inference that other parties acquiesced, so far at least as to make the use of them a matter of forbearance. It may also be inferred from the state of the psalm books that they were used only to a partial extent till after 1615. But it seems clear that prior to the date of the above paper the usage had extended so widely that the omission of them had become exceptional. See, however, the remarks in Disser I., p. 4.

It appears from Baillie's letters, under 1643, that a party in the church had been, for one or two years previous, engaged in agitation against the use of the *Gloria Patri* or Conclusions, along with some other features of public worship as then conducted. The proposals of this party are designated 'Novations,' so that the practices questioned must have been regarded as confirmed by lengthened usage. Baillie manifests concern to avoid public discussion in the case, but he speaks as a defender of the practices; and on the same side are found the leading men of the church—Henderson, Dickson, Rutherford, Gillespie, and Blair. The subject came under the consideration of the General Assembly of 1643, but in the prospect of framing a Directory for Public Worship, it was thought sufficient to pass an act forbidding disputation—

About different practices in such things as have not been formerly determined by this Kirk, and all condemning one of another in such lawful things as have been universally received, and by perpetuall custome practised by the most faithfull ministers of the Gospell, and opposers of corruptions in this Kirk, since the first beginning of reformation to these times, &c.

This description must be applicable to the Conclusions in part, but whether as fully as to the other practices in question is uncertain.

The last notice of this formula of praise occurs in Baillie's letter of April 25th, 1645, descriptive of the proceedings of the Westminster Divines in preparing the Directory of Worship. The grounds on which it was set aside are thus stated:

Also about the Conclusion of the Psalme we [the Scottish Commissioners] had no debate with them [the English Divines]; without scruple Independents and all sung it, so far as I know, where it was printed at the end of two or three psalmes. But in the new translation of the Psalmes, resolving to keep punctuallie to the originall text, without any addition, we and they were content to omitt that whereupon we saw both the Popish and Prelaticall partie did so much dote, as to put it to the end of the most of their lessons and all their psalmes.

The discontinuance of the doxologies when the new version of the psalms was adopted may thus be regarded as one of the concessions made by the Scottish Church to the English Puritans, in order to uniformity of worship.

4.—*Prayers upon the Psalms.*

These are extracted in full in the Appendix p. *IX.* from the edition of 1595, in which alone they appear, so far as the Editor has had opportunity of examining. The only known precedent is Parker's Psalter, in which a prayer, termed the 'Collecte,' follows every psalm, and probably this example was imitated in the Scottish. But though the prayers in the two cases are much alike in extent and in style, the subject matter, so far as they have been compared, is different. The following are Parker's 'Collectes' for Ps. 52, 92, and 120:—

Almighty God which in thy power and fearefull wrath beatest down all the vanitie of the worlde and spite of man's pride, graunt vs so to florish as fruitfull Olyve trees in the house and Congregation of thy people that by trust of thy name we may be delivered from the curse and malediction of thy wrath through &c.

Almighty God, which art the contynuall ioye and perpetuall felicitye of all thy saynts, whom thou doost inwardly water with the dew of thy heauenly grace, whereby thou makest them to floryshe like the Palme tree in the celestiall courts of thy church: we beseech thee that thou would so discusse from vs the burdenous weight of sinne, that we may enioye their felowship. Through Christ.

Graunt to al such as feare thy name O Lord, perpetual prosperity in the state of their lyues: referring al their actes and dedes to the glorification of the same, through Christ.

In Bassandyne's last will or inventory (1578) there occurs the item "1280 prayers upon the psalms, the pece 10d." It may be questioned whether these are the same with those under consideration, but it is not unlikely; and if so, it must be concluded that they were printed separately. If known in that form for a long time previous to their appearance in the Psalter, they might also subsequently.

No information has been obtained concerning the authorship, but for the same reasons as are adduced in the case of the 'Conclusions,' it must be held that they are of Scottish origin. They form a very interesting specimen of the style, orthography, and vernacular forms of the period; and, if allowance be made for dialectal peculiarities, they will not suffer much by comparison with the oft-lauded prayers of the English Liturgy. There seems to be nothing, except their appearance in one edition of the Psalter, on which to rest the opinion that they were made use of in public worship. Probably they were rather intended as aids to private devotion. Had they been used to any extent even in the preliminary service by the Reader, it cannot be doubted that they would have been referred to by Baillie along with the 'Conclusions' and kindred matters noticed in his letters as having come under consideration at the Westminster Assembly.

5.—*Contents or Arguments to the Psalms.*

The original 44 psalms of 1549 had contents in rhyme. The following are those of Psalms 1st, 9th, and 73d:—

How happye be the ryghteous man, this psalme declareth playne:
And how the wayes of wycked men, be dampnable and vayne.

The faithful geue grete thanks to God, for that he dooeth destroye:
Their enemies all, and helpe the poore, that none dooth theim annoye.

He wondereth how the foes of God, doe prosper and encrease:
And howe the good and godly men, doe seldom liue in peace.

Rhymed contents form a feature of Archbishop Parker's Psalter. Even the preface is versified.

One of the alterations made in the Genevan edition of 51 psalms, in 1556, was the ejection of these and the substitution of Contents in prose. This course was continued in the enlarged Genevan edition of 87 psalms in 1561. It was also adhered to in the English and Scottish Psalters, as the general rule of the successive editions.

The materials used for this purpose are in substance the contents of the prose psalms in the Geneva Bible. A distinction, however, falls to be made between those printed earlier and those later than the Bible. In the former list are to be included the 51 psalms of 1556, and the 11 conjectured to have been first issued in 1558, (see p. 26 above,) though no copy is known to remain of earlier date than 1560; (Table p. 28.) Of these 62, one-half exhibit, in regard to their contents, considerable discrepancies, as compared with the Bible, viz. Ps. 2, 3, 4, 5, 12, 17, 20,

21, 28–30, 37, 41–44, 50, 67, 71, 79, 103, 114, 115, 119, 120, 121, 123, 124, 127–30. In these cases the contents must have been originally framed for the metrical psalms, and deviations made for the Bible, as the latter was not published till 1560; and though the Book of Psalms, as part of said Bible, was previously printed as a specimen, it seems to have been only a year earlier. The following are instances of these discrepancies as they appear in the edition of the Bible, 1560:—

Ps. II. Omits "and worldly power," also "setting vaine glory apart."

Ps. III. Omits "being persecuted and"—"by his own son Absalom"—"over his enemies." Adds "A Psalme of Dauid when he fled from his sonne Absalom."

Ps. IV. Omits all after 'treasures.' Adds "To him that excelleth on Neginoth, a Psalme of Dauid."

Ps. V. First portion reads "Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth" &c. Addition at the end as in last.

Ps. XII. Omits the clause after 'promises.' Addition at end similar to Ps. IV.

The contents to all the other metrical psalms were, it may be presumed, published subsequently to the prose version; and in most of these the latter is adhered to with trifling variations. There are six exceptions, viz. Ps. 22, 65, 83, 95, 122 and 148. Considering the dates of first publication the modifications for Ps. 122 and 148 would be made in Geneva, those for Ps. 22, 65 and 95 in England, and those for Ps. 83 in Scotland. The differences in the Bible are these—

Ps. 122. *Dauid reioyceth in the name of the faithful, that God hathe accomplished his promes, and placed &c.*

148. *He prouoketh * * * * Specially his church for the power that he hathe giuen to the same, after that he had chosen them and ioyned them vnto him.*

Ps. 22. Greatly different. *Ps.* 65. Add after 'earth,' "*but specially toward his church.*" *Ps.* 95. Wants the clause after 'promise.' The English Psalter of 1562 agrees with the Scottish in Ps. 22—in Ps. 65 retains the words after 'earth,' and in 95 ends with the word 'promise.' *Ps.* 83. All different.

Various editions are without Contents. The peculiar form in which those of 1595 appear is shown at length in Appendix, p. *v.* Those of 1560 agree with other editions except in the case of Ps. 95th.

6.—*Prefatory Matter, &c.*

1. Concerning the Sonnet prefixed to Edition 1565, (Appen. *I.*,) see p. 13.

2. The Table attached to the small edition of 1611 requires no explanation. Nothing is known of either T. B. or I. T. Appen *I.*

3. The author of the Argument in Edition 1633 is also uncertain. It occurs in an edition of the prose Psalms by Denham, London 1578; and is probably an imitation of the Treatise of Athanasius found in some of the English Psalters. Ravenscroft has a similar document.

4. The Preface of E. M. in Edition 1635 is the only production of the sort which occurs in the whole history of the Psalter so far as the Editor has ascertained. See Diss. II., p. 11, and concerning the Author Diss. IV., p. 48. It is to be regretted that the example furnished in this respect by the Genevan Exiles, (Disser. II., p. 11,) was so little followed. It is noticeable that this Preface stands not before the Common Tunes, but before the Psalter proper, thus recognizing the preceding materials as a later appendage to the original work.

5. Latin titles to psalms are found as far back as the psalms of Coverdale, and judging from the Reprint they were also attached to those of Wedderburn. They occur in the 44 Psalms of 1551, the Genevan publication of 1556, the French Psalter of 1559, the English of 1576, &c. Their earliest appearance in the Scottish is in Vautrollier's edition of 1587. Appen. p. *III.* The employment of the first words of each psalm as a title was an ante-Reformation practice.

6. Several minor matters are mentioned in App. p. *III.*, &c.

In concluding this survey the following points appear worthy of consideration:—

1. It is a cause of regret that several others of the renderings by Kethe, Pont, and Craig were not included in the list of second versions when the 1650 collection was prepared. Most of their Long Metres, and of other metres the 36th, 85th, 112th, 113th, and 125th by Kethe, the 110th, 117th, and 132d by Craig, and the 76th by Pont—with perhaps one or two more—were not unworthy of that honour; and would, after suitable revisal, have enriched the series with something of variety of measure; the want of which is the chief defect in a version which otherwise possesses many points of excellence. It is probable that their exclusion was mainly caused by the influence of England, but it is proper to remember in explanation that some of them had never been known, and that others had long been disused in that part of Britain.

2. There are obvious advantages arising from the juxtaposition of the prose psalms with the metrical, and the question is suggested whether the old practice should not be revived? A similar question arises respecting the Contents to the individual psalms, which must have been highly useful in former times in instructing the common people in regard to their divisions and meaning. Todd expresses regret at their discontinuance in England. A Table or Classification, and a general description of the psalms, such as were attached to some editions of the old version, but in an improved form, might still be of advantage. In short, the spirit of the early editors is worthy of imitation in providing not only the material to be sung, but facilities towards the intelligent use of it.

3. Should the Doxology continue dormant in Scottish worship? It may be doubted whether the old method of appending it to the close of each psalm or part of a psalm was the best mode of using it; and there may be no good reason for such incessant repetition of it as obtains in some communions. But, after disposing of these points, it remains to consider its essential merits, and to ask whether there is no place which it may occupy with advantage? It may well be questioned whether the reasons that led to its abrogation by the Westminster Divines were satisfactory, or at all events whether those reasons are of equal force at the present day?

DISSERTATION IV.

THE MUSICAL MATERIALS OF THE PSALTER.

In entering upon the consideration of the music found in the Scottish Psalter it is necessary to remember that, in common with the music of kindred churches, it formed part of a method of worship set up in opposition to that of the Church of Rome. The difference between the two systems, in regard to the use of the vernacular language of the worshippers and the adoption of metrical psalms and hymns, has been already exhibited. They present a wide contrast also in the musical department; and in order to the understanding of this it is desirable to furnish, in the outset, some description of the older system, before proceeding to that by which it was superseded. The merest outline, however, is all that can be offered here; and the reader is referred for full information to the historians of music, and others who have professedly treated of this subject. There are two leading particulars in which Scotland entirely set aside the practices of Rome. 1. The chanting or recitative singing of prayers. In the service books or Liturgies of that church—the Gradual, Antiphonale, &c.—everything is set to music. This accumulation of materials is known by the names of Canto Fermo, Ritual Song, and Gregorian Chant, the last arising from the fact that it received its present form from Pope Gregory in the 6th century. The music is tolerably simple, and probably it was originally intended that the body of the people should take part in it; though from its indefinite

rhythm, and other characteristics, it is not likely that more than fragmentary portions would be acquired by any considerable number. The Scottish Reformers cast aside the whole system of singing common prayers as unnatural and fitted more for show than spiritual edification; and instead of it they substituted the ordinary speaking voice. 2. Before the Reformation, the Romish Church had, in those portions of their Ritual which admitted of it, very generally set aside the Gregorian Song (though it was still retained in the service books) in favour of compositions in Canon, and other elaborate and showy material, which was necessarily monopolized by the professional performers, and in which, Romish writers themselves being judges, display was far more thought of than the spiritual good of the hearers. The following passage relating to it is from the Essays of Mr. William Mason of York:—

At the time of the Reformation CATHEDRAL MUSIC was extremely intricate. Abstruse harmonical proportions, which had neither common sense, nor, in this case a better judge, the approbation of the common ear, for their support, were universally and diligently studied. Hence arose a multifarious contexture of parts, a total disregard of simple melody, and, in consequence, a neglect even of syllabic distinction; insomuch that notes originally set to any words, in any language, might readily be adapted to different words in that or any other; being also totally inexpressive of sentiment, they were as well, or rather as ill, calculated to answer the purposes of praise as of penitence, of sorrow as of joy. Accordingly, we find that the thirty-two Commissioners, who were appointed to reform the Ecclesiastical Law in the time of Henry VIII. and who executed their commission in the days of his son Edw. VI. justly condemned this species of singing, as causing confusion in the audience, and rendering the very language it was meant to express unintelligible.

This intricate or, as it was then termed, curious music had, it seems, at this time, taken possession of the whole Church Service; it not only was joined to the Psalmodical and supplicatory part, but even with those few fragments of Scripture which were selected from the New Testament and admitted into the Liturgy, under the title of Epistle and Gospel; these were all sung, not merely in simple intonation or chaunt, but in this mode of figurate discant, in which the various voices following one another, according to the rules of an elaborate Canon, were perpetually repeating different words at the same time.

All this description of music was discarded in Scotland, and nothing employed but what seemed capable of acquirement by the mass of ordinary worshippers.

At the opposite pole from the Church of Rome stood certain parties whose history and opinions are traceable under various names far back into the middle ages, and who seem to have resolutely condemned all music, vocal and instrumental, in every form and degree. It is unnecessary to refer to them more minutely, as their views did not exercise any perceptible influence in Scotland.

Though the various Protestant churches stood between these extremes, all did not take up the same position. Two leading varieties are observable. 1. Those, of whom the Church of England is an example, who retained for their Cathedral services, and special occasions, a considerable proportion of material resembling that employed in the Popish Church; but along with this provided for the mass of the people, in the common parochial services, a body of metrical psalms or hymns with appropriate easily acquired tunes. 2. Those who, like the Church of Scotland, abrogated the Cathedral style of service entirely, and employed only the plainer description of music last mentioned, consisting of tunes popular in character and fitted to move from stanza to stanza of metrical composition.

It remains to advert to the rise of the particular style of church music thus defined and distinguished. In order to this it is necessary to look backward considerably beyond the movement of Luther. There is ample evidence of the existence of bodies of christians who, centuries before the Reformation, under such names as Waldenses, Culdees, Lollards, Hussites, &c., were dissentients from the Church of Rome. The style referred to would naturally originate amongst communities thus situated, and that partly from necessity, partly from choice. A company of persons comparatively poor, widely dispersed, and exposed to troubles and dangers, could not conduct their worship by companies of trained performers. If they were to have singing at all, it behoved to be by their own common action; and in order to this it was imperative that the music should be simple, and also possessed of that nervous rhythm and melodious quality which easily strike the ear, and seize upon the memory. Choice would go in the same direction. The social feelings, called into vivid action by the circumstances, would impel to the united burst of song; and conscience, guided by Scripture, would pronounce such a method of performance the best fitted for religious edification.

As sources of the material used by such parties there were portions of the Gregorian Tones, tunes attached to the old Latin hymns, and also secular airs of the graver sort. These would undergo a process of modification more or less, to adapt them to the measures with which they were associated. But there would also be original compositions expressive of the strong and lofty emotions which the circumstances of the time awakened in the minds of men. The oldest remaining specimens of this sort of music seem to bear out these views. The Bohemian book of 1538, is said by those who have examined it to include numerous Gregorian passages, but this was only one of the streams which formed the river of Protestant Church song.

The Lutheran Church retained for its Cathedrals and special festivals more of the Popish musical system than even the English, but this result is ascribed to the influence of the secular powers with whom Luther was connected, rather than to his own preference. At all events the popular style was developed, along side of the other, under his fostering care, and became a feature at least equally prominent in his arrangements for worship. He found a considerable accumulation of materials such as have been adverted to, when he entered upon the task of furnishing suitable tunes for metrical psalms and hymns, but it is generally admitted that the best models in the style under consideration were struck out by his genius, or by that of his coadjutors, stimulated by his example. In their hands the *Chorale* reached its standard or classical form—embodying the elements of regularity, energy, dignity, beauty, and aptitude for popular performance. And wonderful indeed, for magnitude and grace, is the musical fabric erected, in the course of half a century, by European protestantism under Germany as its leader.

As the Reformation wave rolled westward, various countries at first applied common secular tunes to their religious lyrics, but as soon as sufficient leisure had been secured, these were discarded in favour of compositions after the German model. The most conspicuous case of this nature is the Church of Geneva or France. The tunes ultimately attached to Marot and Beza's version of the psalms exhibit something of special character, but the general features of the style place them under the same great class with their more eastern prototypes. England and Scotland conformed to this style—approving of it by their selections, and adding other specimens of their own; but neither of them can claim the honour of its origination.

The harmony provided for these tunes was in like manner prepared with a view to popular performance. Substantially it was in plain counterpoint from its earliest specimens to the period of its zenith; but there were some degrees of diversity in regard to ornament and difficulty. Some settings of a more elaborate sort are adverted to in page 41.

This general survey will prepare for an examination of the materials belonging to the Scottish Psalter.

1.—*Classification and Progress.*

These materials, as exhibited in the Reprint, divide into three classes: 1. The tunes designated Common; 2. Those harmonized in Reports; 3. Those attached to individual psalms, usually termed Proper Tunes, though that appellation is not employed in the Psalter itself. Their respective numbers are, Common 31, in Reports 8, and Proper 104, of which two are to Psalm 124; in all 143. To these fall to be added 14 Proper Tunes which are found in the earlier editions, but were ultimately excluded. The tunes quoted in the Appendix, p. *xxx.* have also a partial claim to be reckoned. Of the tunes in Reports only three are new melodies, the others being Proper Tunes with different harmonies. The tunes to Ps. 107 and 120 are substantially the same.

Historically the order of succession is, first the Proper Tunes, next the Common, and lastly those in Reports; and this order will therefore be followed in the inquiries and explanations to which this Dissertation is devoted.

Proper Tunes.

A Proper Tune is one assigned to a particular psalm, as peculiarly adapted thereto. It was doubtless considered an advantage also, in addition to that of special adaptation, that there should be an established and understood relation between psalm and tune. Evidently this idea was borrowed from the practice in the case of secular lyrics, and it is embodied in all the Protestant Psalters, British and Continental, of the Reformation era. It is not indeed fully carried out in all respects, inasmuch as the same tune is sometimes appropriated to two or more psalms, either by repetition or by reference from one psalm to another, but, as a general rule, no psalm is unprovided with a tune, and no psalm has more than one.

This system appears in as full development in the first edition of the Scottish Psalter as in the last, so that an account of its progress is not requisite. Its incipient stages prior to the first edition, and its subsequent variations are described below and in the latter division of the Appendix.

Common Tunes.

A Common Tune is not associated with any psalm in particular, but is framed for a special poetic stanza, and is limited in its application only by its accordance in spirit or character with individual passages in that measure. In modern times Church Tunes may almost universally be ranked as Common, but the case was the reverse when the Reformation Psalters were constructed; and, so far as can now be ascertained, it was only after the lapse of some time, and by slow degrees, that the Common class was developed. Yet the rise of this description of tunes is not difficult to account for. The Proper system required a large assortment of tunes, and most of those actually selected were of considerable dimensions; so that, though confessedly superior where practicable, it must have formed too heavy a task for the majority of congregations, amidst the disadvantages of those early times. It is probable therefore, that in most cases, a selection only of the Proper Tunes would be maintained in use; while the necessity would come to be felt of employing along with these a class of tunes more easily remembered, and capable of being applied to a large range of passages. This feeling, while it affected even London, as appears from the Psalter of Este, could not fail to be intensified in Scotland, where the Church was subjected to incessant harassment and frequent suffering.

The attaching of *names* to this order of tunes must soon have become a matter of necessity. The Proper could be distinguished by the numbers of the psalms with which they were connected, as the 1st, the 100th, &c., but some other expedient was required in the case of the Common. The employment of the names of places for this purpose is first exemplified in the English Psalter of Este, (1592,) in which three tunes are respectively named "Chesshire, Kentish, and Glassenburie." In the Scottish Psalters the practice first appears in Edition 1615, and is afterwards extended, the names being chiefly, though not exclusively, taken from *places*. In England the same expedient appears fully unfolded in the Psalter of Ravenscroft, (1621,) in which above 40 tunes are named.

It is only in the Scottish Psalter that Common Tunes are ranked in a separate class, and bear a special designation as a class; and even in this, such distinction does not appear till 1615. In the English Psalters all tunes are alike attached to individual psalms. Yet it is evident that certain tunes soon came into use in England upon the Common principle, though without the name. In the dedication to Este's Psalter, the following passage occurs: "In this booke the Church Tunes are carefully corrected and other short tunes added, which are song in London and other places of this realme;" and in the preface those thus added are described as "commonly song now adayes and not printed in our common Psalm bookes with the rest." A separate table is also given of these "newly added," which are nine in number, and of four lines each. In like manner the title to Allison's Psalter, (1599,) mentions "tenne short Tunnes in the end, to which for the most part all the Psalmes may be vsually sung, for the vse of such as are of mean skill, and whose leysure least serueth to practise." These ten include the nine in Este. Here are evidently recognized both the class of tunes under consideration, and the description of persons who required the use of them. In Ravenscroft's Psalter, the tunes furnished with names are all of the four line sort, and most of them are attached to two or more psalms; so that they may be regarded as to some extent Common, though the term is not applied to them.

In both Allison and Este there are three tunes out of "the nine" which are attached to about thirty psalms each, while the others have very few, some of them only one. These three are named "Old Common, London, and English" in the Scottish of 1615. It seems clear therefore, that for a considerable time prior to the year 1600 they were those principally used as Common Tunes in England.

It remains to notice the development of this order of tunes in the progress of the *Scottish* Psalter.

1. In the editions prior to 1615 the class is not separately recognized, but traces appear of its origin:—(1.) In Edition 1565 the tune afterwards styled "Old Common" appears as the Proper Tune to Psalm 108. From its special title it is plain that this was used as a Common Tune from a very early date; how early it is impossible to affirm, but being called "old" in 1615, it is not too much to infer that its use stretches over most of the previous half century. Indeed it is not improbable that it may have been used as far back as the first appearance of Sternhold's psalms in Scotland, about 1550, as at that stage no tunes were attached to them. If so, the tune would be circulated orally or by writing, and may be supposed to have continued in use, less or more, even after the introduction of the Genevan books in 1556 and 1561, as the tunes in these were all of the Proper order. It stands, besides, as the only indubitable representative of this class of tunes during the greater portion of that period. The tune to the 23d Psalm, C. M., the well known 100th, L. M., and the 134th, S. M., are in four lines, but there is no positive evidence of their having been used as Common, though it is probable they were.

(2.) In Edition 1595 these tunes held precisely the same position. Amongst those then added in connection with the Spiritual Songs, the first (Appendix, p. *xxiv.*) was well adapted for service as a Common Tune, but it cannot be asserted that it was so used. There was indeed comparatively little scope for the operation of Common Tunes in the case of any description of metre except the ordinary Iambic stanza of eight and six syllables alternately.

(3.) In Edition 1611 two steps are taken in extending this order of tunes. Other two of those afterwards ranked under it are introduced, viz. London and English, both, as also Old Common, being without names, and connected with psalms in the body of the Psalter as Proper Tunes. Further, each of the three is attached to a considerable number of psalms, (Appendix, p. *xix.*) This edition is referred to here because printed in Scotland, and thus entitled to a more authoritative position in the history of the Psalter, but the edition of 1602, printed at "Middleburgh," and elsewhere described as almost identical with, and probably the model of, that of 1611, exhibits these three tunes employed in the same manner, and connected with nearly the same psalms. The year 1602 may therefore be regarded as the true date of this stage of progress.

These notices show a connection between the Scottish and English Psalters. The three tunes in the Scottish of 1602 and 1611 are the same as those specified as in Este and Allison; while in all they serve the same purpose, and are joined to much the same psalms. It may be concluded that they were in use in England for some time before Este's publication, and that soon after, 'London' and 'English' found their way to Scotland, and were gradually employed to serve along with 'Old Common' in the capacity of Common Tunes.

2. The editions of 1615 and later dates exhibit the new feature of a selection of four line tunes, ranked as a separate class from the Proper, and bearing the general designation of 'Common Tunes,' with a name to each, followed by the word 'Tvne' (or Tone, 1633,) as 'French Tvne,' &c. How this step in advance came to be taken is unknown, but it seems entirely ascribable to Scotland, as no precedents are found elsewhere. It is however only the logical result of the previous process. Tunes in the predicament above described were formally Proper yet virtually Common, and another step was necessary to resolve the ambiguity.

At the date 1615 the number of Common Tunes is found to be twelve. The Edition 1621 presents no change. In 1633 two are added, and three more in 1634. Concerning these, see Appendix, p. xx., and Diss. II., p. 19. Finally, in 1635 the number expands to 31. In the small edition of 1640 that number is reduced again to 16, as in 1634, but the former of these editions is a mere re-issue of remaining copies of the latter.

As it may be presumed that tunes would not be received into the Psalter till they had obtained some degree of popularity, the following may be regarded as a probable summary of the progress of this class of tunes in Scotland:—That from 1550 or 60 till 1595 only the 'Old Common' was used; that from 1595 till 1611 London and English were added; that from 1611, or probably some years earlier, till 1615, Kinge's, Duke's, French, The Stilt, Dumfermling, Dundie, Abbay, Glasgow, and Martyrs, had been coming upon the field; that between 1621 and 1634 Elgin, Monros, Culross, Cheshire, and Galloway, were introduced; and that the remaining 14 of the 1635 list were, at that date, either first submitted to the public, or adopted after having obtained public approval.

Tunes in Reports.

The third class of tunes consists of eight, which are harmonized in Reports. Two of them are found in the Aberdeen edition of 1633, and one of these (that for Ps. XII.) in the earlier one mentioned in p. 19 above, being the first that appear in the history of the Psalter. The others pertain to Edition 1635.

The term 'Report' is employed to describe a short fugal passage. It may have been understood to mean either a *carrying back*, that is, after a passage has been started by one harmonic part, taking it back to the same point and starting it anew by another; or *carrying again*, that is repeating the passage by the parts in succession. Or if the term referred to echoing, answering, or what is now called imitation, the idea is still the same. Inspection of the tunes will afford a clearer idea of them than description. It is observable that in five cases the fugal harmony affects the whole tune, while in three it is confined to the latter portion. The want of words may be felt as an inconvenience in reading these tunes, but they are without them in the original.

It is well known that harmonization in fugue and canon was common during the century following the Reformation, but it was employed almost solely in the more elaborate forms of Sacred Music. In the principal harmonized Psalters of England—Este, Allison, and Ravenscroft—nothing of the kind occurs. But in Day's Collection of 1563 various tunes are arranged in that form, and these seem to be the only known instances of the kind in Britain prior to those contained in the Scottish Psalter. It is probable, however, that such compositions would be used to some extent from manuscript copies in the Church of England, where choir singing may be supposed to have been common. Several also occur in Claude le Jeune's arrangement of the French Psalter tunes in 1613, but there seem to have been none in the earlier settings of Bourgeois and Goudimel.

There is some difficulty in defining the practical purpose intended to be served by the tunes in Reports. The old editor, E. M., informs the reader that they are given "for the further delight of qualified persons in the said art," viz. music. This language might encourage the supposition that they were expected to be used only as a means of private gratification, and not in public worship. On the other hand, the two which occur in Edition 1633 are classed with Common Tunes; and both in that and in the 1635 edition the melody is termed the "Church part" as in other cases, while in the latter edition two of the parts are printed in the reverse form like the Common tunes. The probability is, that the easiest of them were occasionally employed in worship in some of the larger towns, where Congregational singing had received a more than average share of attention. It can hardly be doubted that they were practised in the Chapel Royal referred to in E. M.'s preface. The fact is to be kept in view, that, at this period, Royal power and craft were doing their utmost to urge the Church of Scotland in the direction of Episcopacy.

2.—*Sources.*

It is not proposed to attempt tracing the musical materials of the Psalter to their *remotest* sources. It is enough for present purposes to point out as far as possible the *immediate* stores to which the compilers betook themselves, and the extent to which they drew from them; as also the cases in which the contributions may be regarded as original. Direct historical intimations on this subject cannot be furnished. It is, however, a plausible inference, though not altogether without dubiety, that tunes which cannot be traced to any extraneous source are of native origin. Priority of appearance must be held to constitute a presumptive claim to authorship, in the absence of other evidence.

Proper Tunes.

As shown in Disser. I., 51 psalms, each provided with a tune, were published by the Refugees at Geneva in 1556. All of these psalms and 42 of the tunes were incorporated in the Scottish Psalter when completed in 1564. The rejected tunes are given in the Appendix. The psalms are those contained in columns 1st and 2d of Table, p. 28. Of the 42 tunes 32 were retained in connection with the same psalms, and are given to these psalms in this Reprint, viz. Psalms 1, 3, 6, 7, 8, 9, 15, 16, 19, 20, 21, 28, 29, 30, 41, 43, 44, 49, 51, 52, 73, 78, 82, 103, 114, 115, 123, 128, 130, 133, 137, and 146. The tune to Ps. 23 was retained to that psalm in most of the editions of the Psalter, but was ultimately dropped; and that to Ps. 2 was transferred to Ps. 10 in 1564, but was by and by restored to Ps. 2. The remaining eight were transferred to different psalms thus—

Genevan, to Ps.	5	12	17	33	34	42	63	68
Scottish, to "	109	26	86	96	89	33	101	34

It is to be feared that little more than a negative answer can be furnished to the question whence were these tunes obtained? At that date only 44 psalms had been issued by Sternhold and Hopkins, and these were without tunes. There were in existence the book of hymns for the Bohemian brethren, (1538,) Luther's Geistliche Lieder, (1545,) German hymn books, a portion of the French Psalter, and Coverdale's Psalms, if a few copies survived proscription, all having tunes, but it does not appear that any of those in question were derived from these sources, except the 128th (German) and the 130th (French). The presumption, therefore, is that the others were composed for the purpose, but by whom it is impossible to say. Some might be furnished by musicians on the Continent, and the fact that L. Bourgeois, who afterwards harmonized the tunes of the French Psalter, was at this time singer (chantre) at Geneva, renders it likely that he was a contributor; but it is probable that those who superintended the publication would apply chiefly to their own countrymen, and that the greater proportion were therefore obtained from friends in England, or English exiles, while it may not unreasonably be supposed that, through the agency of Knox, Scotland also might furnish a share. Whittingham, who may be regarded as editor, is said to have been a musician, and may have assisted in selecting and attaching the tunes, if he did not even compose some of the number.

In A. D. 1560 this collection of psalms was enlarged to 65. (Disser. III., p. 25.) The novel feature now appears of a portion of the psalms being referred to the tunes of other psalms, which expedient was retained in the completed Psalter of Scotland, and more largely in that of England. Of these psalms some are referred precisely as in the Scottish of 1564–5, viz. 2, 4, 5, 11, 12, 13, 17, 32, 42, and 63. The others are the 95th, a new psalm referred to the Benedictus, and former psalms as follow—

Ps.	8	ref. to Ps.	7	Ps.	34	ref. to Ps.	15	Ps.	82	ref. to Ps.	68
"	19	"	" 14	"	43	"	" 14	"	123	"	" 23
"	20	"	" 15	"	49	"	" 44	"	128	"	" 114
"	28	"	" 14	"	52	"	" 41	"	146	"	" 103

Of course the tunes primarily attached to these psalms are now dropped. There are 18 new tunes, 5 of which are to former psalms, their previous tunes being discarded, viz. 14, 25, 68, 79, and 120; and the others to the new psalms 37, 50, 67 (1), 67 (2), 71, 119, 121, 124, 125 (Wisdom's), 127, 129, 148, and 149. All of these were retained to the same psalms in the completed Scottish Psalter, with the exception of the 148th, which was at first printed also to

the 136th, and ultimately confined to the latter; and those to Wisdom's 67th and 125th, which were rejected. Thus 24 remain of the tunes of Edition 1556, all of which are continued to their former psalms except the 2d and 42d, which are transferred respectively to the 33d and 10th.

Of the new tunes 6 are selected from the French Psalter, and it is therefore proper to notice the degree of progress which that work had then reached. This appears from a bible, with psalms attached, printed by Barbier & Coutteau in 1559, place not stated, in which the psalms have the same tunes as in the complete editions of later dates; but the following psalms are wanting, viz. 48 and 49, all between 51 and 72, between 73 and 79, between 79 and 86, between 86 and 90, between 91 and 101, also 102, 105, 106, 108, 109, 111, 112, 116, 117, 135, 136, 140, 141, and 142. These amount to 67, but are reduced to 60 by the addition after Psalm 143 of "Sept pseavmes novuellement traduits par Theodore de Beze," viz. 52, 57, 63, 64, 65, 67, and 111, which have no tunes, being referred to those of previous psalms. The six selected in 1560 are those to Ps. 50, 120, 121, 124, 127, and 129, which are attached to the same psalms in the English collection. The 149th has some resemblance to the French 47th, but cannot be regarded as the same. More probably it was a case of co-incidence or at most of imitation. If 11 of the tunes of this collection were, as elsewhere conjectured, published in Geneva in 1558, the derivation of these six from the French Psalter may still be assumed, as there was an edition of the latter in 1555 which differed nothing from that of 1559.

In 1561 the compilation was extended to 87 psalms, but the total number of tunes pertaining to these is 60, as 27 psalms are referred to tunes of other psalms. Of these references Psalms 54, 90, and 94, are the same as in the Scottish of 1564–5, (App. p. *xxv.*) The other references are Ps. 101 to 37 and 107 to 119, together with all those of 1560, which remain unchanged. The 95th is discarded. The 43d is referred to the 13th, but this must be a misprint for 14th, as the 13th has no tune.

At this date all the tunes of 1560 are retained except those to Wisdom's 67th and 125th, and 20 new ones are introduced; which are set to the Psalms 27, 36, 47, 58, 62, 70, 85, 88, 91, 100, 104, 111, 112, 113, 122, 125, 126, 134, 138, and 142. All of these were retained in the Scottish Psalter to the same psalms, and are connected with these psalms in the Reprint.

Of these tunes the following are from the French Psalter, which was still incomplete at the date of selection:—

French. 1559. Ps.	Genevan. 1561. Ps.	French. 1559. Ps.	Genevan. 1561. Ps.	French. 1559. Ps.	Genevan. 1561. Ps.
42	27	35	88	3	122
132	36	91	91	21	125
47	47	134	100	78	126
20	58	104	104	101	134
103	62	19	111	16	138
6	85	107	120	43	142

The tunes to the 112th and 113th are German, and appear as early as 1537.—(Köphl, Psalmen and Geistliche Lieder, Strasbourg.) The former is attached to Luther's "Vater Unser." The latter had a place in the earliest stage of the French Psalter, but had appeared some eight years earlier in Germany. Ravenscroft, however, ranks it as French. He also designates the 112th and 125th as High Dutch tunes. The remaining tune, that for Ps. 70, must be regarded as original.

Before taking leave of these Genevan Psalters it is proper to refer to the tunes belonging to the hymns which they severally contained. They are as follow—

1. In all the three editions the tune to the 10 Commandments.
2. In 1560 and 61, tune to the version of the Lord's Prayer afterwards adopted in the Scottish Psalter. It is the same as that to Ps. 112.

3–6. In 1560 only, tunes to Benedictus, Magnificat, Nunc Dimittis, and Creed.

7–9. In 1561 only, tune to another version of Song of Simeon. The two new versions of the Lord's Prayer repeat, the former the tune to Ps. 88, and the latter that to Ps. 100.

Of the remainder all—except the Benedictus, which is found in any of the English Psalters—are quoted in the Appendix, those adopted into the Scottish Psalter at p. *xxiv.* and those excluded at p. *xxxi.* The 10 Commandments tune is attached to a similar hymn, and also to the 140th psalm, in the French Psalter. As that psalm was not printed in 1559, the tune must have been composed for the hymn, which was of older date.

Concerning the authorship of these additional tunes of 1560 and 1561, which are not derived from the French Psalter, the same remarks must be made as in the case of the tunes of 1556; but as many of the Exiles returned to England in 1559 the probability is stronger that most of them were composed by English musicians. Considering the relationship of parties (Disser. II. p. 11,) it is not improbable that Scotland assisted less or more. Ravenscroft includes in his Collection the tunes to Ps. 3, 6, 14, 30, 41, 44, 51, 68, 103, 119, 136 and 137, contained in the Editions 1556–61, and classifies them as *English Tunes.* But it is doubtful if he was acquainted with these imperfect Psalters, or looked farther back than the work which falls next to be mentioned.

The English Psalter, completed in 1562, contains 63 tunes, of which 45 belong to the psalms, and the remainder to hymns. Twelve of these tunes appear for the first time, and are connected with Psalms 18, 35, 46, 61, 69, 72, 77, 88, 95, 135, 145, and 147. All of them were retained in the Scottish Psalter to the same psalms, except the 88th and 145th, which were transferred respectively to Psalms 141 and 150, (concerning the 46th, see Appendix, p. *xxiii.*) As they do not seem to be traceable to any other source, it may be concluded that they were furnished by English composers. Only six of them—the 18th, 61st, 69th, 72d, 77th, and 145th—are found in Ravenscroft, and he ranks these under English tunes, except the last, which is omitted in his classification. At this date also appears the tune to Lamentation second, which in the Scottish is given to Psalm 59. All the tunes are without harmony.

During the year 1563, another edition of this Psalter was issued. According to Mr. Havergal, the only known copy of that edition was in the possession of the late Mr. Lea Wilson, and passed into that of Mr. Pickering, publisher, London. Whether it contained any additional tunes, the Editor has not ascertained; but it may be regarded as certain, that its entire musical contents would be embodied in another work of that year, viz. a large collection of tunes harmonized, in four parts, each part in a separate volume. This may be inferred from the large number of tunes in the latter collection, and from the fact that it contains the celebrated Old 100th, which was probably in the former, but had been placed at the end of the book, and had ultimately been lost. See p. 27th above. It may be presumed that this work appeared too late to be of use to the compilers of the Scottish Psalter of 1564. At all events, no additional tunes are drawn from it.

In completing the Scottish, six tunes more were adopted from the French Psalter, and disposed thus—

French, to Ps.	33	10	102	107	110	118
Scottish, " Ps.	81	83	102	107	110	118

The 143d is a modification of a German tune— Neue Lieder, by Hans Ottl, Nürnberg, 1534.

There remain the tunes to Psalms 66, 76, 80, 116, 140, and 145; and as these cannot be traced to any other source they may be regarded as of native origin. Further, there are the additional tunes contained in subsequent editions of the Scottish Psalter. Six of these appear in 1595, attached to spiritual songs. The first is from the French Psalter, as already noticed, the others are from the English. Three more, all from the English Psalter, are found in Edition 1611. Edition 1615 affords other three to Psalms 57, 76, and 101, which are retained to these psalms in the Reprint following. The latter two are substitutes for older tunes. Edition 1635 presents a new melody to Psalm 46th, to which the former melody becomes a bass; and also a second tune to Psalm 124th. Of these five tunes, the first is from the English Psalter to Psalm 52d. The remaining four are not found elsewhere, and may be assumed as Scottish. The reader will connect these notices with those already given above, and also with those in the Appendix, p. *xxiii–v.*

Common Tunes.

In tracing the sources of the Common Tunes there are two considerations worthy of notice besides priority of appearance, viz. the names assigned to them, and the classification of Ravenscroft. In regard to priority the

question lies between Scotland and England, as none of the tunes appear in any of the Continental Psalters. The state of the case, as between these countries, is as follows—

The second names are those of Ravenscroft.

Tune.	First Appearance in Scottish Psalter.	First Appearance in English Psalter.	
Old Common,	1564	Este,	1592
London=Cambridge,	1602	Daman,	1579
English,	〃	Este,	1592
Dundie=Windsor,	1615	〃	〃
Dukes,	〃	Raven.	1621
Dumfermling,	〃	〃	〃
Martyrs,	〃	〃	〃
Kinges,	〃	〃	〃
French=Dundie,	〃	〃	〃
Stilt=York,	〃	〃	〃
Abbay,	〃	〃	〃
Glasgow,	〃	〃	〃
Monros=Rochester,	1633	Este,	1592
Chesshire,	1634	〃	〃
Durham,	1635	Raven.	1621
Winchester,	〃	Este,	1592

The remainder of the 31 tunes, viz. Elgin or S. Johnstovn, 1633, Galloway, 1634, and Culross, Glaston, Wigton, Innerness, Jedburgh, Couper, Glenluce, Irving, Newtoun, Melrose, Dunbar, Maxtoun, and Cathness, 1635, do not appear in the English Psalters at all.

2. The names of the tunes. In later times, when all tunes have come to be considered Common, the grounds on which names have been selected are exceedingly capricious, and little value could be attached to them in reference to any such question as that under consideration. Yet the principle has been, to a considerable extent, deferred to that tunes belonging to one country should not be named after towns in another. But in the century succeeding the Reformation, when named tunes were exceptional, it may reasonably be supposed that the places selected for the purpose would bear a local relation to the tunes and their authors. To what conclusions then in this respect do the names of the tunes in the Scottish Psalter seem to point? Out of 31 there are six which do not indicate locality. In 5 cases they are obviously taken from English, and in 17 from Scottish localities. The remaining three are noticed below. When the same tune has more than one name the earlier must be regarded as the higher authority.

3. Ravenscroft's Classification, 1621, includes 16 of the 31 tunes under enquiry, which are thus distributed—

Scottish, ...7—Kings, Dukes, Abby, Dumfermling, Dundy (French,) Glascow, Martyrs.

Northerne, ...3—Yorke (Stilt,) Durham, Cheshire in body of the book, but in contents Chester.

English, ...5—Cambridge (London,) Windsor (Dundie,) Rochester (Monros,) Winchester, Oxford (probably Old Common altered.)

Low Dutch, 1—English.

Doubts have been expressed whether Ravenscroft really intended by this classification to point out the countries to which, in his opinion, the tunes owed their origin, but no other explanation seems at all tenable.

Putting together these considerations—priority, names, and Ravenscroft's authority—it is found that by all of them there are assigned to England—London (Cambridge,) Cheshire, Durham, and Winchester; and to Scotland Dumfermling and Glasgow. The first and second considerations unite in assigning to Scotland Elgin, Galloway, Culross, Wigton, Innerness, Jedburgh, Couper, Glenluce, Irving, Melrose, Dunbar, and Cathness. In the following instances the names are not distinctive of locality—Dukes, Martyrs, Kinges, and Abbay; but the first and third considerations would apportion them to Scotland.

There are still nine tunes which require to be noticed individually. 1. *Old Common:* The name indicates nothing, but Scotland has the claim of priority by many years. Ravenscroft ranks it as English and names it accordingly, but this is 56 years subsequent to its earliest appearance, and is therefore of little weight. It is also to be observed that the tune is so much altered as to render its identity questionable. But if regarded as the same, the new version formed a sufficient ground for a new name, especially as the name Old Common might not be applicable in England.

2. *English:* Both name and priority give this tune to England, but Ravenscroft terms it a Low Dutch tone. His authority may be thought somewhat higher than that of the Scottish Psalter, but it should be remembered that the year of its first appearance in England is said to have been that of his birth. The fact that the tune is not found in the Dutch Psalters favours the claim of England. Its appearance in the Middleburgh Edition of 1602 (p. 18) may have led Ravenscroft into a mistake.

3. *Dundie*, Windsor, or Eaton: Priority declares for England, the difference being 23 years. Ravenscroft ranks it English and assigns it an English name. That it bore the name Windsor and also that of Eaton previously to the publication of his Psalter is probable from the circumstance of his mentioning both, but how long previously is uncertain There seems to be nothing to support a claim to this tune on the part of Scotland, except the traditional belief of the people, and the fact that it has borne the name Dundie in that country since 1615, and possibly for some time previous. In explanation of the name it is to be remembered that it would originally come to Scotland without a name, (p. 40,) and would be used in that condition for a time, during which its southern origin would be forgotten. When naming came into use, some unknown circumstance would lead to the selection of Dundie for this tune. If this conjecture be correct, the existence of the traditional belief is accounted for. This is certainly the tune mentioned in the lines from Burns' Cottar's Saturday Night—

> "Perhaps Dundie's wild warbling measures rise,
> Or plaintive Martyrs worthy of the name."

4. *French*—Dundy: The earliest appearance of this tune is in the Scottish Psalter. Ravenscroft produces it only six years later, but he classes it amongst Scottish tunes, and gives it a Scottish designation. The name 'French,' which is given it in the Scottish Psalter, points to a foreign origin; yet Ravenscroft has not been moved by this circumstance. Nor is the tune to be found in French collections. It must be concluded, therefore, that it belongs to Scotland, though the selection of the name remains unexplained.

As confusion often results from the English and Scotch names of this and the previous tune it is necessary to notice that the French of Scotland is the Dundie of England, and that the Dundee of Scotland is the Windsor of England.

5. *Stilt*—Yorke: The Scottish name does not intimate locality, and the English one carries no weight in the face of the earlier date of the other. Laying aside the names, there remain on the Scottish side priority of appearance, and on the English Ravenscroft's opinion that this is a Northern Tune, that is, belonging to the North of England. But the latter consideration standing alone cannot be matched with the former, and therefore Scotland has the best claim to this tune also. Nothing seems to be known of the import of the name 'Stilt.'

6. *Monros* — Rochester: The prior appearance and Ravenscroft's authority adjudge this tune to England. The name alone countenances a claim for Scotland, Monros being an olden form of Montrose. But this is met by the fact that the English name has the earlier date, being found in Ravenscroft, 1621. In Scotland it appears as 'Glasgow' in 1633, and as 'Monros' in 1635.

7–9. The tunes Glaston, Newtoun, and Maxtoun, as they do not appear in English books, must be claimed as Scottish, though the names are somewhat obscure Glaston belongs to a small parish in England, but is probably the name also of some property in Scotland, though not of a town or parish. Newtoun is attached to various places in both countries, but the reference is most likely either to the suburb of Ayr, or to the parish in the North-Eastern district of Edinburghshire. Maxtoun is a parish in Roxburghshire, with a village of the same name, once more important than it is now.

The conclusion to which these enquiries lead, therefore, is that of the 31 tunes here reprinted, London, Dundie, English, Cheshire, Monros, Durham, and Winchester, originated in England, and all the others in Scotland.

Tunes in Reports.

As the three original melodies amongst the tunes in Reports are found only in the Scottish Psalters it is reasonable to conclude that they are of Scottish parentage. Two of them, that to Ps. 12, also called Bon Accord, and that to Ps. 21. as they first appear in an Aberdeen edition, probably owe their origin to that town.

In regard to the entire materials thus surveyed it will be observed that the evidence of national origin is not altogether conclusive, but yet may be considered strongly presumptive, and seems at least to determine the position of matters till further light be obtained.

The question of the authorship of individual melodies may be regarded as involved in total darkness. In some English compilations (*e. g.* Este) the names of musicians are attached to the tunes, but it is evident that they point out the authors not of the melodies but of the harmonies. Thus Este, in his Preface, says "Although I might haue vsed the skill of some one learned musition in the setting of these Psalmes in 4 parts, yet for varieties sake I have entreated the help of many," &c. Possibly in some instances the author of melody and harmony may have been the same person, but there is no clue to such cases. In the Scottish Psalter even this item of knowledge is not afforded, as in E. M.'s Preface there is only a general statement made respecting the authors of the harmonies, and Wood's MS. affords little additional information.

All that can be done, therefore, is to refer to the most probable conjectures that suggest themselves in regard to this question. And, 1. As to the tunes ascribed above to England, from 1556 downwards, the following is the opinion of Sir J. Hawkins, chap. cxvii.:—

"With respect to the authors of those original melodies we are somewhat to seek; it is probable that in so important a service the aid of the ablest professors was called in, and who were the most eminent of that time is easily known. The principal were Dr. Tye, Marbeck, Tallis, Bird, Shephard, Parsons, and William Mundy—all men of eminent skill and abilities, and, at least for the time, adherents to the doctrines of the Reformation. There is no absolute certainty to be expected in this matter, but the reason above given is a ground for conjecture that these persons, or some of them, were the original composers of such of the melodies as were not taken from foreign collections."

2. As to the melodies taken from the French Psalter, after what has been written by Hawkins, Burney, and Havergal, there is little room for doubt that Gillaume Franc attached tunes to the psalms translated by Marot. Still it is uncertain how far he availed himself of Gregorian phrases and contributions from friends, and how far the compositions were strictly his own. It seems also a doubtful matter to what stage in the extension of the Psalter his labours reached. Some writers (*e. g.* Burney) are certainly in error respecting the date of the completion of that work. The expression "all the psalms," employed by Calvin in his preface to Marot's Psalms (1543), and quoted by Hawkins, &c., must be understood to mean not the entire psalms, but all contained in the volume. It has been shown above that 60 psalms and 67 tunes were still wanting in 1559, leaving 83 psalms with tunes; and it is a fact worth notice that this is the exact number published with harmony by Bourgeois in 1561. Why no more? Obviously because when his harmonies were printed the Psalter contained no more melodies. It seems to have been only in 1562 that the full number of 150 psalms was arrived at. There are, therefore, three leading stages in the chronology of the melodies. There were 49 to the psalms by Marot, 1543 or 45—34 added up till 1560—and the remainder, making allowance for some duplicates, in 1562. Now the uncertainty regarding Franc's connection with the melodies relates to the middle and more especially to the last stage. Considering that Bourgeois and Goudimel both flourished at that time, and harmonized the melodies, there is great probability that they had also more or less to do with the composition of those added in their own day.

3. As to those assumed to be of Scottish origin, no one who considers the quality and reputation of the secular melodies pertaining to that country, will question its ability to furnish such materials.

Of those headed Genevan it has been already noticed that probably a few were due to Scotland, and there are two considerations which countenance this opinion. 1. In the Scottish Psalter many of these tunes were retained though rejected in England, and it is no way unlikely that their parentage formed a reason for this difference of treatment. It is possible that the retention of the tunes might be merely a consequence of the retention of the psalms, but it is quite as probable that, in some cases at least, both reasons combined. The tunes in this position are those to Psalms 1, 7, 8, 9, 15, 16, 20, 23, 26, 28, 29, 33, 34, 37, 43 (App. p. *xxiii.*), 49, 67, 70, 71, 73, 78, 80, 82, 86, 89, 96, 101 (Fac-simile 7), 123, 133, 136, and 146. 2. In some of these there are passages or turns of melody which seem to point to Scottish authorship. Though not exhibiting direct imitations of the phraseology of the secular melodies of Scotland, they afford traces of the national vein or style which are not unworthy of attention. In one of the notes to Dibdin's Standard Tune Book the 8th is said to "bear unmistakeable internal evidence of its [Scottish] nationality." See also the 16th, 71st, 133d, and 146th. These are in the major mode, but in other modes such indications are still more noticeable. See the 7th, 9th, 15th, 26th, 28th, 43d, 73d, 80th, 82d, 89th, and 123d. Such features may be observed even in some of those which were retained in England. But, without entering into further particulars in a matter confessedly doubtful, the question is left to the reader's consideration, and the possibility of future discovery.

The following is a summary of the sources of the melodies. The total includes the aggregate of the various editions from 1564:—

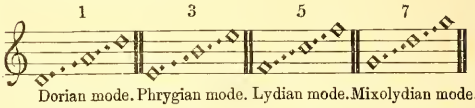
	Genevan.	French.	German.	English.	Scottish.	Total.
Proper,....	51	32	4	21	10	118
Common,..	...	...	...	7	24	31
Reports, ..	...	...	...	...	3	3
				28	37	152

The harmonic arrangements, according to the intimation of the editor of 1635, are all due to Scottish musicians. The present editor has not thought it necessary to verify this statement throughout, by collation with the performances of Ravenscroft and others; but in the cases in which he has done so there is more or less of diversity. The Bass to Ps. 77th accords pretty closely with that of Allison, but the Treble and Contra differ considerably. It may therefore be assumed that these harmonies are, as affirmed by E. M., of Scottish origin.

III.—Characteristics.

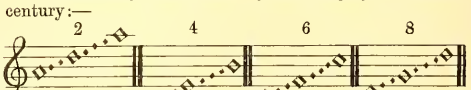
Under this title it is proposed to describe such features of the Psalter music as involve peculiarity in comparison with that of modern times. The first of these is the Tonal system, proceeded upon during the middle ages, and for a considerable period posterior to the Reformation. It is well known that the Tonality now in use includes only two starting points for the octave in the Diatonic Scale or series of natural intervals, namely the 1st and the 6th, giving rise to what are called the major and minor modes. Other modes, however, were formerly constituted by fixing upon the 2d, 3d, &c., as key notes or starting points, and running from each to its octave, without modifying any of the intermediate sounds. The history, character, and laws of the various modes of the ancients form a somewhat obscure and intricate subject.—(See Hawkin's History of Music.) A brief sketch may suffice to render intelligible the use of these modes in the Psalter.

The statement made by those who have examined this subject is that these four modes were adopted for Ecclesiastical purposes by St. Ambrose in the 4th century. The Treble clef and the five line staff are used here as being more generally understood.



Dorian mode. Phrygian mode. Lydian mode. Mixolydian mode.

The following were added by St. Gregory in the 6th century:—



Hypodorian. Hypophrygian. Hypolydian. Hypomixolydian.

These are usually numbered as above. The former set are termed *authentic*, the octave being divided by the 5th, and having the tonic first and last; the latter *plagal*, the tonic being the fourth of the octave. The plagal can hardly

be considered as much more than varieties of the authentic; hence the same names are applied to both, the plagal being distinguished by the prefix Hypo. Some recent writers regard the distinction as trifling, others as of some importance. The case is thus stated by Dr. Marx of Berlin:—

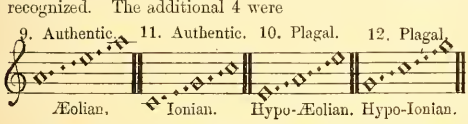
"In respect to the melodies based upon these keys the ancients made a general and deeply conceived distinction. Their melodies moved either exclusively or principally from tonic to tonic. Such melodies they termed *authentic*, and they applied the same term to the scale generally when moving between these two points. This arrangement of the melody they applied to expressions of firmness, decision, and serene joyfulness. *Or* their melodies moved *around the tonic*, generally from the dominant to its octave. Such melodies they called *plagal*, which term was likewise applied to the scale itself when moving within these boundaries. By this form of melody they expressed greater softness, lightness, or innocent delight."

With this account of the emotional character of the two sets of modes may be compared that of Mr. Helmore in his "Harmonies to the Psalter noted."

Authentic,...1. Grave. 3. Exulting. 5. Gladdening. 7. Angelical.
Plagal,.....2. Mournful. 4. Harmonious. 6. Devout. 8. Sweet.

See also quotation from Parker's Psalter, Diss. I. p. 6.

It is obvious, however, that these do not exhaust the number of modes which may be constructed from the octave. If each of the 7 tones be made the basis of a mode, and each octave be divided in a two-fold manner by the 4th and the 5th, there will arise 14 modes in all. But the two resting upon B the 7th were held inadmissible, as involving imperfect fifths; deducting which there remain 12—and this accordingly was the number ultimately recognized. The additional 4 were



The pith of the system consists in the 6 authentic modes, which may be thus represented. The key is C. The short lines indicate the semitonic intervals:

Ionian, ...c——d——e-f——g——a——b-c
Dorian,..... d——e-f——g——a——b-c——d
Phrygian,..... e-f——g——a——b-c——d——e
Lydian, ... f——g——a——b-c——d——e-f
Mixolydian, . g——a——b-c——d——e-f——g
Æolian,..... a——b-c——d——e-f——g——a

These when arranged as follows form a progression, each mode rising from the 5th of the preceding:—

F	C	G	D	A	E
Lydian.	Ionian.	Mixolydian.	Dorian.	Æolian.	Phrygian.

Of these six modes, the Ionian, Lydian, and Mixolydian have major thirds upon the tonic; and the Dorian, Phrygian, and Æolian have minor thirds. This circumstance doubtless led to the modern reduction of the whole to the two modes—major and minor.

The Ionian and Æolian correspond to the modern major and minor modes. According to Dr. Marx, the Lydian mode was more rarely used than the others, which fact he traces to the nature of its characteristic tone, the 4th. The names given to the Ecclesiastical modes are taken from the more ancient Greek modes, but the relation of the former to the latter is a subject involved in much obscurity.

Without distinguishing between the authentic and plagal forms, the modes employed in the Scottish Psalter are as follow:—

1. Ionian or major mode, about 49 tunes.
2. Æolian or minor, " 22 "
3. Dorian, 21 tunes, to Psalms 9, 15, 18, 20, 50, 51, 58, 59, 66, 69, 70, 91, 107, 119, 104, 120, 126, 128, 129, 131, 140.
4. Phrygian, 6 tunes, to Psalms 7, 26, 36, 52, 86, 102.
5. Mixolydian, 6 tunes, to Psalms 19, 62, 89, 117, 121, 123.

These include only the Proper Tunes of Edition 1635. Those in the first two modes are not enumerated, as these modes are more generally understood. The Common Tunes all pertain to the first three modes, which indeed comprehend nine-tenths of the music of the Psalter.

The Common Tunes were left without words. This is in accordance with their nature, as they stand in no special relation to any passage or verse. The words usually accompanying such tunes in modern times are to be regarded merely as specimen verses attached to them for the sake of convenience. The Proper Tunes are in an obviously different case. As each belongs to an individual psalm the first portion of that psalm is consistently connected with it. From the want of words to those in Reports it might be inferred that they were viewed as in nearer alliance to the Common than to the Proper class, but their connection with individual psalms precludes that supposition.

The prevalence of what are now called double tunes for common metre may have arisen from the old method of viewing the stanza, as consisting of four long lines of fourteen syllables. It has been the recently received idea that such length of tune is cumbersome, but this may have arisen from the florid style of composition and slow rate of performance which have prevailed. Many a modern single tune contains as many notes, and has been sung so as to occupy as much time, as an eight liner of former days. A mixture of the double class in modern psalmody is certainly to be desired.

In the fitting of the proper tunes to their psalms there is a feature observable which deviates from prevalent modern ideas in Scotland; viz. the occasional connecting of Minor and Dorian tunes with joyful, and of Major tunes with plaintive passages. It is evident that the distinction in character between these modes, though recognized, was not so strongly drawn as at present. As specimens of the former class, see Ps. 3, 61, 79 and 137. The instances of the other sort are more numerous, Ps. 9, 30, 85, 107, 126, and 135 are prominent examples. Such fittings must have been made advisedly. The intended effect was doubtless produced by the manner of singing as to speed and force. Explanations of what may seem to many incongruous are obvious in many of the cases. Thus when praise or joy is combined with adoration and majesty as in Ps. 104 and 100 the Minor or Dorian mode is highly appropriate, or when present triumph is mixed up with the remembrance of recent dangers and troubles as in Ps. 126, and 124 the second tune. Of course in such cases the time would be much quicker than when a purely plaintive sentiment is to be expressed. Quick Minors embody a source of power and exhibit a beautiful variety in psalmodic expression which has been almost unknown in Scotland in recent times.

Some other features of the melodies are noticed in Disser. I. & V. It remains to make a few observations upon the harmony. In regard to its general characteristics, the editor considers it the best thing he can do to give an outline of the able analysis by Mr. Havergal, which, though relating chiefly to the English Psalters, must be regarded as applicable, in greater or less measure, to cotemporary music of the same class. He specifies—

1. Tunefulness of progression in all the parts, so that each might have as much of melody as possible. To secure this, little proprieties were sometimes sacrificed. 2. Contrariety of motion between the extreme parts—(*i. e.* the bass and treble.) The bass was framed with a view not only to the tenor or melody, which was an inner part, but also to the treble or highest part, and often when it proceeds in direct motion with the former it is in contrary motion to the latter. 3. Fulness of combination, fundamental chords being preferred to half chords. The major third is always used at the end of a minor tune. 4. Closeness, or fitting distribution of the parts as to relative distance. 5. Avoidance of certain chords and discords. The $\frac{6}{4}$ followed by $\frac{5}{3}$ upon the dominant, before a final close *in the major mode*, and where the 6th is the highest note, is not frequently met with. Other forms of that chord are common enough, but this one, now so usual, is not common. Everywhere the more masculine combination of $\frac{5}{4}$ resolvable into $\frac{5}{3}$ is observable. The $\frac{6}{\frac{4}{3}}$ is never used. The minor 7th on the dominant is of rare occurrence except as a passing note. The discords of most frequent occurrence are the 7th, the 9th, $\frac{5}{4}$, $\frac{6}{5}$, $\frac{4}{2}$, and $\frac{9}{4}$. 6. Frequent interchange of major and minor chords.—*Old Church Psalmody.*

It is observable that the melodies are assigned to the Tenor voice. This constitutes one of the most distinctive features of the Church Music of the Reformation period as compared with that of the present day, and requires to be taken into consideration in estimating the harmony. The modern system is more in accordance with science, the ancient is more expressly accommodated to practical and popular performance. The modern assumes that the singers should be proportionately distributed amongst the parts, and this, if carried out, would certainly produce the more exquisite effect. The ancient was based upon the

conviction that the larger half of the people would sing the melody only—while the harmony was intended to afford scope for the attainments of the skilful few, and thus became merely a graceful appendage. In consequence the tenor requires a preponderating body of voices in order to produce the proper result. The ideal of the former is finer, but the latter took the more correct estimate of the attainable, or at least of what was attainable at the time. The adoption of the plan in question may have been occasioned partly by the habits formed in the Romish Church, in which the priests conducted the singing; but in an age when every thing connected with psalmody was fully considered, it cannot be doubted that its adaptation to the purposes of popular edification, and suitableness to existing circumstances, were also taken into account. Probably the treble was sung chiefly by boys, though it was also fitted for females. The Bass and Contra pertained to men. The Tenor, though professedly for male voices, would doubtless be joined in by such women and children as might be unable to perform the Treble. The Contra and Treble were evidently considered the more recondite parts, as it is in these especially that the harmonizer shows his skill in the way of syncopations and other little graces.

The usual order of the parts is that in Fac-simile 19th. The Reprint places them according to their altitude.

The Major 3d at the close of Minors and Dorians referred to by Mr. Havergal, and sometimes called the "Tierce de Picardie," is commonly used, but in several cases there is no 3d but only a 5th as in Ps. 126.

It may be proper, in conclusion, to advert to the harmonization of the modes. Each of them had special rules respecting its chords, its modulations, and forms of closing. An account of these is given in "The School of Composition," by Dr. Marx of Berlin. As a specimen, a summary follows of his description of the *Dorian* mode, which occurs as frequently as the Æolian or Minor:—

"This mode has a major triad upon its subdominant, and by changing C into C sharp we may also obtain a major triad upon the dominant, (the 5th or A,) and thereby effect a perfect close. Thus the major harmonies predominate over the minor, and the minor triad upon the tonic no longer imparts a gloom to the modulation, but merely serves to make it more grave and solemn. This is the character of the mode—serious and severe, still not mournful, but brightened by the prevalence of major harmonies. The ancients preferred it above all the others for the most solemn celebrations of the church. With this character the authentic form and low pitch of most of the Dorian melodies is also perfectly in keeping."

Modulations competent: 1. Into the Æolian upon the 5th; 2. Into the Æolian upon the tonic by a flat upon the 6th; 3. Into the Mixolydian or 4th; 4. Into the Ionian or 7th; 5. Into the Lydian or 3d. As in the common minor mode the sharp 7th is considered essential at the close.

The tunes contained in earlier editions, but excluded from that of 1635, were never printed with harmony. The melodies are given in the Appendix, p. 22. Some of these are found with parts in Wood's Manuscripts described below. A specimen is furnished, App. p. *xxxii.*

IV.—Merits.

After this survey of the Musical Materials of the Scottish Psalter a short statement regarding their general merits may be allowed. As compared with the sister Psalters of England the *quantity* included (see page 39) is large. The English editions with melodies only, range from 60 to 70; that of 1576 contains 63, of which 18 are to hymns. Of harmonized editions, Este has 74, and Ravenscroft 98.

The melodies cannot be considered as all of equal merit, and different persons will no doubt estimate their claims somewhat variously. The following seem entitled to special notice:—

1. Of the 42 retained from the Genevan of 1556—

The	23d	is the first instance of a	4-line tune.
〃	51st	〃 〃	long metre tune.
〃	115th	〃 〃	short 〃 〃
〃	128th	〃 〃	selected from the German.
〃	130th	〃 〃	〃 French.
〃	9th	is a very good specimen of the	Dorian mode.
〃	86th	〃 〃	Phrygian mode.
〃	19th	〃 〃	Mixolydian mode.
〃	109th	〃 〃	Æolian mode.

The 29th, 44th, 137th, and 146th are excellent specimens of the major mode, expressive of varieties of sentiment—the majestic, the triumphant, the pathetic, and the cheerful. The 128th and 130th are also peculiarly good.

2. Taking the issues of 1560 and 1561 together the number of the tunes retained is 35, of which perhaps the most melodious and characteristic are the 27th, 36th, 85th, 100th, 104th, 111th, 117th, 122d, 124th, and 134th, from the French; the 112th and 113th, from the German; and the 67th, 68th, 79th, 119th, and 136th, most of which were probably composed in Britain. The 27th is singularly pleasing in its original form as a Trochaic tune, but suffers a little by its adaptation to Iambic measure. The 36th is a graceful though short specimen of the Phrygian mode. In the 85th, though a minor, the character of the major mode seems striving for the mastery, significant of the chequered sentiments which pervade the psalm. The last line affords a felicitous close. The 100th has distanced every other proper tune of the Psalter in popularity, a result which is owing not merely to the quality of melodiousness, but also to its brevity, simplicity, and union of liveliness with dignity. There has, in addition, been a general acquiesence in its suitableness to the psalm to which it was attached as early as 1561; and probably the tune owes more to the psalm than the psalm to the tune. The Rev. Mr. Havergal has published a considerable tractate upon the history, authorship, and qualities of this tune, to which the reader is referred for further information; but it is proper to add that it is traceable farther back than the date 1561, to which the author refers as that of its earliest known appearance; being found in the French Psalter (then incomplete) of 1555. The 104th shows a large amount of the Dorian cast of melody, and is richly expressive of adoration; but it may be questioned if the distribution of long and short notes is the best possible. The 117th, in the Mixolydian mode, exhibits much both of animation and beauty. In the same mode is the 111th, a very spirited tune, but excelled by the 122d, as that is again by the 124th. The 134th still enjoys very extensive acceptance. The 113th is a superb chorale, and, in the combination of power with symmetry, has few equals in that walk of composition. Last, but not least of the foreign list, is the 112th, surpassed by few of the countless sacred melodies of Germany. Of the remaining five, the 67th produces a fine anapæstic movement, rather bold perhaps for the character of the psalm; the 68th is full of lofty energy; the 79th, though in the major mode, is, when suitably sung, possessed of much tender pathos; the 119th is a Dorian of remarkable sweetness; and the 136th is a majestic yet lively strain, enriched with striking modulations. Many of the tunes of this epoch form the earliest specimens for various peculiar metres.—See Disser. III., p. 29.

3. The remaining tunes, amounting to 33, include all additional to the above, adopted into the Scottish Psalter in 1564 and subsequently. They consist of (1.) further selections from the Continent; (2.) selections from the English Psalter of 1562; (3.) those supposed to be furnished by Scottish composers. The 143d from the German is less happily adapted to the words than most of the Psalter tunes. Of those from the French that to the Ten Commandments is of great merit, much in the style of the 100th, and not greatly inferior. The 107th—like the 120th, an accommodation of the French 107th, but closer to the original—possesses a good deal of character. The 102d has a very effective rhythmic movement considered as a tune, but suffers from want of complete harmony with the rhythm of the words. The 118th is of superior merit. The remaining three tunes have their beauties, but cannot be considered equal to the earlier selections from the same source. Coming to those of 1562, the 59th and 77th are the first specimens—and indeed the only ones in the Psalter—of a sustained triple time movement. They are in different modes, and both good, but the 77th must be allowed the higher place. The 46th is a striking melody, easily distinguishable from every other. The 150th also calls for favourable notice. Of the tunes to the hymns perhaps the Veni Creator and the Complaint are the richest. The latter has a feature of which there is no other example, except the tunes in Reports, that of repeating the last line.

Lastly, There are 10 tunes which seem to have originated in Scotland. The 66th is a lively and pleasing melody in which the frequent connection of the 6th with the 8th of the scale, forms a noticeable feature. The remaining five

of the older tunes exhibit much variety, being all in different modes; and while all, except perhaps the 76th, are at least of average excellence, the highest place may be assigned to the 140th. Of the tunes afterwards added the 76th is a minor (Æolian) of considerable merit. The 46th is ingeniously constructed upon the old tune as its bass, and presents one of the most telling and vigorous tunes of the joyful class in the whole volume. The 101st is of the same character, and exhibits a feature which occurs so frequently in the tunes supposed to be of native origin, as to afford considerable support to that supposition; namely, the ending of lines 3d and 6th with the series 6th, 7th, 8th of the scale, these being sometimes preceded by the 8th. See 6th line of the later 46th, and lines 2d and 6th of the 66th. This formula is rarely found in the other tunes of the Psalter. The 101st also presents, in line 7th, an instance of those lengthy continuous descents which are not infrequent in Psalter music. And the last line consists of a phrase which may be observed in many tunes, generally as the conclusion of a stanza. The second 124th is a minor, meant, however, to be sung in a lively and bold style; and has been regarded by some competent judges as even transcending the older tune as a suitable expression of the sentiment of the psalm. In six instances this melody exhibits a combination of two notes to a syllable, which is a deviation from the strictly syllabic style which pervades the Psalter, and seems a sort of precursor of the florid class of tunes which has prevailed so extensively in later times.

It has been shown that the psalms borrowed from the English Psalter in 1562 were subjected to scrutiny and considerably altered. It can hardly be said that the few tunes selected then or subsequently from that source passed through a similar process. There are a few discrepancies, but, considering variations in editions and the frequency of errors in printing, it is not very obvious whether they were intentional or accidental. The older melodies like the older psalms had been previously sanctioned in Scotland.

Proceeding to the Common Tunes, the only one of the seven imported from England which has maintained its popularity in Scotland to the present day and the one which in merit must be allowed to excel all the others is Dundee. The penult of the second line differs in the Scottish Psalters from the older form in Este, (App. p. *xxix.*,) but that form has in recent times been restored. The signature in Este is Dorian, to which the Aberdeen editions conform, but in 1615 and 1635 it is Æolian. Practically, this could not be meant as a point of difference. Respecting the sharp seventh see Diss. V., p. 52.

The tune London appears to have been popular both in England and Scotland. In its original form it may be considered as in Triple time; and as first imported into Scotland the original was adhered to both in time and tone. (App. p. *xix.* and *xxix.*) But in 1615 the intervals were considerably altered by substituting the last two lines of another tune also in Este, and named London in Ravenscroft. The time was also changed to common. In 1635 the alterations in the melody were retained, with the addition of accidentals; and the time assumed that mixed character of which there are so many instances. (Diss. V., p. 53.) London has the Dorian signature, and judging from the psalms to which it was set *e. g.* the 150th, it was not considered plaintive, and must have been sung quickly. Chester is a very fair specimen of the minor mode, the second line forming the most notable feature. Of the four major tunes Munros seems the least and Durham the most meritorious.

The tunes considered indigenous are 24, of which half had appeared before 1635. Of these French, Stilt, Martyrs, (all of 1615,) and Elgin, (1632 or earlier,) have always continued to be printed and more or less used in Scotland. French has for a long time been the most popular, and next to it Stilt, the old name having given place to York, the English one. Martyrs and Elgin have been used more rarely, though the case was probably otherwise in Psalter times. Elgin has the Dorian signature in the Aberdeen editions, and Martyrs uniformly. Of the former Burns wrote the line—

Or noble Elgin beets the heav'nward flame

and he joins it with Martyrs and Dundee as being—

The sweetest far of Scotia's holy lays.

The remaining tunes are all of good quality. It is a testimony in their favour that Ravenscroft admitted all that had appeared when he published. Dumfermline, Glasgow, and Abbey, are perhaps the most noteworthy.

Of the later 12 only one has kept hold of the public mind viz. Newtoun; and that was altered in the third line by Playford, and is now used in Scotland in the altered form. It may be questioned whether the change is an improvement? Of the others Couper has most originality; Melrose possesses much of solemn beauty; Cathness exhibits considerable character; Jedburgh is very pleasing and graceful (the Dorian sixth must be observed in the third line); Wigton and Inverness are also worthy of notice.

The three tunes in Reports, to Psalms 12, 21, and 120, all assumed as native, are of very good quality as melodies; but the first is too animated for the psalm proposed for it. The Reports seem to have been the forerunner of the fugues, repeats, &c. which in after times became so abundant. If tunes of this structure are allowable at all in metrical psalmody, it is only when a particular passage has been found in which each of several verses may fit in to the specialties of the tune, without injury to the sense. In such cases they partake of the nature of anthems, to which form of composition such features properly belong.—P. 6.

Such of the *melodies* as are supposed to be of Scottish origin may certainly bear a comparison, in point of excellence, with the average of those selected from extraneous sources; while the large proportion of the selections proves the absence of an exclusive spirit on the part of the compilers, and a wish to have as much in common as possible with other Reformed Churches. It must be confessed that the *harmonic arrangements* viewed on the whole are not equal to those of the English masters, but this fact admits of at least a partial explanation. Of the blemishes some are obviously errors of the press, instances of which are referred to in Disser. V., p. 57. Much consideration is also due to the fact, already taken notice of, that the editor had to draw from old MSS., and to compare different sets of the same tune, or varied transcripts of the same original. In such a case he had two objects to accomplish which would not be easily reconciled—to publish as nearly as possible the sets which were actually in current use, and to do justice to the authors by coming as near as he could to their original performances. This was a very different case from that of an editor giving his own harmonies, and superintending their publication in person; and that, in such circumstances, numerous imperfections should appear need occasion no surprise. Were it possible to complete the set of MS. volumes by Wood (p. 54) some light would be thrown upon the question of the original condition of these harmonies. Meanwhile the object of this Reprint is simply to reproduce them as they stand in the edition of 1635.

V.—Musical Agency.

The musical authorities employed when the Psalter was first printed are unknown, but were probably some of those afterwards noticed as harmonizers of the tunes. The paper of reasons against the new version of the psalms, proposed by King Charles in 1631, contains the following general statement:—

Sundrie musitians of best skill and affection for furtherance of the Act of Parliament anent the instruction of the youth in musick have set down common and proper tunes to the whole psalms according to the diverse forms of meeter.

The first exercise of editorial authority would concern the Genevan books of 1556–61. Some of the tunes of 1556 were retained, though they had been dropped in 1560, and other steps taken which showed that a renewed and independent consideration was bestowed upon the whole matter. Among these the transference of nine tunes to different psalms may be specified. In most of the cases the change must have been merely for convenience, as the tune is very well suited to either psalm, but those from Ps. 42 to Ps. 33, and from Ps. 63 to Ps. 101, are obvious improvements. Several of the foreign tunes adopted at this stage underwent slight modifications to fit the metres.

The selection of native tunes, the deductions and additions made in different editions, and other indications of editorial action, may be in some measure understood from the Appendix, and from the details given above under the head of Sources: but no information can be given respecting the actors till the edition of 1635 is arrived at.

E. M.

These are the initials of the writer of the preface to the 1635 edition of the Psalter. As the whole course of his remarks has reference only to the musical branch of the work, it may be inferred that his editorial labours were confined to this alone. The present is therefore the most suitable place for introducing a notice of him. Such particulars as are known concerning him, and the individuals named in his preface as harmonizers of the Psalter tunes, are due to the investigations of Mr. Laing of the Signet Library, Edinburgh. See his Introduction and Appendix to Johnson's Scots Musical Museum. E. M. has there been clearly identified with Edward Millar, who studied at the University of Edinburgh, and took the degree of A.M. in 1624. "In some MS. lists, dated in 1627, the name occurs of Mr. Edward Millar in Blackfriars' Wynd, [who] teaches bairns." The proof of his identity is found in his avowed connection with the Chapel Royal, compared with the following document from the Register of presentations to Benefices :—

"CHARLES R.—Oure Soverane Lord ordaines ane letter to be maid under His Hienes Privie Seal in dew forme, makand mentioun, That His Maiestie being credibliie informed of the qualificatioune and abilitie of Mr Edward Millar, musitiane, indwellar in Edinburgh, to undergoe the functioune and charge of ane prebendar within his Hienes Chappell Royall of Stirling, and of the said Mr Edward his experience and skill in the airt of Musick, Thairfoir nominating and presenting, likeas be the tennour hereof nominatis and presentis the said Mr Edward Millar, during all the dayes of his lyftyme, in and to the personage and viccarage of the kirk and parochine of Sanct Marie Kirk of the Lowis, lyand in Atrik Forrest, the whole fruittis, rentis, emolumentis, and deuties of the same as being ane of the kirkes belonging to His Hienes said Chappell Royall of Strivieling and prebendaries of samyn, now vacand in his Majesties handis, and at his Hienes presentatioune be deprivatioune of Edward Kellie, last prebendar thairof, &c. Requyring heirby ane Reverend father in God, Adame Bishope of Dunblane, and Deane of the said Chappell Royall, to tak tryall of the literature, qualificatioune, lyfe, and conversatioune of the said Mr. Edward Millar; and he being fund meitt and abill to use and exerce the chairge and functioune of ane prebendare within the said Chappell Royall, to admit him thairto; to tak his aith for acknowledging of his Hienes authoritie and prerogative royall, and dew obedience to the said Bishope his Ordinar, &c. Gevin at Quhythall, the 15th day of February 1634."—(Vol. vii. f. 24.)

Millar is thus shown to have been employed as a teacher in Edinburgh, in 1627; but whether of a music class only, or of a general school seems uncertain. The appointment above described took place only in the year previous to the edition with which his name is associated; but it is probable that he had a subordinate place in the Chapel Royal for some years, and that his labours upon the Psalter had been in progress, before the appointment was made. The document quoted is quite in the Episcopal style of things; and apparently Millar was one of those who complied with the Court measures of the time. His task in regard to the Psalter, however, affected only the music; and he seems to have been quite competent for what he undertook, which was not to harmonize anew, but to put in the most correct form the arrangements of earlier musicians. He may possibly have been the composer of some of the tunes which appear for the first time in 1635, but of this there is no evidence. It was in all probability owing to his connection with the Chapel Royal that the tunes in Reports found a place. Whether they would have been permitted before 1600 may well be questioned. "How long he survived has not been ascertained." His memory is entitled to respect for the lively interest which he manifested in the church music of his country, and the services which he rendered on its behalf.

The edition of 1635 makes no change of importance upon the Psalter except the addition of harmony. How far the editor and publisher acted on their own responsibility in this particular, or how far they had obtained the sanction of the church, it is impossible to affirm. It is not likely that the project of providing harmony was formally sanctioned by the church authorities, but leading men may have given their approval privately. The church was at the time in a very distracted condition, yet the changes then forced upon it do not seem to have greatly affected the Psalter. And as the population of Edinburgh preserved to a large extent, amidst these changes, the traditionary spirit and leanings of the earlier times, it is not probable that a book brought out in the midst of them, and prepared for their use, could contain anything at variance with these, without causing a sensation which would have left its impress upon history. It may therefore be concluded that the addition of the parts does not fall to be classed among the forced changes of the period.

The upside down arrangement of the parts of the Common tunes and those in Reports, in 1635, may be ascribed to Millar, as it does not appear previously. Probably the expedient was intended more especially for recognised singers occupying the table seats in front of the pulpit, according to an old and well-known feature in Scottish Church architecture. But it was also adapted to use in families. Various methods had been tried in England for the same purpose. Day, in 1563, devoted a separate volume to each part. Allison places the four parts on one folio, each looking in a different direction; and Ravenscroft has two parts on one page confronting two on the opposite, but all in the usual position.

Harmonizers of the Psalter Tunes.

E[dward] M[illar]'s preface intimates the parties who performed this task; and the chief points of information concerning them, as contained in the manuscripts of Wood of St. Andrew's, and elsewhere, are as follow :—

DEAN JOHN ANGUS, styled in Wood's MS. "gude Angus" or "gude and meike Johne Angus," was connected with the Monastery of Dunfermline before the Reformation. His name occurs in a document which shows him to have been there in 1543. After that event, having joined the Protestants, "he was appointed to one of the livings attached to the Chapel Royal of Stirling;" which favour it may be presumed was conferred upon him on account of his musical talents. But he retained relations with Dunfermline. Pensions of £10 each were assigned out of the Abbey there "to his lovit daylie oratouris, John Angus, Conventual brother of the said Abbay, 1584," and seven others. From presentations subsequently granted to livings, said to be vacant "be decess of umquhile Deane John Angus, ane of the Conventuall brether of the Abbacie of Dunfermling," it is inferred that he died in 1596. One of these is to Mr. Thomas Gray to "use and exerce of ane musician in his Hienes Chappell-Royall of Stirling."

From Angus's connection with Dumfermline it is a plausible conjecture that he composed the tune named after that town, and which first appears amongst the Common Tunes in 1615. But, if so, it must have been in existence for many years before it found a place in the Psalter.

BLACKHALL [ANDREW.] He first appears before the Reformation, as "ane of the Conventuall brether of the Abbay of Halyrudhous," then as Minister of Ormiston, and next as Minister of Musselburgh, to which he removed in 1574, and where he remained till his death in 1609, at the age of 73. An incident relating to him is given in Disser. II., p. 21. "In 1593 he applied to the Synod of Lothian, craving in respect of his advanced age, and the greatness of the Congregation, that a second minister be provided for the parish." It appears that he ultimately succeeded in this application. In Wood's manuscripts the 'ci. psalm,' set in five parts, is said to have been composed "by Maister Andro Blakehall in Halyrudehous, 1569 (now Minister of Musselburgh) and giffin in propyne to the Kyng." This entry identifies the party.

PEEBLES [DAVID,] styled an "honourable man." "Sumtyme ane chanone in the Abbay of Sanctandrous, ane of the principal musitians in all this land, in his tyme." The Canticle "*Si quis diligit me*" was "set be David Pablis in four pairtis, in the zeir of God 1530 or thairby." He also set in four parts the psalm "*Quam multi, Domine, sunt,*" at the desire of Lord March, in 1576.—(Wood's MS.) He died in December, 1579.

Of SMITH and SHARP no information has been obtained.

BLACK. In all probability this is the Sir John Black of Aberdeen mentioned in the extracts in p. 16, Disser. II. His decease is intimated in 1587. He was doubtless one of the ecclesiastics who joined the Protestants at the Reformation. The title Sir was often applied to such in those times. The following relate to him—

1556. "Johnne Blak cheplane in the queir of the paroche kirk of Abirdeine and maister of the sang scuyll thairof," (also called Schir Johne)—applies to have vacancies in the 'queir' supplied.

1588. A long entry about same person, appointing him "ane yeirlie pensioune of tuenty tua merks usuall money of Scotland for his guid and continuall seruice to be done daily in the queir of thair proche kirk, in the menteining of Godd's [service] and for the lernning and instructioune of the barinss of thir sang scuill sua that his laubouris ar be the fruit thairof notovrlie knawn till us," &c.—*Burgh of Aberdeen.*

Buchan. There was an Andrew Buchan who held the "prebendarie of the Chapell Royall of Striveling callit the parsonage of Dalmelingtoun in Kingis Kyle," and died about 1583. There was also a John Buchan, perhaps the son of the former, who was "Maister of the Sang Scule of Hadington," and removed to Glasgow in 1592, where he is found as Reader, &c. in 1596.—(See p. 17 above.) As this name stands last in E. M.'s list it is probable that it refers to the latter of these individuals; and this is supported by the notice in Wood's MS. "jhone bu . . . set thi[r] notis," the remaining letters of the name being defaced, but apparently those of Buchan. Belonging to a later time than those already noticed, he may have harmonized some of the earlier Common Tunes. The following curious document refers to him:—

Ane Teſtimoniall.

Till all and ſindrie quhoſue it effeirs, to quhais knawledge thir preſentis ſal cum, and ſpeciallie to the richt honorable and weil beluvit brethrene in Chriſt, the Proveſt, Bailleis, Counſall, and Miniſtrie of Glaſgw, the Elderſhip and Seſſion of Hadingtoun, wiſſis grace, mercie, and pece, from God the Father, throuch our Lord Jeſus Chriſt: Forſamekle as our brother Johne Buchane, Muſician and Maiſter of the Sangſcole of the ſaid Burgh of Hadington, compeirand befoir us, declared he wes to refort and to remane with zow, deſyrand this our teſtimoniall direct to zow of his lyfe and converſatioun, quhilk we thocht reſonable: And thairfoir be thir preſentis, teſtifies that the ſaid Johne hes remaned and continewed in the ſaid Burgh of Hadingtoun, in daylie companie and reſort with us ſen the moneth of Auguſt, in the zeir of God 1583 zeiris, be the ſpace of ix. zeiris or thairby, behaving himſelf in maiſt honeſt, quiet, and ſober maner, leving in the feir of God, uſing his office and cure with all dexteritie, without offence or ſclander offered be him or againſt him, in or be anie perſoun, ſwa that amangſt ws, prayſed be God, he is unreprovable ſa far as we underſtand, or hes ever cumed to our knawledge. And this we teſtifie to be of treuthe be this owr teſtimoniall ſubſcrivit with all owr handis as fallowis, the third day of May, the zeir of God, 1592.

Besides these parties the Preface refers generally to "others famous for their skill." Wood's MSS. furnishes several names which may be included in this reference—Andrew Kemp may be assumed as the same mentioned in Disser. II., p. 16, as appointed to the "Sang Scoil" in Aberdeen, 1570. Wood assigns to him the harmony of several of the Spiritual Songs contained in his collection. One of the intimations is in these terms—"quod Kemp and notes [or noted] be his awin hād and not wyt myn." Robert Johnson "Ane Scottis priest borne in Dunse, fled for accusation of heresy: Thomas Rutson's father knew him weill." After a hymn in five parts is the notice "This was set in England be ane Scottis preist baneist." James Lauder, (see Note 45.) Francy Heagy. Speaking of the Canticle "*Si quis diligit me*," set in four parts, by Peebles, as above, Wood adds "ane noueice Francy Heagy—Dauid Pablis awin dissyple set the Fyft [part] a lytill before pinky and that verray weill." Sir John Futhy. A moral song beginning "O God abufe" was composed by him "baith letter and not," [words and music.] "This man was the first organeist that ever brought in Scotland the curious new fingering and playing on organs; and zit is mair nor threscore zeiris since he com hame: this is wreatin in I^m vc. fourscore & xii.;" [1592.]

Respecting these five individuals, however, it must be noticed that their names are mentioned only in connection with hymns, and that there is no positive evidence of their having harmonized any of the psalm tunes of the Psalter. There is nothing more than a presumption that as they were known as harmonists, and belonged to the period, they are likely to have taken part in that work. It cannot be doubted, however, that the term 'others' in the 1635 preface includes persons of a later date than any of those above mentioned, though their names are unknown. The different sets to which the preface refers would certainly belong to various periods.

The harmonists actually specified in this preface as having set the psalm tunes in parts cannot be identified with individual specimens; for it so happens that the cases in which the authors of particular performances are notified by Wood are taken only from the appendages to the psalms. There is one exception. After Psalm 149 there is the notice "set in IIII. partes be ane honorable mā Dauid Peables i. s. noted and wreatē by me Thomas Wode s. of dembar a° d° 1566." These words extend across two pages, and may therefore have been intended to apply also to Psalm 150, which stands on the second.

The reader who has followed this account of the Tunes of the old psalm book will feel disposed to ask after their subsequent history. But to meet this enquiry at length would be to pass beyond the object at present in hand. The fact is notorious, however, that after a time the old work vanished entirely from public view and sunk into neglect and oblivion. It is a proof of this that a good copy of the 1635 edition was sold, about twenty years ago, in Edinburgh, the centre of Scottish knowledge and literature, for the sum of sixpence! That the version of the psalms should have thus been forgotten after another had come into universal use is less surprising; but a different fate might have been anticipated for the tunes, as the greater portion of them were as suitable to the new as to the old psalms. Had the inferior specimens only been discarded the reason might have been found in the elevation of public taste, but, with very few exceptions, the best and worst fared alike. The first cause has been already adverted to, the printing of the new psalms without tunes, and without compensating for the loss by publishing the tunes in a separate form. Church music no longer enjoyed the protection of church authority, but was turned adrift to seek refuge wherever a private individual might be found willing to afford it. What result could be expected but deterioration in regard both to materials and performance? Another cause consisted in the sad condition of the church for thirty years previous to the Revolution—first torn by dissension, then wasted by long continued persecution, her best children hunted like partridges upon the mountains by the savage emissaries of a profligate king. A third cause is found in the dreary and soporific reign of Moderatism, stretching over an entire century, branding under the name of enthusiasm every manifestation of religious fervour, whether by singing or aught else, and specially indisposed to cherish the remembrance of Reformation influences. To these must be added the increasing scarceness of the old psalm books, the extinction of the "sang schules," and the prevalence of the flimsy notion that whatever is old must necessary be inferior. Ultimately Scotland seems to have become chiefly dependant upon England for its supply of music; only some half dozen of its old Psalter tunes being retained, and nine-tenths of its precentors, it may be affirmed, being entirely ignorant that such a work ever existed. That this state of things was discreditable it is impossible to deny. It caused a foreigner, the late Dr. Mainzer, to exclaim—

> While the protestants of Germany, Switzerland, Sweden, and Bohemia, cling with veneration and almost filial devotion to the psalm tunes of the Reformation, and consider them as a sacred trust, as a national legacy, to be transmitted from father to son, from generation to generation, the presbyterians of Scotland have been taught melodies of other countries, of which many have not even borrowed their inspiration from the church—their own national psalmody, one of the most beautiful musical remnants of the Reformation, being allowed to perish unnoticed, and fall into oblivion.

It cannot be overlooked, however, that another reason, which contributed largely to the result described, consisted in a depreciated estimate of the place and power of music in religion. How this was produced it may be impossible to state with certainty, but there is little danger of error in pointing to two causes: 1. The recoil from the pressure of the five Articles of Perth, the Service Book, and other features of the Episcopal movement which ended in 1637. A jealousy of, and aversion to, every indication of an interest in the external elements of worship, seems to have been thus engendered, and to have involved church music in its sweep. 2. Amongst the puritans in England, who had passed through a course of trial similar in its nature but much more prolonged and severe, the same feelings had arisen in a more intense degree; and, through the close relationship formed between the Scottish and

English parties at the period of the Solemn League and Covenant, the former seems to have been largely influenced by the latter in regard to the subject under consideration. Hence the somewhat cold treatment which music received at the hands of the Westminster Assembly. Hence the prevalence of the opinion that singing as a religious instrument is to be trusted only when it appears in the very humblest style of performance. Hence the fallacy, which for generations held the Scottish mind in its grasp, that it matters not whether the musical material or execution is better or worse if the heart be rightly exercised. It is not meant, however, that this state of indifference was reached by a sudden transition. Probably it was not fully developed till after the Revolution settlement. But the views which had taken possession of the ministry could not fail, though it may have been silently and gradually, to affect the body of the people.

One thing is obvious, that the merits of the old tunes are in no way compromised by a state of opinion produced by such causes. Had they fallen into neglect in a time when other materials were successfully cultivated the inference might have been drawn that better substitutes had been found. But such neglect, in the circumstances described, proves nothing but the lack of the knowledge and taste necessary to their due appreciation. The estimate to be formed of ancient statuary, architecture, or literature, which have filled the world with their fame, does not depend upon the attainments or opinions of the descendants of those who produced these works of genius.

It is proper to add that these remarks do not apply so fully to the last twenty years. During that time there has been a partial return to the Reformation tunes. In England, in the year 1818, a compilation by Mr. W. Cross, of Christ Church, Oxford, consisted of such tunes to the extent of a half, and is accompanied with an able preface recommendatory of their style. A more powerful impulse in the same direction was imparted to the public mind about eighteen years since by the publication of the Rev. W. H. Havergal's "Old Church Psalmody." Various more recent works include a large infusion of the ancient tunes, and others of similar structure. A kindred process has been going on in Scotland. The "Sacred Harmony," Edinburgh, 1820, compiled under the auspices of Dr. Andrew Thomson, contains a sprinkling of such tunes in addition to the few which had always continued in use. About twenty-four years later the names of Mr. T. L. Hately and Dr. Mainzer became associated with efforts to waken interest in the Scottish Psalter tunes more especially. The compilers of the "Scottish Psalmody" and several other parties have since entered into the same movement, which still advances and appears likely to make further progress. The efforts referred to have consisted partly in class teaching; partly in publications, amongst which the "Standard Tune Book," by Mr. Henry Dibdin, holds the most conspicuous place; and partly in public advocacy, in which department the writer of these pages has taken a considerably large share during the last ten years. The result of the whole appears in a somewhat better acquaintance with, and higher appreciation of, the old music; and also in the introduction of some selections from its stores into public worship. But after all the work cannot be said to be much more than begun.

DISSERTATION V.

VARIOUS CORRELATIVE TOPICS.
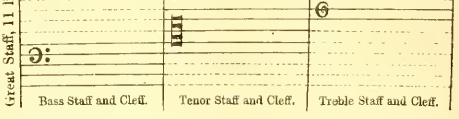
I.—THE MUSICAL NOTATION.

The following notices are not intended to reach farther back in the history of musical notation than the period to which the Psalter belongs, and which may be regarded as embracing the century commencing with the year 1550. The object in view is merely to assist the less instructed reader in comparing the notation of those times with that of the present day, and in understanding any peculiar features which the former exhibits. One or two topics are treated of which do not strictly fall within the scope of the term notation but which have perhaps a closer affinity with that than with any other of the subjects embraced in these Dissertations.

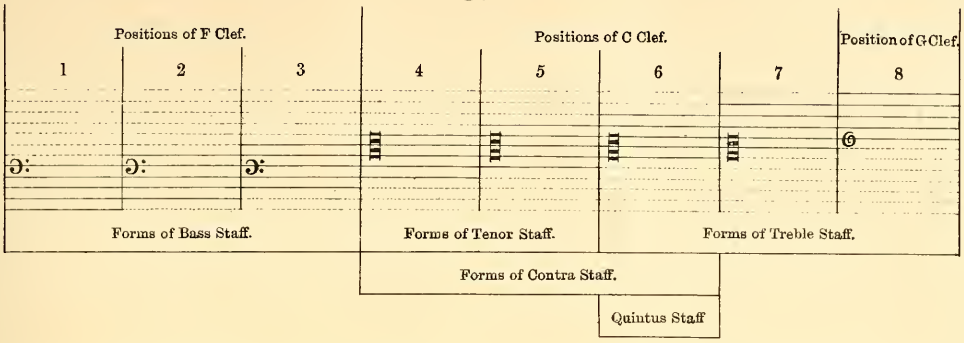
In general it may be asserted that the notation of the Scottish Psalter accords with what is found in works of the same class in England, France, Germany, &c. during the same period; and also, that throughout the various editions of this Psalter, from 1556 till 1640, the features of the notation are substantially the same. It is true that the harmonic parts are not introduced till a comparatively late stage in the history of the work, and that the notation is therefore less fully displayed in the earlier editions; but when the harmony *is* introduced, its notation agrees with that of the harmonized Protestant Psalters of earlier dates in England and upon the Continent. Further, as the edition of 1635, here reprinted, is the only one in which the entire materials are harmonized, and as it may be accepted as a fair specimen of the notation prevalent during the Reformation Century, it is taken as the basis of the following explanations, other editions being referred to only in so far as they contain peculiarities.

1. *The Staff.*

The construction of the staff was completed prior to the period to which these remarks refer, and during that period therefore it was regulated by the same principles as at present. *Theoretically* a series of lines, including the intervening spaces, is understood to represent the aggregate range of the common varieties of the human voice. These lines and spaces afford positions for the tones and semitones which form the Diatonic Scale; other semitones being pointed out by special marks termed sharps and flats which are attached, either as accidentals or as key-signatures, to the degrees of the staff nearest them. This frame-work is styled the Great Staff, and in modern times consists of 11 lines, exclusive of ledger lines, but in the Psalter notation it extends to 12, by the addition of one to the depth of the bass. *Practically*, however, the Great Staff never appears entire, being broken up into portions of 5 lines each, one such portion being found sufficient for a single variety of voice. To these lesser staves characters called clefs are attached, which indicate the positions they respectively occupy in the Great Staff. Of these there are three: 1. The bass or F clef placed most commonly on the 4th line of the Bass Staff, and denoting the tone upper F; 2. On the 5th degree above the bass clef, and denoting the tone middle C, is placed the tenor or C clef, which is usually considered the standard tone by which the pitch of all the others must be regulated; 3. On the 5th degree above C, and on the 2d line of the Treble Staff, is situated the G clef, denoting the tone lower G in the treble. These arrangements may be illustrated thus:—



Additional varieties of 5 line staves were obtained by adopting different positions of the bass and tenor clefs. For though a clef always represents the same tone, it may have more or fewer lines either above or below that on which it is placed, according as convenience may require; and during the Psalter period considerable latitude was taken in this respect in order to avoid the necessity for ledger lines. The following figure exhibits the entire varieties of staff thus occasioned in so far as they occur in the Psalter:—



The Tunes, with three exceptions, are harmonized in four parts, named Bassus, Tenor or Church part, Contra, and Trebble or Tribble. These parts are adapted to four descriptions of voice, and the staves are so formed as to provide not only for the compass or range of tones pertaining to each, but also for the diversity of range which the same sort of voice may take in different tunes. Of the three forms of the Bassus Staff the second is the most common, but the others are not unfrequent.—*e. g.* See Psalms 1st, 6th, 8th, and 21st. The second is the standard Bass Staff of modern music. The third is still occasionally used, and is termed the Barytone Staff. The first, which is fitted for an uncommon depth of voice, has gone entirely out of use, at least in Britain. The staves Nos. 4 and 5 are employed for the tenor part, and the same staves, together with No. 6—but No. 5 most frequently—for the contra part—all having the C clef.—(See the reprint passim.) For the treble part the C clef is most commonly used, more frequently in the form No. 7, but sometimes in that of No. 6.—*e. g.* in Psalm 26th. The treble clef is also often attached to this part, and always in the same position, as in No. 8. To three tunes a fifth part is added called Quintus, having the C clef, placed as in No. 6. These are the Common Tunes Dumfermline and Culros, and that in Reports to Psalm 18th. In modern music Nos. 4, 5, and 7 are respectively designated the Tenor, Alto, and Soprano Staves, No. 6 is termed Mezzo-Soprano, and No. 8 is invariably used for the Treble.

In the forms of the clefs the following diversities are observable in different editions of the Psalter:—

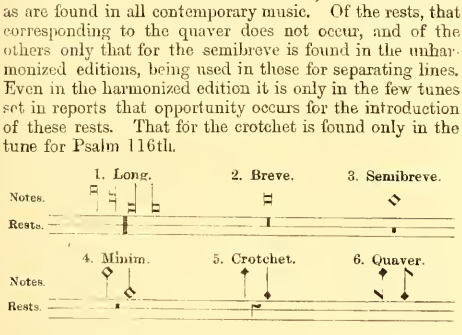
In Edition 1565, tenor clef, App. *xxvii.*, Ps. 143.

In Edition 1633, treble clef, see Nos. 1 and 2, &c. of Common Tunes, 'trebble,' App. p. *xx.* Also in Nos. 10 and 12 the peculiarity appears of placing the letter G outside the staff to represent the treble clef. Bass clef, see Common Tunes, App. p. *xx.* This form is sometimes used in other old music.

The *Treble* part was probably sustained chiefly by boys, though also competent to females. Some very high falsetto male voices seem also to have taken it, (Burney, III., 296 Note.) The *Contra* required a high class of male voices. The *Tenor*, while led by males, was also termed the *Church Part*, implying that all who could not perform any of the other parts were expected to join in this.

2.—*Notes and Rests.*

The notes used in the Psalter are six in number. Their forms are alike in the several editions, and are the same as are found in all contemporary music. Of the rests, that corresponding to the quaver does not occur, and of the others only that for the semibreve is found in the unharmonized editions, being used in these for separating lines. Even in the harmonized edition it is only in the few tunes set in reports that opportunity occurs for the introduction of these rests. That for the crotchet is found only in the tune for Psalm 116th.

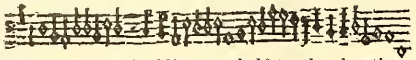


Rests are not always set upon the same line or space in the staff, but often take the position of the note immediately preceding. In Psalm 59 tune each line begins with two minim rests, which seem intended as equivalent to one semibreve rest.—(See also Psalm 77.) Both notes and rests possess the same relative value as at present, each being twice the length of that which follows it. The absolute value or duration of these notes cannot be defined with certainty, but there are various considerations which impart much probability to the opinion that the minim corresponded very nearly to the crotchet of the present day, the other notes being in proportion. The names of the notes afford internal evidence for this supposition. 'Breve' signifies short, 'semibreve' half of the breve, and 'minim' little, and these names are appropriate on the supposition now made, but not otherwise. The number of verses which seem to have been regarded as a competent portion to be sung at one time forms another presumption in the same direction. In the 1611 edition of the Psalter, in which the longer psalms are divided into portions, evidently for this purpose, the usual quantity is 8 or 10 single verses, being double what is usually prescribed at the present day. It may be presumed also that the Reformers, having been trained to the prose chanting of the Romish church, could scarcely sink at once into a slow and insipid rate of movement; indeed the double tunes so generally adopted can hardly consist with the supposition. Another consideration is furnished by the anecdote respecting the return of Durie to Edinburgh, related in p. 17. The assemblage who escorted him on that occasion singing the 124th psalm would, it is natural to suppose, fall into a set marching step, regulated by the movement of the tune, and whicheyer of the two tunes attached to that psalm in the 1635 Psalter was the one employed on the occasion, the conclusion arrived at is the same—that the minim constituted the beat or step, having the degree of duration which would now be represented by the crotchet. Further, the opinion of those most conversant with the psalmody of those times may be appealed to. The following is from Havergal's preface to "Old Church Psalmody:" "Singers formerly sang with good speed. A dozen verses reduced to six by a double tune formed a very moderate portion for one occasion. The modern drawl, which makes four single verses quite long enough, was most likely occasioned by innovations upon the syllabic style in the early part of last century." It may be added that in the Treatise on Fasting issued by the General Assembly in 1565 it is directed that after sermon the 51st psalm, which consisted of 19 verses in Long Metre, "*shall be sung whole.*"

At the same time it is not supposed that the degree of rapidity would be in all cases equal. As some diversity of length is assigned to the crotchet now, so would it then to the minim. The character of the tune, as plaintive or joyful, would of course regulate such diversity.

The size of the notes and of the five line staff, considered typographically, may be described as uniform throughout the edition of 1635 and the other principal editions. But in the Reprint, as the notes have been drawn by the hand, a slight difference may be perceptible in some portions as compared with others, and the reader will ascribe this difference to its proper cause. One exception, however, to the general uniformity occurs in the case of the Trebble and Bassus of the 113th Psalm Tune in Reports, which,

though given in the Reprint in the usual size, is in the original in a smaller type, of which the following is a fac-simile :—



The expedient of adding one-half to the duration of a note by means of a dot placed after it, is occasionally employed.—*e. g.* Psalm 71, line 1. In several instances in Editions 1575, 1587, and 1595 a note of equal value with the dot stands in its stead.

For the concluding note of a tune the Long and the Breve are used very much at random, and in that situation often confront each other in the harmonic parts as if considered equivalent.—*e. g.* Cathness and Psalm 116. Even in the unharmonized editions the Melodies end in either note, apparently without discrimination. The explanation however may have consisted in a slender supply of type. No notice is taken of discrepancies of this class in the various readings. It may be added that, except at the end of tunes, the Long never occurs and the Breve but seldom.

3.—*Other Characters.*

Single Bars do not appear in any edition prior to 1635; semibreve rests being used instead to mark the ends of lines.—(Appendix, p. *xix.*, &c.) Even in the 1635 edition it will be observed that the first few Proper tunes are divided in the old manner. After these a mixture of bars and rests appears in some instances—*e. g.* Psalm 8th—as if indicating a transition from the one expedient to the other. During the remainder of the book bars are constantly used, and are placed generally after each line, but sometimes after two lines, and in a few instances somewhat irregularly. The *Double Bar* is employed at the conclusion of every tune, but in that situation only, throughout all the editions.

In three of the Tunes in Reports the fugal movement is limited to a portion of the composition, and in two of these cases, Psalms 12 and 120, the commencement of that portion is indicated by the character 𝄾 or 𝄿. In the remaining case, Psalm 21, the absence of the mark was probably due to inadvertance.

The *slur* is never used, and as the bulk of the music is syllabic, the want of it is seldom felt as a defect. Two notes in one part often stand opposite a single note, equivalent to both, in another; but such cases occasion no difficulty. Instances do occur, however, especially in the Treble and Contra, in which it is not easy to determine which of two successive syllables has the best claim to a note situated between them: *e. g.* Ps. 120, Proper tune, Treble; Ps. 19, line 8th, Treble; and Ps. 50, last line, Contra.

The *sharp* and the *flat* are made use of as at present, (fac-similes, p. 72,) but the *natural* is unknown. A flat is counteracted by a sharp as in Psalm 46th, tenor, lines 1st and 7th. The extent to which these characters are used in signatures is stated under the head of keys. They are also of frequent occurrence in modulations and as accidentals, but there are marked differences in this respect between the 1635 edition and those which preceded. One of these is noticed below, under the head of keys. Another consists in the absence of the sharp upon the 4th in the common modulation into the dominant of the major mode, *e. g.* Common Tunes, No. 5, line 3d, and Psalm 7, line 2d. In like manner the sharp upon the 7th of the minor and Dorian modes is not used—*e. g.* Common Tunes, Nos. 6 and 9, and Proper Tune for Psalm 18, in which all the six sharps are wanting. All cases analagous to these come under the same law, which however affects sharps only. Accidental flats do sometimes occur. The Edition 1633 differs from those preceding it in this respect, and approaches more to that of 1635, so far as the Common Tunes are concerned; but these are printed in full in the Appendix.

The question arises whether these notes were sung as they are written in the early editions? In transitions to the dominant of the major as in French, line 3d, the sharpening of the 4th is so natural and so easy as almost to exclude the supposition that the note would be sung otherwise, especially if harmony were used. On the other hand, it has always been found a difficult matter to get large bodies of people to take the sharp seventh of a minor cadence; and it is probable enough that in Dundie and similar cases the natural note was used where sharps were afterwards affixed. Sir John Hawkins, in treating of the English Psalters, (chapter 117th,) conjectures that the ancient composers "left this matter to the singer," and that it was only after experience had shown the common ear to be an insufficient guide that the addition of the sharp was deemed essential. It is difficult to say whether the sharp sevenths were used in Scotland or not. They are found in Este and in the later Scottish editions, but are wanting in the earlier ones. Church leaders in these days consider the execution of the sharp by large companies of people impracticable; so that some tunes are in the condition of being much esteemed and yet practically neglected. In former times there was either more expertness, or else the natural tone was made use of instead of the sharp, an expedient which would involve difficulties in the harmony department.

The following passage bears upon this topic:—

"I have, says Vogler, (quoted by G. Weber,) in Greece proper and also in the old cities on the Adriatic Sea * * * heard * * * church music * * * which * * * was written in the Greek Keys where the whole choir without any guides before them would in certain places supply sharps * * * The Discant or the Alto, &c. introduced a sharp wherever it was required by the cadence, and they did this so harmoniously that although at least four persons were assigned to each part I could never hear an equivocal tone. I caused the score and the fully written parts to be produced before me but I never found a sharp: and when I expressed my surprise at this they replied that the feeling of the necessity here and there to raise a tone had become a second nature to them. Hence came the expression *modus chori* which is still everywhere retained in Italy."

Frequently a flat is found before the note preceding that which it is meant to affect—*e. g.* Psalm 9, tenor, line 7. Instances may be found of even two notes intervening as in Psalm 18th, bass, line 4. This peculiarity never happens in the use of the sharp, a difference for which it is not easy to account. But a sharp is sometimes set upon a wrong position, probably by mistake. In some instances a flat is found a third below its proper position, App. *xxvi.*

As no bars are employed except at the end of lines the existing rule which extends the influence of an accidental to all the notes on the same degree in the same measure could not operate. But an accidental placed before two or more consecutive notes, on the same degree, seems intended to affect them all. If not consecutive, the accidental requires to be repeated—*e. g.* Psalm 115, lines 3 and 7. If the consecutives end a line and begin another, the accidental seems meant to affect the former only. Ps. 70, l. 3 and 7.

The *Direct* is constantly used throughout all the editions, being placed at the end of each page-breadth of an unfinished tune. It is set on the same line or space with the note that follows on the next page-breadth, thus serving an obvious purpose, and one for which this character is still made use of in music. But in the Reprint, as the general rule is to have two lines in the breadth, it has not been considered necessary to use this character, except in a few cases in which a breadth ends in the middle of a line. These are sufficient to examplify its use—*e. g.* Psalm 47, and Tunes in Reports.—See also the fac-similes.

The *Repeat* occurs thrice amongst the Tunes in Reports, but appears only twice in the Reprint. The third case is Psalm 113th, in which it is found only in the melody, after the first three lines. Amongst the Proper Tunes the repeat is found in the second tune to Ps. 124, and the 146th. The arrangement in score rendered it necessary to print these lines a second time.

The two descriptions of time or rhythm, usually designated common and triple, are recognized in the Psalter; but of the latter there are only two decided cases, which are distinguished by the time signature 3. See Ps. 59 and 77. London was originally Triple. App. *xix.*

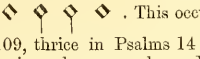
The signature for common or equal time is ¢ which is used with more or less frequency in the earlier editions. In that of 1615 it is seldom wanting, but in the 1635 edition it occurs only in the tenor of the first Proper Tune. It seems to have been considered superfluous, the tunes being almost all of the same class.

In the triple tunes the long and short notes follow with exact regularity, except at the ends of the shorter lines where variety is sought in the rhythm and counterpoint by an ingenious exchange of place between the long and the short. But in the Common time tunes, comprising

the whole with two exceptions, the diversity which prevails in the succession of long and short notes is so great as to constitute one of the most obvious but most peculiar features of the Psalter music, while it is perhaps the most difficult satisfactorily to explain and account for. There is less of this diversity in the Common Tunes. The general order is a semibreve for the first and last syllable of each line, and minims for the others. Yet there are exceptions. In some cases, *e. g.* No. 8, the shorter note begins the line and the longer one follows. In Nos. 14 and 26 two semibreves occur in the middle of line first, while the other lines follow the usual order. There is a peculiar mixture in the last four notes of No. 20, line 1. In No. 19 the order of lines 1st and 3d is systematic, but the whole structure of No. 6 is such as to make it difficult to decide whether it should be resolved into common or triple rhythm.

These diversities are greatly multiplied in the Proper Tunes. While the order of minims for all except the first and last syllables of each line may be considered the normal one, there are not very many tunes in which it is adhered to throughout. Of these, Psalm 46th affords a specimen. The deviations however are not only numerous but endlessly varied: *e. g.* Psalms 68 and 79 have each an entire line of semibreves; Psalm 128 departs in line 3d, and Psalm 100 in line 4th, from the sequence maintained through all the other lines. But it is unnecessary to make references, as instances present themselves over the entire volume. This feature appears equally in French and English Psalters of the same epoch.

A considerable proportion of the irregularities in the Melodies occurring at the ends of lines are found to be syncopations, and many of them disappear when viewed in connection with the other parts: *e. g.* lines 1st and 8th of Psalm 88, line 4th of Psalm 29, and line 3d of Psalm 124th, first tune. The object in such cases is evident.

Again, in some of the peculiar metre stanzas the mixture of long notes is explained by the poetic rhythm—*e. g.* Psalm 124, 1st time, and Psalms 47, 67, 83, and 111. There are cases also of the more common metres in which there is an approach to regularity in the distribution of the long notes. A favourite series for the eight syllable line is  . This occurs four times in Psalms 51 and 109, thrice in Psalms 14 and 29, twice in many, and once in a large number. Various other successions of frequent occurrence may be traced, *e. g.* three semibreves at the beginning of a tune. Further, the lines of Psalm 100 are all cast into the same form except the last. Of Psalm 102 six are alike, and the remaining two correspond to each other. Psalm 112 is symmetrical throughout. In Psalm 114 three of the short lines correspond. In Psalm 27, line 1st agrees with line 3d, and line 2d to line 4th.—See also Psalms 37, 44, 49, &c. But after all such cases are deducted there remain very many lines and tunes in which the mixture of long and short notes has an irregular and even capricious aspect. The object of these deviations must have been to avoid the monotony arising from a constant succession of isochronous notes.

Variety is thus produced, and it cannot be doubted that by this variety the effect of the tunes when sung would in most cases be enhanced; at the same time the difficulty of singing them by Congregations must have been greatly increased. In a tune of eight lines, common metre, if all the longer lines have the same sequence of minims and semibreves, and also all the shorter ones, the memory of the singers is aided by the resemblance; but the repetition of the sequence carried over several verses is apt to seem monotonous. If two or more are made to deviate from that sequence, variety is obtained, but at the expense of greater trouble to the singers. It was doubtless to facilitate performance, that in Edition 1615 most of these inequalities were swept away both in Common and Proper Tunes, (Disser. II., p. 19.) Mr. Hullah complains of this equalizing process as regards the English Psalters—calls it "barbarous and monotonous"—and ascribes it to Playford, 1670. But in the case of the Scottish Psalter it took place much earlier. Later editions, however, reverted to the older state of matters in this respect.

It would be satisfactory if any principle could be discovered by which these variations could to any extent be systematized, but this does not seem to be practicable. Probably all of them were resolvable into the taste of composers and editors.

Ledger lines occur in only a few instances. Vautrollier's edition of 1587 has the peculiarity of such lines beneath the space below, and over the space above the lines. This feature appears also in the English Psalter of 1565, thus  and 

4.—*Keys and their Signatures.*

The key of C, commonly called the Natural Key, is frequently used, and in all the editions prior to 1635 it appears without any signature, according to the practice which still obtains in the musical world. The staff is constructed on the understanding that, when no key mark is attached to it, the intervals from E to F and from B to C are semitones, and that no character is required to distinguish them as such; hence the only signature of the key of C is the absence of any signature. But in the edition of 1635 the peculiarity appears of a sharp upon B, the 7th of the Scale, and that in all the parts; the few instances of omission in any of them having, it may be presumed, occurred by oversight. In some instances the mark is used twice to different octaves, *e. g.* the contra of Psalm 96.

It is requisite to remember that this sharp was intended, not to produce any effect upon the notes occurring on the degree of the staff on which it is placed, but merely to point out the leading note, and by consequence the key note of the tune. It is not therefore properly a key signature, but is simply an expedient to assist in directing the less skilful reader. This expedient does not seem to have been resorted to in any other of the Reformation Psalters, which circumstance shows that there was then the same understanding of the relation of the natural key to the staff as there is now.

Another prevalent key is that of F natural, with the signature of one flat on B, the 4th degree above the key note, being always the degree immediately below that on which the C clef is set. In some positions of the clef the flat appears on two octaves—*e. g.* Common Tunes, 21 and 22, contra. No method is used of pointing out the 7th of this key, but it may have been supposed that a similar end was served by the flat upon the 4th. The same remark applies to the key on B flat noticed below. In the bass, the signature flat on the lower B is sometimes repeated to the higher one as an accidental—*e. g.* Psalm 59. This would now be considered superfluous. In Psalm 50 it is repeated both accidentally and in the signature.

In one or two cases a key appears to be formed upon G, by introducing an accidental sharp upon F when required, without a special signature. In these cases the signature of the natural key is used, that is, the sharp upon the 7th above explained. Thus the key is formally that of C, though in reality that of G. See the Common tune Cathness and Ps. 12 in Reports. In some instances the accidentals are required more frequently for the harmonic parts than for the melody—*e. g.* Ps. 111. But, considering the structure of the harmony, all tunes of this class may perhaps be rather regarded as belonging to the Mixo-Lydian mode; and if so, they fall to be added to the list of tunes in that mode given in p. 45.

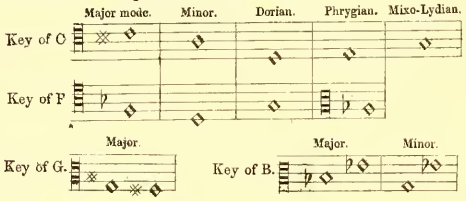
The only other key employed in the Psalter is formed upon the same principle as the last mentioned. B flat is the key note, in which case the signature now used consists of two flats on B and E; but the flat upon E, instead of being placed in the signature, is introduced when requisite as an accidental. In Edition 1565, Psalm 23d tune is thus set—(Note, App., p. *xxiii.*) also tune to Psalm 78—(Various Readings, App., p. *xxvi.*) In the 1635 edition all the tunes so set are in the minor mode, but portions of them pass into the relative major, and the expedient referred to is employed in both modes.—(Ps. 107, 115, &c.) In the French Psalter, at least in the later editions, many tunes are placed on B flat in this manner. This key is therefore virtually distinct from, but formally included in, the key of F.

There are thus three if not four keys, but only two signatures, those formed by accidentals being used much less frequently than the others. In these respects contemporary Psalters resemble the Scottish. The paucity of keys may fairly be regarded as intentional, and the reason for it was probably a desire to lessen the difficulty of reading music

vocally. Each position of a clef and each diversity of key goes to increase that difficulty, and when both sorts of variety unite the combination becomes formidable. Hence in modern usage, while keys are more numerous, clefs are less varied. In the age of the Psalter clefs were often shifted, but the keys were few.—See further the remark by Mr. Havergal on the subject of pitch, quoted below.

To understand fully the use of these keys in the Psalter it is necessary to take notice of their relation to the Tonal modes, which are explained in Disser. IV., p. 44. The term *key* is to be viewed as embracing all the modes—major, minor, Dorian, &c.; because modes are assumed to form integral portions of the same general scale, and to be constituted simply by fixing upon different steps of the series as starting points of the octave. But as *mode* stands in relation to the series of tones and semitones, extending to several octaves, which makes the great vocal Diatonic Scale, so *key* is in relation to the Great Staff or frame which represents the Scale to the eye, and which, by means of signatures, allows it to start from various elevations of absolute pitch. From these explanations it follows that all the modes may be represented under each key, and that all represented under any one key should have the same signature. Hence in modern music one signature serves for any major key and its relative minor, as *e. g.* one sharp for G major and E minor. But in the Psalter, by carrying out this principle fully, the same signature is applied not only to the major and minor, but also to the Dorian and other modes. This fact deserves notice, because in modern books Dorian tunes are sometimes furnished with the signature of the minor mode of the same tone, and then reduced to the Dorian form by accidentals: *e. g.* taking the tune Martyrs in the form presented in the Appendix, p. *xix.*, it may be written on D minor with the signature of one flat, and naturals attached to the notes occurring on B in lines 2d and 4th, to counteract the signature. This plan is no doubt practicable, but it seems both more circuitous and less philosophic than the other.

The following is a view of these key notes and signatures in connection with the modes, so far as found in the Psalter. Each signature, though given only once, will be understood as repeated to each mode.



These are taken from the tenor part of melodies. Most of them are varied to the eye by another position of the clef, as C major  &c. Similar varieties are also found in the harmonic parts, caused by different clefs or different positions of the same clef; but these are varieties in appearance only.

Some instances of transposition or variation in pitch may be seen by comparing the Reprint with the Various Readings, Appen. p. *xxv.* Among these are not to be reckoned mere shiftings of the clef (*e. g.* in Psalm 143, Edition 1565, Readings, p. *xxvii.*,) as such do not affect the pitch. Of cases of actual variation most exhibit a very considerable difference as might be expected from the paucity of keys. In Edition 1565, Psalm 16 is four degrees lower, and Psalm 88 and some others are a whole octave higher. Such cases raise the question whether the written pitch was meant to represent that of actual performance? The melodies were usually sung by tenor voices, but such could not be expected to reach C and D in the treble, nor is it likely that a few exceptional tunes were intended for treble voices. It is probable therefore that before the introduction of harmony, *i. e.* in the early editions of the Psalter, singers were not expected to bind themselves to the printed pitch, but exercised their own discretion in the matter. In the harmonized edition the pitch has evidently been attended to with considerable care, but there still appears to be room for the application to some extent of the following remarks by Mr. Havergal respecting the English Psalters:—

As to the pitch at which tunes were *sung*, some of the "Introductions to Singing" published in the last century leave us in no doubt. They disclose the fact that the keys, or scales in which the tunes were set, were no criterion as to the pitch in which they were sung. They were mostly set in only two or three keys, to suit the convenience of the priuter, as to leger lines, and accidental sharps or flats: but they were sung at any pitch which best suited the singers.

Positive information is not known to exist in regard to the standard of pitch employed during the Psalter period. Dr. Rimbault, in his elaborate treatise upon the organ, has advanced some interesting observations relative to this topic. He refers to the common opinion that the standard had risen considerably since the time of Tallis, but considers this view incompatible with the position of compositions of that period upon the staff; which is felt to be somewhat low, even according to the present standard. Considering the attempts to account for this inconsisteney as unsatisfactory, he advocates the opposite view, that the ecclesiastical pitch of the period in question was a *whole tone higher than the present concert pitch.* The arguments urged are chiefly (1.) that the pitch of the oldest organs support this supposition; (2.) that according to it the old music is more workable and produces a better effect.

As regards the Scottish Psalter, if this view can be adopted it will help to explain the difficulty occasioned by the great depth to which the bass descends in those tunes which have the clef on the highest line of the staff—(Psalm 1st, 9th, &c.) But the reader, having the materials before him, is left to consider this question for himself, as also its connection with that immediately preceding it.

II.—WOOD'S MANUSCRIPTS.

These bear a close and interesting relation to the subject of these Dissertations, and being apparently the only instance of the kind which has come down from Psalter times, they call for a fuller notice than that given in p. 7. They consisted of four volumes, one, it may be presumed, for each part of the harmony, but only those containing the Bass and Treble are known to survive. The writer, however, produced more than one copy, as a duplicate of the Bass part remains. These volumes precisely follow the course of the printed psalms—the first verse accompanying each tune, and the melodies being obviously the same. The Tenor volume, therefore, must have been merely a transcript of the tunes in the early editions of the Psalter; and, if the fourth part or Contra could be found, the original harmony, as it stood 70 years earlier than that ultimately printed, would be ascertained. The size of page is something like that of the 1635 edition of the Psalter. The writing has been executed with great care, and largely decorated with ink of various colours, flowers, ornamented capitals, &c., in the style so extensively cultivated in the monasteries. The penman was Thomas Wod or Wode, who in 1566 resided at Dunbar, but in 1575 obtained a presentation to the vicarage of St. Andrews. Two of the volumes referred to are possessed by Mr. D. Laing, Edinburgh, and the third is in the University Library there.

At the end of the psalms, in the earlier Bass volume, is the intimation—

Heire endes the psalmes and followeth certain canticles.

Also the following: "Noted and wreatī [tunes and words copied] by me Thomas Wode s. of Dembar a° d° 1566." It is clear from this that harmonic parts existed to all the Psalter tunes very soon after their publication in 1564, as they had been copied in the elaborate manner described so early as 1566. The later Bass volume has the inscription after Ps. 102 "Thomas Wod vicar of Sanctandrous 1578." The leaves before the 14th psalm tune are wanting, but the remainder of the tunes accord with the earlier transcript, so that the harmonic arrangements seem to have remained unchanged. After Ps. 23 occurs the notice—

Thir four bukkis wes only pennit be me [after] four zeires laubours.

The Canticles are the same in both of the Bass volumes. The titles are here copied from the later one. The notices in italics indicate the authors of the harmony to the tunes, and are taken from all the three volumes, but chiefly from the earlier Bass one, which is in most cases corroborated by the Treble.

1. Veni Creator; *kemp.* 2. Humble Sute; *blakehall.* 3. The Song of Ambrose [Te Deum in verse]; *And^o. Kempt* 8 Jan. 1567. 4. The Song of the thre childring; *Angus, Dūfarmling.* 5. The Song of Zacharias; *gud Johne Angus.* 6. The Song of the blissit Virgin; *meike Angus.* 7. Simboll or Creide of Anthanasius; *gude Angus.* 8. The Lamētatiō of a Sinnar;———. 9. The Lord's Prayar [C. M. English.] 10. The ten Comands, [C. M. English;] *gude angus.* 11. The Cūplaint of ane sinnar; *quod Kemp and notis be his awin hād and not wyt myn.* The Treble volume assigns this to *Angus.* 12. The X. Cōmands, [Scottish]; *gude and meike Johne Angus.* 13. The Sang of Simeō; *gude Angus.* 14. The Lordis Prayer [Scottish]; *gude Angus.* 15. XII. Articles of our fayt; *meike Angus.* 16. Da pacem domine; *meike Johne Angus.* 17. Robber [Robert] Wisdome; rather call this a prayer; *Andro Blakhall.* The Treble vol. says *gude and meike Johne Angus.*

Of these, Nos. 3, 4, 5, 7, 9, 10, 16, and 17 were never introduced into the Scottish Psalter, though found in the English. Nothing is said respecting the time of transcription, but as the date 1567 is attached to one of the harmonies it must have been subsequently to that year. As 1575 is the earliest edition of the Scottish Psalter in which any of these Canticles appear it is scarcely conceivable that the long list found in Wood's work was meant for any other than private purposes.

In the Treble volume there are two notices more. At Ps. 144 "this psalme hes not ane tune or not [note] in the psalme buke, bot this is gude." After this comes a melody, which is probably to be found nowhere else, and is therefore extracted in the Appendix, p. *xxxii.* The Metrical Psalms after the Canticles are introduced thus: "foloweth twy or thre gude psalmes volūtary without tenors. Composed be Maister And^ro blakhall, minister of Mussilburgh." The meaning of the expression "voluntary without tenors" is not very obvious.

Whether the harmonies in Wood's volumes are to be regarded as standard ones generally used after the Reformation, or only one of several sets pertaining to different localities, cannot be positively decided; but the former view is supported by the great pains expended upon the penmanship. Millar also speaks as if the diversities which ultimately prevailed had arisen from unskilful copying. On the other hand the discrepancies between Wood and the Edition of 1635 are in many instances so great as to amount to different arrangements; and it may be supposed that those adopted by Millar, though later than Wood's, were produced by some of the parties specified in his preface. See Specimens in App.. p. *xxxii.*

The biographical information found in these volumes has been presented in Disser. IV., p. 48.

III.—CHAPEL ROYAL.

This institution belonged to the crown rather than the church, and was intended for the cultivation of music generally, sacred and secular, vocal and instrumental, with a view to the purposes of royalty, in the forms both of private gratification and public display. But as it had a bearing upon the state of church music in Scotland during the Psalter period, it may be proper to give some account of it. Its origin goes back to popish times. The establishment at Stirling, which came to be somewhat notable, was founded by James III., (*Pitscottie,*) and included a "Dean, Archdean, Treasurer, Subdean, Chantor, and Subchantor, with all kind of other offices." There were two companies —the one "to pass with the King wherever he pleased that they might sing and play to him, and hold him merry; the other to remain in the said Chapel, for to sing and pray for him and his successors." The document presented in Note 108 ascribes the foundation to James IV. in 1501, but the event referred to seems to have been only an enlargement of the institution. Companies of musicians often formed part of the retinue of leading Nobles and Ecclesiastics, as well as of Monarchs, in those times.

The document referred to affords a pretty good idea of what the musical establishment was before the Reformation, and also of the state into which it had fallen about the beginning of the reign of Charles I., but considerable obscurity overhangs the intervening period. It has been conjectured that the Reformation directly occasioned the suspension of every description of music except psalm tunes. But this notion scarcely accords with the intimations quoted in Disser. II., p. 18, &c. regarding musical performances on state occasions, as it is most probable that the officials of the Chapel were the parties employed in these instances. It may be assumed that the secular branches would continue to be cultivated; and, in regard to the sacred, though the religious services strictly so called would be in accordance with the system prevalent over the kingdom, it does not follow that no higher class of compositions was maintained. Wood's Manuscripts indicate the contrary, as they include a setting of the Te Deum and several anthem pieces, which may be taken as specimens of the materials practised in his day. The order, therefore, in 1586, appointing "Thomas Hudson, musician, Maister of his Majestie's Chaipell-royall, to searche and try the auld foundation and all superstitioun and idolatrie being abolist, to follow and embrace the form, so far as it aggries with Goddes worde and religioun presentlie profest within the realme," can only be understood as relating to the singing directly employed in religious worship.

In 1612, *(Privy Seal Register,)* Maister William Birnie (minister) was appointed Dean, "with special power to chuse ane sufficient number of prebendares, skeilful in musick, being apt and qualifiet for uthir divine service," and to confer upon the benefices belonging to them, "according to the first institution"—the place of residence to be Holyroodhouse instead of Stirling. This step was doubtless in the line of James's measures for assimilating the Church of Scotland to that of England, the further progress of which appears from such notices as these—

1617. Upon Satterday, the 17th of May, the English service was begunne in the Chappell Royall, with singing of quiristours, surplices, and playing on organes.

Upon the 19th of August, Johue Murrey, groome of the king's bed-chalmer, had a man child baptized in the Royall Chappell, about one efternoone or thereby. Mr. William Cowper, Bishop of Galloway, Deane of the Chappell, preached. There was playing of organes, and singing of men and boyes, both before and efter sermone.

Upon the 25th of December (Christmas) Mr. William Couper, Bishop of Galloway, preached as Deane of the Chappell Royall, where the organes were played upon.—*Calderwood.*

The yeare following, *Anno* 1617, the King himself came to Scotland, after he had been 14 years in Ingland; and he held a Parliament here, wherein he thought to have gotten sundrie articles concluded anent Ceremonies to have been brought in into this Kirk. And, therefore, he caussed repair the Chappell Royall at Haliroodhouse, wherein was a glorious alter sett up, with two closed Bibles, two unlighted candles, and two basons without water sett thereon, brave organs putt, and quiristers appoynted to sing, and the Inglish service ordained to be said daylie: whereunto many, for noveltie, came to see and heare what such things could be; but seeing nothing but profanitie, abuseing of the service of God, and taking his name in vaine, they came never againe.—*Row.*

Little seems to be known concerning the state of the chapel during the next twelve years. It is plain, however, from the paper already referred to, that soon after the accession of Charles First its efficiency had become grievously impaired; and a certain class of writers would find a ready explanation of this fact in the bigotry and rudeness of the Kirk! But the paper reveals the true reason in a corrupt administration of the revenues, for which the King and his ministers were alone responsible. A petition exists, which seems to have been drawn up subsequently to this paper, from "the prebendaries and remanent members of his ma^ties decayed Chapell Royall of Striveling," in which a still more doleful account is given of the Institution—"some having but thrie punds sterling be yeir others nothing at all, the haill rent due to them all not exceeding ane hundred merks sterling." They also complain of "universal opposition and contradiction of all sorts of people from the highest to the tumultuarie vulgar."

These documents are without dates, but the former was subsequent to the death of Bishop Cowper, which took place in 1619; and probably both belong to the first years of the reign of Charles. In 1629 that monarch, in the view of his coronation in Scotland, and in pursuance of his father's policy in regard to the church, perhaps also moved in some degree by these representations, made arrangements for improving the funds and promoting the efficiency of the functionaries. In 1631, according to Stevenson,

The organs were set up in the Chapel-Royal, and a company of singers, mostly young boys, were appointed to play that tune [? kind of music] under the direction of Mr. Thomas Hanna, whose zeal was rewarded with the Deanery of Edinburgh.

Rushworth *(Collections)* observes that, by Archbishop Laud's advice, Charles I. began his operations upon the

Church of Scotland with the Chapel Royal. Amongst other instructions issued in 1663 is the following:—

That there be prayers twice a day with the Quire, as well in our absence as otherwise, according to the English Liturgie, till some course be taken for making one that may fit the custom and constitution of that Church.

After all, it would appear that the circumstances of the musicians were not very greatly improved; for about this time they presented another petition to the King, which led Archbishop Laud to confess that "their case deserved a great deale of commiseration." And in July, 1634, that prelate, writing to the Bishop of Dumblane, states that "they absented themselves for feare of arrests, having not to pay"—complains that the service in the chapel had thus been interrupted, and adds—

For y^e^ payment of those men I think your Lord^p^ knowes I have done all y^e^ good offices I cann, but have it not in my power to mend all y^e^ difficulties of y^e^ time.—*App. to Baillie's Letters, Vol. I.—Laing's Edition.*

Among the King's instructions given in 1638 to his high Commissioner for regulating his procedure in Scotland after the commotions caused by the Service Book are these—

11. You are to give direction that the same service be used in our Chapel-Royal, that was before the enjoining of the Service-book. 21. For the organs in the Abbey Church, we leave them to your discretion when to be used, and to advertise me of your opinion.

In the same year Spalding *(Memorialls)* mourns over the change that had then taken place in these terms—

The glorious organes of the chappell royall maisterfullie brokin doune, nor no service vsit thair, bot the haill chaplains choristis and mvsicians dischargeit, and the costlie organes altogidder distroyit & vnvseful.

This language is fitted to suggest the idea that the chapel had suffered violence, but the real evil seems to have been the want of support. The organ might be 'vnvseful' but was not 'distroyit,' as is shown in the following notice in Dalyell Memoirs:—

At a meeting of the kirk-session of the parish of Holyrood in the year 1643 "the matter being motioned concerning that organe which was taken down, and put into the yle, now lying idle, mothing and consuming; yea, moreover, the same being an unprofitable instrument *scandalous* to our profession, whether the same might not be sold for a tollerable pryce, and the money given unto the poore." The session thought this would be expedient but postponed the subject. The ultimate fate of the organ is not explained. It was erected in London under the care of Inigo Jones.

From this time till the Restoration little seems to be known concerning the Chapel, and it may be supposed that during the Commonwealth its functions would be dormant. It would be out of place, therefore, to prosecute inquiry further.

There seem to have been one or more establishments bearing the designation of Royal Chapels in addition to that at Stirling, which may be regarded as the primary one. About 1586 mention is made of the "Chappell Royal of Halyruidhous," and in 1612 instructions were given for the removal of the musicians to the latter place. From the terms used in the preface to the 1635 edition of the Psalter it would seem that the Edinburgh establishment had become the principal one. Yet the document quoted in Note 108 shows that the other still continued in operation. But how far these and any similar institutions were independent or correlative?—whether the same functionaries followed the Sovereign from place to place or a different staff was maintained in each?—and various other questions must be left unanswered, as too remotely connected with the objects of the present publication.

It is proper to add, however, that there were apparently several foundations for the cultivation of music, connected with the ecclesiastical institutions, though not directly employed in the service of Royalty. Concerning one of these, viz. *Restalrig*, near Edinburgh, the following information is taken from the Account of the Collegiate Churches of Mid Lothian, (*Bannatyne Club*):—

Restalrig was erected into a collegiate church by King James the Third * * * To the original church there had been annexed one or more chapels, and upon an enlarged foundation mainly intended for the cultivation of music * * * James the Fourth was a chief benefactor * * * In the Charter of 1515 the several foundations are recapitulated, and the Stipends and duties of the Dean Prebendaries and Singing boys specially defined.

Several papers are quoted of which the substance is here given. They are all about the same time, 1586.

"Our Soverane Lord with aduise * * * understanding that the prebendaries and chaiplainries situat of auld within the College Kirk of Restalrig foundit vpon the fruittis of the personage and vicarage of Rothesay in Buit, and personage and vicarage of Ellem Kirk, within the Sherefdome of , being institut * * * for intertenying and maintaining of the Airt of Musick, support and sustentatioun of sic personis as profest the said science." Refers to neglect and threatened decay by disponing of the "emolumentis to personis quha neither wer skilled in the said Airt of Musick nor yit menit onywayis to proffeit thairintill" * * * then appoints DAUID CUMMING "now master of the Sang Scule of Edinburgh having consideration that he hes twa yeiris awaittit on his Hienes Chappell Royal of Halyruidhous takand vp the Psalmes thairin, and singand with his bairnis [pupils] without recompense as yit, preceptour & Mr. of the College Kirk of Restalrig * * * with full power to consider seik and try the auld foundatioun and erection of the said College and all superstitioun and adolatrie being abolishit," and so on as quoted above. Instructions are then given for ascertaining if the revenues are "gevin to qualefeit personis in Musick according to the auld foundation" and if found to be otherwise "to pursew for reductioun of the samin giftis before the Juges ordinar."

Several documents follow in which the King intimates that—

"He is weill myndit as he hes already begun, that the said art salbe restorit partlie agane within this realme be prouiding sic personis as hes some entres in the art, and will gif thair mynd and labouris thairto to the prebendareis and chappellenries of the Collegis and Kirkis that wer foundit and erectit of auld to be served be musicianis." Robert Fowlis is presented to the "Chapellanrie of St. redwellis Ile situat within the College Kirk of Lastarik [Restalrig]" on account of his "habilitie in the art of Musick, and of his actuale studie thairin." Similar presentations to Thomas Lauder and Patrick Dunbare.

IV.—MISCELLANEOUS.

1. *Typographical Notices.*

Running titles, consisting of the numbers of the psalms, are employed throughout; the number usually describing, as in modern practice, not the psalm which finishes, but that which commences on the page. There are exceptions, however, of which an instance is seen in fac-simile 19th. When a psalm begins at the very top of a page there is no number attached to it, that of the running title serving instead.

The Contents always stand before the music when there is any, and in such cases they stretch across the whole page; but when there is no music, the breadth is reduced by the extension of the marginal column. This order, however, is not quite uniform. In the Reprint, exact imitation in these respects is interfered with by the double columns in the page, but it affords a substantial resemblance.

The prose version is always arranged as in fac-simile 19th. The extension across the page is not so often required in the Reprint, and where employed stretches over, sometimes the half, and sometimes the whole of the page. In the original, v. 7 of Ps. 84 in prose is wanting, but is here supplied from Edition 1615—

They goe from ſtrength to ſtrength, till euerie one appeare before GOD in Sion.

The pages are not numbered in Edition 1635 though they are in some others. In this particular the Reprint deviates from the original, as it does also in separating by hyphens the longer words attached to the music. But hyphens are used in the original, when required, at the ends of lines, in prose or under the music. The mark ~ over a vowel represents m or n, w^t^ is used for with, y^e^ or y for the, y^t^ for that. These contractions are employed to save space, and chiefly in the marginal column. The letters v and u are frequently interchanged; v is also sometimes used for w, i for j, and z for g or y. The paragraph mark which always precedes the contents of the psalms is of two sorts—one similar to that which appears in the Reprint—the other formed thus ℣ and used about equally often, but to which there was no corresponding character. The Italics employed in the prose version and imitated in the Reprint can only be explained by scarcity of type.

The running title for Ps. LXVII. is misprinted LXVI. In Ps. 147th, v. 19, doh is given for doth. In the Lord's Prayer, second last stanza, 'delyer' was probably intended to have v or u after y. The prose version of Ps. 9th and

12th wants the Title numbers, and Ps. 95 has 85. In Ps. 16th, v. 5th, prose, the insertion of c before e in the word 'maintaince' must have been an inadvertance. In Ps. 18th, v. 42, prose, the word 'shall' is doubled. Ps. 89, 9 has 'vawes' for 'waves,' v. 18, prose, Israel wants r, Ps. 104, v. 16, prose, 'made' for 'make.' The Reprint has corrected part of these mistakes. Ps. 136 in the Original repeats the chorus lines to the second and third stanzas. Ps. 31, 10, l. 4, 'yeares' should be 'bones,' as in 1615. The title immediately before the psalms is part of the Reprint, but in the original it stands at the top of the first page.

A few discrepancies have been observed between different copies of this edition; alterations having apparently been made after a portion of the impression had been printed. The number of these cannot be stated, but the following specimens may be compared with the Reprint:

Ps. 50, v. 12. If I were hungrie, to thee I would not tell:
Ps. 51, v. 4. And if therefore I were condemned,
" v. 8. Prose; for 'heare joy' read 'have joy.'

It appears also that the impression was not all printed upon the same paper.

There is at the beginning of the volume a general Table of Contents for both prose and poetry. In this no mention is made of the Conclusions, the Common Tunes, the Tunes in Reports, or the last two poetical pieces: also the Song of Moses is misplaced, and the Songs of Simeon and Mary have the additional names 'Nunc Dimittis' and 'Magnificat.'

All the psalms have large initials as in fac-simile 19th, but from the arrangement of the music it would have been inconvenient to imitate these in the Reprint.

2. *Errors, &c. in Music.*

There are not a few inaccuracies observable in the music, and chiefly in the harmony; but it has been considered best to print these as they stand in the original, except in the instances specified. The old editor in the end of his preface offers to correct with the pen any mistakes that might be pointed out to him. It happens that there is a copy in Glasgow, containing various antique looking corrections, which, it is not unlikely, are due either mediately or immediately to such revision. These particulars are noticed in connection with the following instances, which it is presumed include all the most important:—

Psalm I., line 1.—Last note of *Bass* is a third lower in the corrected copy, which is clearly right. *Treble*—l. 6, said copy has the crotchet a degree lower. l. 7, the sharp seems a mistake.

Ps. II., l. 7, *Treble.*—The notes to 'Christ' and 'Son' should be without sharps.

Ps. III.—Second note of *Tenor* wanting, evidently by oversight in printing; supplied in corrected copy; inserted in Reprint from other editions. *Contra*, l. 7.—In corrected copy the 6th note is a third lower with a sharp.

Ps. VI., *Treble*, l. 1, 3d note a semibreve. Made to accord with other parts.

Ps. VIII., *Tenor*, l. 3.—The 2d, 4th, 6th and 7th notes are minims, but in the Reprint they are made to correspond with the other three parts. *Treble.*—In corrected copy Note 2 of l. 2 is a third lower. As it stands there are consecutive Octaves with the Contra.

Ps. IX., *Tenor*, l. 7.—See Disser. V., p. 52, on the position of accidental flats.

Ps. XIV.—Fifths between *Treble* and *Contra*, end of l. 7.

Ps. XV., *Tenor.*—2d last note, the sharp is a third above its proper place. Corrected in Reprint.

Ps. XVI., *Tenor*, l. 6.—Corrected copy has a minim for the 2d and a semibreve for the 6th note. This and some other alterations in said copy must be ascribed to difference of taste.

Ps. XIX., *Tenor*, l. 3.—2d and 3d notes minims, but in Reprint made to correspond with the other parts.

Ps. XX., *Bass*, l. 1 is exactly the first line of the well known melody Coleshill.

Ps. XXI.—In the corrected copy the clef is shifted a third lower for the 3d line of *Contra.* This raises the notes of that line a third. *Bass*, l. 6, Note 2 is a semibreve. Corrected. *Treble*, l. 3, last note, the sharp is a mistake in the original.

Ps. XXV., *Tenor*, 6th line.—The second note should be on the lowest line. Is thus in corrected copy. Many such errors in these old books are rectified by turning the page upside down. *Bass*, 7th line.—The last crotchet is on F in the original but might seem on D, as the part of the line attached to it has fallen down from its place. Clef to 4th page breadth wrong placed. Corrected. *Treble.*—The first signature sharp is a degree too high. Corrected. *Contra.*—Signature sharp wrong placed throughout. Retained so in Reprint.

Ps. XXVI., *Treble* and *Contra*, l. 7.—Two notes want stems to correspond with those in the other parts. So in Reprint. Also l. 8, 3d and 4th notes are semibreves followed by two crotchets in corrected copy. *Treble*, l. 7, corrected copy has first note G.

Ps. XXVII.—Last line in corrected copy, the 3d note, *Bass* is a minim, and the 4th a semibreve; and the 6th Note, *Treble* a semibreve, and the 7th minim. *Contra*,—Signature sharp is a third too high. So in Reprint.

Ps. XXIX., *Trebble*, l. 3.—In corrected copy the last five notes agree in time with the Bass. In ranging the parts it was necessary to consider their relation to the words as well as to each other.

Ps. XXXIII., *Contra*, l. 5, Note 2 is a semibreve in some copies. The Glasgow one has here been followed, but it is doubtful whether the stem has been added by the pen.

Ps. XLI., *Treble*, l. 1, last note.—The sharp is a third below its proper position. Retained. *Tenor*, l. 7, last two Notes are interchanged in original and read E. D. This is an error but it was intended to retain it, but by some oversight they have been given not as they are, but as they ought to have been. Thus the reading of 1565. App. *xxvi.*, appears the same as the Reprint.

Ps. XLI., *Tenor*, l. 2 is the same as Ps. 109, *Tenor*, l. 2. See also l. 5 of each. Some other coincidences may be found, but, on the whole, they are not numerous, except in the last line, in which many are identical with the common tune French.

Ps. XLIX., *Contra*, l. 5, Note 1, corrected copy reads A.

Ps. LVI., The reference to Ps. 35 is a mistake, as the metre is different. Probably Ps. 27 was intended as in Edition 1615.

Ps. LIX.—The Tenor is marked Contra. Corrected.

Ps. LXII., *Contra*, l. 3 and 6.—The second last note requires to be divided between two syllables. Similar cases in Contra of Ps. 126th.

Ps. LXX., *Tenor.*—The signature flat is a third too low in the first page breadth, but is rightly placed in the others. Corrected.

Ps. LXXXIV., Reference to Ps. 67 is a mistake.

Ps. C., *Treble*, l. 4.—In corrected copy the note on G following the two crotchets is placed before them.

Ps. CIII., *Tenor.*—Final double bar wanting. Supplied.

Ps. CIIII., *Bass.*—Third last note was probably intended to be a third higher on the same line as the flat. As it stands the note and the following one make consecutive octaves with the Contra.

Ps. CXVI., *Contra*, l. 6.—In the corrected copy the notes are E, F, G, G, G, G. These are all to be taken as the proper notes except the second, which should rather be E, as E F causes consecutive fifths with the Tenor.

Ps. CXVIII.—Tribble attached to the melody instead of Tenor, doubtless by oversight. Retained. *Treble*, l. 6. Notes 4 and 5 have been lowered one degree in the corrected copy, which is clearly right, and has been followed.

Ps. CXXIV. has the first of the two tunes of the Reprint in all the editions previous to that of 1635, but in that edition the old tune is given without words, and the words are attached to the new tune.

Ps. CXXV., *Tribble*, l. 1.—Fourth note a third higher in corrected copy, which is the true reading; l. 2. said copy syncopates the penult and antepenult notes thus, D minim, C semibreve, D sharp semibreve. This, however, is not essential.

Ps. CXXVI., *Contra.*—In each of the first lines the third last note must be divided.

Ps. CXXVII.—The reference here should evidently be to the 117th Psalm, as it is in the corrected copy.

Ps. CXXVIII., *Bass*, l. 3.—The 6th note is a third higher in corrected copy.

Ps. CXXX., *Bass*, l. 5.—The 2d and 3d notes make consecutive octaves with the Tenor. In the corrected copy the 3d note is placed a third lower.

Ps. CXXXIIII., *Bass*, l. 2.—Notes 1st and 2d make consecutive octaves with the Contra. The corrected copy places the 2d note a third lower.

The Reference of the Humble Suit to the tune of Ps. 22 must be a mistake, as that psalm has no tune. Ps. 35 was probably intended, the tune of which is attached to the 'Suit' in Editions 1595 and 1615.

Ps. CXLI., *Contra*, l. 8, the corrected copy adds a flat to l. 2.

In the Common Tunes Abbey has a series of thirds in line third, which seem to be imitated in the Bass. Ravenscroft has retained this line exactly in all the parts though he has altered the other lines.

Winchester has 'Tribble' as title to the Contra part.

The tune in Reports to Ps. 12th has a minim in the Tenor at the close, before the repeat; as in consequence of the repitition, it is in the same case with the minim which precedes the passage in Reports.

Ps. XVIII., in Reports, *Bass.* The last F on page X. should obviously have been D.

3. *Postures in Worship, &c.*

The writer has met with very few allusions to the attitudes or bodily postures maintained in the public exercises of prayer and praise. It is well known that the churches were not furnished with pews in the times succeeding the

Reformation, and that individuals brought stools or chairs for themselves. Sitting must have been the ordinary posture in praise. Had it been otherwise a change from standing to sitting must have taken place at some period; and it is scarcely credible that this could have happened without previous discussion, and appointment by the General Assembly, or at least some historical notice of it. For the same reason it may be concluded that standing was the posture in public prayer as conducted by the minister. But there seems reason to suppose that, in some places at least, kneeling was practised in this exercise during the Reader's Service. See p. 17 Glasgow Session, Sep. 21. In the Record of Glasgow Presbytery, 1595, it is enjoined on occasion of a Visitation of Glasgow,

That the ministeris keip preciselie the hour, and that all the pepill be commandit to humbell thameselfis on thair kneis in the kirk in tyme of prayer.

It requires to be noticed that in some old documents the term 'prayers' describes, not the exercise of prayer strictly, but the whole of the Reader's meeting as distinguished from the Minister's. *E. g.*

The Sessioun [of Aberdeen] ordanis that all wemen of this burght, quha ar of habilitie sall everie ane of them hawe stuillis in the Kirk to sitt upon in tyme of preaching and prayeris, conforme to the Act of Counsall maid thairanent.

There is nothing in any of the editions to indicate the manner in which the musical scale was taught in Scotland. It is otherwise with various French and English editions which contain scales with sol-feggio syllables attached. In some instances such syllables are adhibited to all the notes in the tunes. The following is the 100th proper tune thus accompanied in an English edition of 1576. The key is F.

1. fa fa my re ut fa sol la.
2. la la la sol fa fa la sol.
3. fa sol la sol fa re my fa.
4. sol la fa sol fa la sol fa.

It is probable that the same method would be followed in Scotland, but as nothing relating to it appears in the Scottish editions, it may be sufficient to refer those who wish to examine the old systems of sol-misation, to the early writers on music.

The first edition of the English Psalter contains a treatise on musical notation, from which an extract follows—

Ye must also note that the letters ascending on the left hande of the Table, are called Kaies, or Cleuis: of whiche the first is a Greke letter, signifying g, & is called gamma, (of whom the whole table or scale is called, the Gamma ut.) All the other ar lattin letters viii. in number, *a, b, c, d, e, f, g*, then repeting the same again, beginning at a, & the third time repeting the same till ye com to ee, la, which is the last, but all these Kayes are not signed or set in these Psalmes: but onely iii. or three, most commonly c, or e, or b.

Concluding Remarks.

From the descriptions thus given an idea may be formed of the position taken up by the Scottish Reformers in regard to the use of music in worship. In recent times the notion has been largely prevalent that every standard of congregational performance, except the lowest, savoured of popery, as introducing the element of the *sensuous*. And the sentiment was equally common that it matters not what is the character of the singing if the heart be suitably engaged. Thus while *in practice* psalms were sung, *in principle* there was an approximation to Quakerism. But to say that the utterance in praise is of no consequence is only a step from saying that it may be dispensed with altogether, and the exercise resolved into the silent operation of the heart. And to say that the singing must be of the worst description for fear of popery is to admit that protestantism and barbarism are in this matter convertible terms—a concession which popery will gladly welcome. The Reformers repudiated both of these opinions by the same expedient. Instead of leaving the music to the chapter of accidents, they provided a full supply of good substantial workable material, gave it the full imprimatur of the church, and printed it along with the psalms, that it might never be allowed to go out of view. One of these opinions will probably find few defenders at the present day. It is only the subterfuge of indolence and indifference, and is scarcely worthy of argument. If music in worship is of men, let it be given up; but if of God, let it be so wrought as to serve the purposes for which it was enjoined. The other opinion looks more specious. There is certainly reason to fear the *sensuous* in religion. But what is really entitled to be so termed in the Service of Praise? Not music in itself however excellent, but music apart from the action of the mind and heart—music under the guise of religion, addressing itself, directly and exclusively to the senses. If taken absolutely, it is to be held as sensuous, then, as all music is of this nature, the inference is inevitable that the worst must be the best, or rather that there should be none at all. This view is also in complete hostility to the principle described in Disser. I., p. 7, that music is intended to stimulate pious feeling. But the question is really one of relative fitness. That music may minister to devotion, it must be felt in its connection with language, and must not rise above the worshipper's power of intelligent appreciation. But if that power be elevated by culture, the music may, by all means, ascend along with it. There is no limit to this progress in the nature of the case. A company of Handels may sing the Hallelujah chorus with as much spiritual benefit as a common congregation may derive from singing the tune French. There is always, however, a practical limit in actual circumstances and attainments, and the point of wisdom consists in so arranging as neither to fall short of it nor pass beyond it. This was what the Reformers attempted to do. They provided the best music which they considered practicable. To act thus is not to approach but to recede from popery—not to undermine but to develope protestantism.

After the preceding survey, and especially on considering the facts presented in Dissertation II., there can be no difficulty in arriving at the conclusion, that, during the reign of the old psalm book, Scotland shared largely in that love of metrical sacred song which characterized the various Churches of the Reformation; that psalm singing was regarded as an important instrument of religious edification; and that it was inculcated by the ecclesiastical authorities, countenanced by the magistracy, and extensively practised by the people. It is not so easy to estimate the extent of proficiency realized in part singing and the practice of the tunes. The first question relates to the number of these tunes. Few congregations, at the present day, keep in operation above half of the amount of material which the Psalter contains. Yet, in regard to all the peculiar metres, there was a necessity to acquire the tunes, else the psalms could not be used. It is evident that the 124th was a general favourite, and the 126th is mentioned as one of those sung by Melvill and his friends on returning from banishment, (p. 18.) And it may be assumed that one of the reasons for combining the old 124th, 136th, 143d, and 148th, as second versions, with the new translation of 1650 was the long continued popularity of their tunes. As to the body of psalms in common metre, it was clearly the original intention of the church that they should be sung to their proper tunes, and the passage quoted from Melvill's Diary (p. 15) goes to show that, about the year 1570, the attempt was made to carry out that intention. The number actually sustained, however, would doubtless vary in different places, as it was easy to reduce it by shifting tunes from one psalm to another of the same metre. The introduction of the common tunes would certainly circumscribe the use of the proper, and there is reason to think that this process went on gradually, at least from the year 1602 downwards; Disser. IV., p. 40. Yet the fact, that the whole body of the proper tunes continued to be printed up till 1635, proves that they must have remained in use to a very considerable extent on the whole.

The data for estimating musical proficiency are not very abundant. That harmony was provided and circulated in manuscript, before being printed, has been shown. That zeal in psalm singing naturally leads to facility in the use of tunes, and to the practice of the harmonic parts is beyond question. Instrumental music is known to have been largely cultivated, the sources of enjoyment open to the people otherwise were somewhat limited, and the 'Sang Schules' must have generated a disposition to musical study. Such considerations lead to a favourable opinion. Actual instances of the performances of church tunes in parts have been adduced. That connected with the return of Durie (p. 17) is decisive as to a highly respectable state of attainment in Edinburgh. In regard to other towns the extracts from their records (Disser. II.) exhibit operations which could not be barren of results. Some of the ecclesiastics who had been trained in the Church of Rome and joined the Reformation, brought with them much musical

skill and experience, and it is evident that these were called into requisition, (p. 48, &c.) On the other hand most of these advantages would be engrossed by the burghs, and it would be rash to conclude that the entire kingdom was furnished with adequate teaching agency. Some have uttered conceptions upon this point which only show that in reviewing the remote past, as well as in anticipating the future,

"Distance lends enchantment to the view."

It must be remembered that the educational plans of the church were grievously interfered with, and its attention absorbed, by the trying occurrences of the period. Its resources were dried up by the rapacity of the nobles. It suffered sometimes privation, sometimes violence. Civil broils, popish machinations, titular Bishops, royal despotism and cunning involved it in almost incessant harassment and perplexity. The only ground of surprise is that in such circumstances so much was attained. And it is enough for posterity in considering the example of the Reformers, in this department, to know the ideal they had formed, and to find that ideal so far realized, as to show how much might be accomplished by similar enterprise, amidst the facilities of more prosperous times. Vast indeed is the superiority of the 19th to the 16th century in all the elements of wealth and power. Immense are the capabilities and resources of Scottish protestantism now, in comparison with the days of Knox and Melvill. But though the poetic materials employed in worship have unquestionably been improved, it may be maintained that in the interest manifested in the duty of praise on the whole, in the musical provision relating to it, and the care taken to train and qualify the young for its performance, the later period must yield the palm to the earlier. At all events no one can candidly examine the contents of this volume, and bear in remembrance the circumstances in which these were compiled, without admitting that they display an amount of solicitude for the efficiency of divine worship and of success in providing for it, which raise the Church of Scotland to a creditable position among the Churches of the Reformation, and claim the admiration and even the imitation of posterity.

Contemplated as a memorial of the past, the old Psalter awakens emotions similar to those suggested by the roofless mouldering walls of the edifice in which former generations united in the offices of devotion, and listened to the word of life. We feel that though ages revolve and external circumstances change, the verities of Scripture and the essentials of christian worship remain unaffected by events or time. The song of praise may vary in its form, but its nature and substance continue the same for ever. We feel that the relation is close between the services of the church militant below, and those of the church triumphant on high. The companies of pilgrims who sung these strains as they pressed on in their Zion-ward course, now form part of the mighty multitude gathered from many nations, who sing the new song in the new Jerusalem. We must feel also that thanks are due to those worthies of former days who though called to confront dangers and to labour under manifold disadvantages, amid fightings without and fears within, yet neglected not to sustain the service of song, and faithfully transmitted it to their posterity, in the spirit of the Psalmist's declaration: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord."

But the most interesting aspect in which the old version of the psalms and its attendant music can be viewed, is their relation to the spiritual life of the church in this land. Of all its agencies, this, next to the Bible, was most constantly in view and most extensively employed. That framework which appears as a petrifaction now, was once instinct with life and power. These verses were interwoven with the religious being of the people, and formed the wings on which their pious feelings arose in wail or triumph to heaven. How sedulously were they conned in childhood! How emulously recited in the school and the family! How vividly recalled in seasons of danger and sorrow! How fondly quoted on the bed of sickness and of death! How indelibly were they associated with critical emergencies, signal deliverances, seasons of revival, and other memorable occasions in the history of the church! How largely did they minister to religious enjoyment and the progress of spiritual life in individual souls, as sung from day to day in the family, and from Sabbath to Sabbath in the sanctuary! Who can tell how much they contributed to the formation of that national character which, based on Bible knowledge and surmounted by pious fervour, contended so successfully with superstition and tyranny, and stamped its impress so deeply upon succeeding generations?

As for the old tunes one feels on hearing them as if in exploring some long deserted mansion, the harp were discovered which was wont in days of old to melt to love or inspire heroic ardour, and which though long forgotten, is on trial still found "omnipotent to charm." The editor cannot help anticipating that a future is yet awaiting them in Scotland, and in this hope he would venture to quote, as not altogether inapplicable to his undertaking, lines originally written of less lofty themes—

> Dear harp of my country, in sadness I found thee;
> The cold chain of silence had hung o'er thee long:
> When proudly, my own island harp, I unbound thee,
> And gave all thy chords to light, freedom, and song.

NOTES.

THESE follow the order of the text. But, 1, There are additions in pages 69 and 70 which were not prepared in time for insertion in their proper places. 2, Those that concern the Appendix are inserted at the end of that part of the volume. 3, There are two additions of a more general kind which are regarded as notes, but disposed thus—(1.) A List of Authorities immediately preceding the Dissertations; (2.) A Glossary placed on the final page of the book.

TO PREFACE.

1.—"*No Imitation.*"

The standard Psalm Tune Book, edited by Mr. Henry Dibdin, includes most of the tunes of the Scottish Psalter, but they are mixed up with those of other countries; and many of them are abridged and furnished with new harmonies. That work, however important, is not of a strictly antiquarian character, but aims at making old materials available for modern use.

2.—"*Obligations.*"

I owe not a little to the valuable Library of William Euing, Esq. Glasgow, by whose liberality the work has seen the light. Mr. David Laing, of Edinburgh, who is widely known as the author of numerous papers bearing upon the Religious and Literary Antiquities of Scotland, has favoured me with the use of various editions of the Psalter, and has, in regard to the Literary parts of the work, materially assisted my inquiries. The Rev. Professor M'Crie, of London, has kindly transcribed for me from a manuscript in his possession the paper by Baillie relative to "Conclusions" (Diss. III.) which I presume has never before been printed. The Rev. Henry M. Gunn, of Warminster, first informed me of the existence of the edition of 1564, and called my attention to the contents of the incomplete Psalters of 1560 and 1561, though I afterwards found opportunity of examining these for myself. I have received valuable information through the kindness of the Librarians of St. Paul's Cathedral, London, and of Corpus Christi and Christ Church, Oxford; also of Francis Fry, Esq. Bristol, and Mr. T. L. Hately, Edinburgh. Mr. T. Henderson, Glasgow, copied out the tunes in the scored form for the printer, and, together with Mr. Hately, collected most of the harmonic inaccuracies given in Disser. V.

TO DISSERTATION I.

3.—P. 2. "*Calvin as their Model.*"

Marot's French psalms and tunes attached to them were used in the protestant church at Geneva, under the pastorate of Calvin, as early as 1545. The edition of 1543 was without music. In or before 1555 a large addition had been made, but the version was not completed till 1562. That the French version was before the eyes of those who constructed the English Psalter, and its Scottish sister, has been shown in Disser. III. and IV. The views expressed by Calvin on the subject of psalmody were adopted generally in Scotland, and by the puritan party in England. Various passages in his prefatory address to Marot's psalms are reflected in the preface to the English psalms of 1556. (See p. 11 above.) The following is part of Calvin's address:—

Touchant la mélodie il a semble le meilleur qu' elle fûst modereé en la sorte que nous l'avons mise pour emporter poids et majesté couvenable au subject et mesure pour estre propre à chanter en l'Eglise.

See also Calvin's Institutes, Book III., ch. 20, Sec. 31.

4.—P. 2. "*Principles embodied*—I."

A principle might have been noticed anterior in nature to those here introduced, viz. the affirmative of the question whether there should be Singing in worship at all? The first paragraph of the extract from the 1556 preface in Diss. II., p. 11, maintains this view in opposition to "many who called it into doubt." It thus appears that even at this early period there were advocates for those opinions in opposition to psalm singing which a century afterwards were so largely developed in England. This topic, however, has not been included, as the opinions referred to found no support in Scotland, where the duty of singing psalms seems to have been universally assumed as a first principle from the beginning of the Reformation.

5.—P. 3. *Circulation of the Psalm Book.*

The calculation given in Diss. II., p. 20, that a change of version would cause the loss of 300,000 copies, assumes the existence of more than one to a family, considering the amount of population in Scotland at the time. Further, the anticipated cost of 600,000 copies during the currency of Sir W. Alexander's patent of 31 years' duration implies a sale of about 20,000 copies yearly.

6.—P. 3. *Purdivan.*

So spelled in my copy, of date 1802, now more frequently Purdovan. The opportunity may be taken to mention that in extracts, names are spelled as they are found. In other cases the more modern forms are adopted.

7.—P. 3. *Church of England.*

Todd reckons up eight versions as royally privileged besides Sternhold's, including those by Parker, Withers, King James (so called,) and Sandys. There is some difficulty, indeed, in determining what the Royal License amounted to either in England or Scotland. That by Charles I. to King James's version is tolerably explicit. It *authorizes* them to be printed, *allows* "them to be sung in all the churches of our dominions," and *recommends* them "for that effect."—Lee's Memorial, p. 25, and concerning the phrase "*cum privilegio regali*," p. 39.

8.—P. 3. "*Tended to extremes.*"

The older puritans stood on the same ground as the Scottish Church, as has been shown, Diss. II., 1st period. The party referred to in Note 4th may have had some adherents amongst them, but probably the 1556 preface alludes rather to manifestations upon the Continent. See Note 94. However this may have been, it is well known that during the civil commotions in England, and under the Commonwealth, many peculiar religious opinions were developed. At the time of the Westminster Assembly it is probable that the number of those opposed to singing in worship altogether, or desirous to place it in the lowest possible position, had become considerable. One indication of a deviation from the older views appears in Baillie's letters, written during the Westminster Assembly's sittings, 1643.

Mr. Nye did speak much against a tie [being bound] to any Psalter, and something against the singing of paraphrases [metrical psalms.] We will mightilie oppose it; for the Psalter is a great part of our uniformitie, which we cannot let pass till our church be well advysed with it.

9.—P. 3. "*Dignitaries.*"

This term is not strictly correct as applied to Presbyterian Church Courts, in which all the members appear simply in the character of Elders, and stand upon the same level. Yet these have included Professors in Colleges, Doctors of Divinity, Noblemen, Judges, Government officials, and other influential parties. And the charge here advanced is, I believe, one that can be made good against the whole series for a century and a half subsequently to the Revolution settlement. It, however, refers not to individual local efforts, but to public or central action through the higher courts of the church.

10.—P. 4. *Introduction of Spiritual Songs.*

It is shown, p. 13 and 14, that five of these had been printed in Bassandyne's edition of 1575, and nine in Vautrollier's of 1587. But this does not affect the question of their use in public worship.

11.—P. 4. *Ten Commandments, &c.*

The following is from the Session Records of Glasgow:—"May, 1588,—All who are to be married, to declare the Ten Commandments, Articles of Faith, and Lord's Prayer, otherwise they are to be declared unworthy to be joyned in marriage, and further censured; that they come to the scribe the day before

marriage, and be remitted to the minister to be tried in the premises." A marriage is stopped by the Session, on 19th May, 1642, until the man learn the Ten Commandments, Belief, and Lord's Prayer, which fact indicates that during the long interval between these entries this provision continued in force. It is doubtful, however, whether these essentials to marriage were to be furnished in the verse or the prose form. In 1581 the Session enjoin the same requisites in order to obtaining baptism for children.—*Wodrow's Life of Weems.*

12.—Page 4. *Publishers.*

Perhaps however the rule laid down in 1568, continued to be acted upon that things pertaining to religion should be revised, before printing, by a Committee appointed for that purpose. George Withers who published hymns in 1623, speaks as if the additions to the English Psalter were very much in the hands of the Booksellers.

"My booke of hymnes being allowed by authority, are as fit, I trust, to keepe company with David's psalmes as Robert Wisdomes *Turke* and *Pope* and those other apocryphal songs and praises which the *Stationers add to the psalme booke for their more advantage.*"

13.—P. 4. "*Facility of Recollection.*"

This object has not been overlooked by the Church Historian Fuller. In speaking of the old psalms as regards England he says They were translated to make them more portable in people's memories,—verses being twice as light as the self same bulk in prose.

14.—P. 4. *Assembly* 1610.

The chanting was quite in keeping with the fact that this Assembly admitted the order of Bishops. It is known as the "Angelic Assembly," from the coins distributed as one of the Royal expedients for securing this result.

15.—P. 4. "*Varieties of Metre.*"

Some may suppose that these varieties are to be accounted for simply by the wish to provide metres for certain pre-existing tunes. But (1.) this can hardly operate as a ruling principle except where the tunes have been previously in pretty general use. Thus when Rous's version of the psalms was adopted in 1650 several second translations were provided which correspond in metre with those of the older version, in deference no doubt to the fact that tunes for these metres were prevalent or that the metres themselves were in favour. *E. g.* Ps. 100 and 124. Something of the same sort appears in what is called King James's version. But of the foreign tunes adopted from 1556 to 1564 the greater number it may be presumed were little known in Britain. (2.) This explanation can, at most, apply only to part of the metrical varieties. *E. g.* Ps. 148 is not an imitated metre nor is its tune taken from a foreign source. (3.) In a good many cases French tunes are partially modified so as to accommodate a sort of metre different from that of the French psalm, and this expedient could have been adopted in other cases. On the whole it seems best to assume that variety of metre was decided upon abstractly, and that foreign sources were resorted to for the most suitable specimens.

16.—P. 5. *Practicability of Metrical Tunes.*

Peirce, in his Vindication of Dissenters, written subsequently to the Westminster Assembly, meets the objection that Puritans sing Psalms in Metre, by arguing that singing being enjoined, "Some musical measures are necessary, since without them it cannot be performed." Prose Chanting is thus assumed to be unworkable by congregations. Whether this be a tenable view or not, there can be no doubt that it prevailed in Scotland and amongst the Puritans in England in the times under consideration.

17.—P. 5. *Curious Singing.*

Thus Calderwood, in reference to James I. of Scotland—
He brought into divine service a new kind of chaunting and musick, wherein he was expert himself. They placed a great part of religioun in curious singing in these dayes.

18.—P. 6. *Scottish National Melodies.*

This remark about non-resemblance must not be misunderstood. It refers to the strain of the melody, *not to Tonality.* In the latter respect there *is* resemblance, *i. e.* the old secular airs are frequently, like the psalter tunes, formed upon the Dorian, Phrygian, and other modes. (p. 8, and Disser. IV., p. 44.) See Dauney's Treatise, and Appendix by F. Dun. Indeed, the use of various steps of the scale for starting or closing seems to have pervaded all ancient music. The reduction of all to two must be held as a modern generalization. The old method seems at first sight more complicated, but, when closely examined, exhibits, so far as *melody* is concerned, more of the simplicity of nature.

It is also shown in the treatise referred to that many phrases in the old secular melodies of Scotland resemble passages in the *Canto Fermo* of the Popish Church, but this and the similarity in Tonality, render the *dissimilarity* referred to in the text all the more conspicuous. It becomes evident that the composers of the psalm tunes aimed at an independent style suited to the special object in view.

19.—P. 6. *Purity.*

These remarks relate to material intended for public worship, but they do not foreclose the question of what may be allowable, or even suitable for more private purposes—as the training of the young, and of those who, whatever their age, are but babes in religion.—See Note 31.

20.—P. 6. *Parker's Psalter.*

It is evident from a passage in his diary, quoted in Strype's Life of this prelate, that his version of the psalms was prepared during the reign of Mary, and finished in 1557. The date of printing or publication, if it was really published, is uncertain, but could hardly be later than 1559 or 60. The most probable view is, that it appeared before the author's elevation to the Primacy in 1559, and before Queen Elizabeth's Injunctions respecting the Church in the same year. At that juncture there was reason to expect that the Cathedral and parochial services might be brought nearer to the notions of the Puritan party. Had the Liturgy been abolished or largely modified, the Collects, Doxologies, alternate singing by Rectors and Choirs, &c., as provided in this Psalter, would have afforded considerable variety to the service. But the royal authority decided otherwise, and this was probably the true reason why Parker's production never came into actual use. The plainer performance of Sternhold, &c. would be considered sufficient as an appendage to the Liturgy, more especially as it was already known to some extent, and as Metrical Psalmody, though allowed or authorized, was not enjoined.

Parker has divided the psalms into six classes—Prophetic, Instructive, Consolatory, Precatory, Eucharistic, and Mixed. Besides the rules for adapting tunes to psalms quoted in the text, there is an Index which arranges the psalms under the three heads of Joyful, Sad, and Indifferent.

21.—P. 7. "*How Miserably,*" *&c.*

It has been the fashion to throw the blame of this deficiency upon the precentors, and there has been no end of jokes and sneers at their expense. But the fault in reality lay with the Church. Confessions of Faith, Catechisms and other guides, were formed for the assistance of ministers, teachers, &c., but the poor precentors were left to grope in the dark, and discover the principles of their art as best they might. Not a page seems to have been furnished for their instruction for 150 years. It was expected that men employed in handicraft occupations and possessing only the common elements of education were, without any sort of directory, to discriminate the shades of sentiment in different psalms, and fix upon felicitous adaptations of tunes!

22.—P. 7. *Introduction of Organs.*

The elder Tytler corroborates Calderwood's statement on this point. His grandson (*Hist. of Scot. II.*, 259) adds an explanation the meaning of which is not very apparent. Sir John Dalyell thinks it doubtful whether organs were ever common in Scotland.—*Mus. Memoirs.*

TO DISSERTATION II.

23.—P. 9. *Prose accompaniments of the Psalter.*

These are reprinted entire in Knox's Collected Works, edited by Mr. Laing of Edinburgh. 1. In their original English form as published at Geneva in 1556. 2. In their enlarged form as printed in Scotland in 1564, &c., with the variations found in different editions.

24.—P. 9. *Coverdale's Psalms &c.*

Have been reprinted, but without the Music, by the Parker Society. Ps. 137 follows, which has been collated with the original in old English.

At the ryvers of Babilō
there sat we downe ryght heuely
Euen whan we thought upon Sion
we wept together sorofully
for we were in soch heuynes
y^{t} we forgat al our merynes
and left of all our sporte & playe
on the willye trees y^{t} were therby
we hanged vp our harpes truly
And morned sore both night & day.

They that toke us so cruelly
And led us bounde into pryson
Requyred of vs some melody
with wordes full of derision
when we had hanged our harpes awaye
This cruell folke to us coulde saye
Now let us heare some mery songe
Synge us a songe of some swete toyne
as ye were wont to synge at Sion
where ye haue lerned to synge so longe

To whom we answerd soberly
Beholde now are we in youre honde
How shulde we under captivite
Synge to the lorde in a straunge londe
Hierusalem. I say to the
yf I remembre the not truly
My honde playe on the harpe nomore
yf I thynke not on the alwaye
Let my tonge cleue to my mouth for aye
And let my [me] loose my speache therfore.

25.—P. 9. *Reign of Henry 8th.* 1533.

Fox informs us that Robert Testwood was, for his knowledge of music, thonght worthy of a place amongst the musicians at Windsor College. But he showed a liking for protestant views which brought him under suspicion. The following anecdote presents a peculiar developement of nascent protestantism:—

Robert Philips was so notable a singing man that wherever he came the best and longest song with most counter verses in it was set up. Chancing to be at Windsor, a long song was set up, called *Lauda vivi*, in which a counterverse towards the end began with *O Redemptrix et Salvatrix*, which Philips would sing because he knew that Testwood could not abide it. But when Philips began Testwood was as quick to answer *Non* redemptrix *nec* salvatrix, and so striving there with *O* and *Non* which should have the mastery, they made an end of the verse. At this there was good laughing in the sleeves of some, but Philip and others were much offended.
Testwood ultimately suffered martyrdom.

26.—P. 9. *Henry VIII. and Sternhold.*

Puttenham in his *Arte of English Poesie* says that Henry made Sternhold, *for a few Psalms of David turned into English metre by him*, Groom of his Privy Chamber, and gave him many good gifts.

This quotation is taken from Todd, p. 87. It does not accord with the view expressed in the text, but I feel persuaded that the statement it makes is erroneous, as regards the *reason* of the appointment.

27.—P. 9. *Wedderburn's Psalms.*—13*th and* 137*th.*

"O Lord how long for euer will thow forget,
And hyde thy face fra me, or zet how lang
Sall I reheirs thy counsell in my hert:
When sall my hert ceis of this sorie sang,
O Lord, behald help me, and light my eine,
That sudden sleep of death do me na teine,
Or else when my enemies sees my fall,
We did preuail, soone will they say on mee,
And gif they see mee by them brought in thrall
They will rejoyce into their tyrannie.
Bot I in God hes hope and trust to see,
His godly helpe, then sall I loue the Lord,
Whilk did me sane from them that had me schord."

"At the riuers of Babylon,
Where wee dwelt in captiuitie,
When wee remembered on Syon,
Wee weeped all full sorrowfully,
On the Saugh-trees our Harpes wee hang,
When they required us ane sang,
They held vs in sic thraldome,
They bade vs sing some psalmes or hymne,
That wee sometime sang Syon in,
To whom wee answered full sune,
How may wee outher play or sing,
The Psalmes of our Lord so sweit.
Intill ane vncouth land or reigne,
My right hand first sall that forleit
Or Jerusalem forzettin bee,
Fast to my chaftes my toung sall bee
Claspit, or that I it forzet,
In my maist gladnesse and my game,
I sall remember Jerusalem,
And all my hert upon it set." &c.

28.—P. 9. *Coverdale and Wedderburne.*

These are introdueed not as the first who rendered portions of the psalms into English metre, but as the first who are decidedly known to have done this with a view to their being sung by the common people. Holland mentions Brampton and Wyat as earlier versifiers, and Surrey as contemporary. He also refers to others, stretching back into Anglo-Saxon times. But it is doubtful whether their productions were intended for any other end than reading.

Wedderburne's 51st psalm seems to have been an imitation of Brampton's. The Latin version is quoted in successive portions, each being freely paraphrased in English.

There was a rival version to Sternhold's produced by Robert Crowley in 1549. It was complete, was all in common metre, had various hymns attached, and contained one tune in four parts, which is given in Dibdin's Standard Psalm Tune Book, page 16. It had thus, in some respects, the advantage of Sternhold's, and probably divided public favour with it for a time.—See account, with specimen, in Holland's Psalmists. I have met with no trace of the use of Crowley's psalms in Scotland.

29.—P. 9. *Coverdale and Marot.*

In referring to the use of the psalms in private by the common people, Coverdale's language coincides with the dedication by C. Marot of his psalms, &c. to "les Dames de France." 1543.

Le Laboureur a sa charruë
Le Charratier parmy le ruë
Et l'Artisan en sa boutique,
Avecques un PSEAUME ou CANTIQUE
En son labour se soulager, &c.

But the idea had been expressed ages before by Jerome in describing the habits of the early christians.

30.—P. 9. *Tunes to Wedderburn's Psalms.*

Since writing the passage in the text I have noticed traces which may possibly, if followed out, afford some light upon this point. At the beginning of this collection the following intimation is found:

Heir endes the Spirituall Sangs and begins the psalmes of Dauid with others new pleasant Ballates, Translated out of Enchiridion Psalmorum, to bee sung.

Now *Enchiridion*, according to Burney, is the title of a collection issued by Luther in 1524, and which seems to have included both Psalms and Songs, with tunes. If upon comparison it were found that the Scottish versions agreed in metre with the German, the conclusion might safely be drawn that the same tunes were employed. There is, however, a book entitled *Enchiridion Psalmorum*. Ludgate 1533, *(British Museum)* which consists of a double version of the psalms in prose. If the Scottish pieces were drawn from the latter, my conjecture fails, but the former seems the more probable source.

31.—P. 9. "*Dundie Psalms.*"

Calderwood's statement is explicit p. 147, vol. 8th, Wod. edit.

Mr. Robert [the youngest of the Wedderburnes] turned the tunes and tenour of many profane ballads into godlie songs and hymnes, which wer called the Psalmes of Dundie. Thereby he stirred up the affections of many.

All the three brothers were poets. James the oldest produced dramatic works which satirized popery. John seems to have directed his attention chiefly to the psalms and Robert to the spiritual songs, but probably each produced something in the department of the other. Those of the songs which are of the nature of religious parodies have often been treated with ridicule. But singular enough the recent Revival movement in Britain has called forth a swarm of productions of a similar nature, and some of them not much higher in literary merit, if tried by the existing standard of excellence. See Revival Hymn Book, Weaver's Hymns, &c. &c. *E. g.* one of the tunes thus applied is that known as "Scots wha hae wi' Wallace bled;" but that tune anciently bore the name "Hey now the day dawis" and was one of those set to one of the Reformation lyrics referred to, beginning

Hay now the day dallis,
Now Christ on vs rallis,
Now welth on our wallis
Appeiris anone:
Now the word of God rings,
Whilk is king of all kings:
Now Christis flock sings,
The night is neere gone.

The propriety of using such imitations for religious purposes is a question involving various considerations on both sides which it would be improper to discuss in this place. One thing is clear, that the practice requires much care and taste, in order to avoid exciting the ridicule of one class, while seeking the benefit of another. It seems also obvious that such compositions should be confined to special subsidiary purposes, as the benefit of the young and of the more ignorant.

But ridicule is nothing in comparison with the sublime indignation which these old parodies have awakened in some bosoms! One writer, after quoting "John come kiss me now," which is among the least happy of the collection, exclaims—

What a strange medley of canting absurdity and nonsense! Such shocking indecent familiarity under the name of devotion! This was the leaven which fermenting into the wild spirit of fanaticism in the following age, involved the nation in blood, and overturned the state of the three kingdoms.

How could a mind of such profound penetration be expected to notice what lies on the surface? Some well-meaning but simple hearted men, in the dawn of literary taste, endeavoured to transfer a few popular airs from themes of ribaldry and profanity to others of an instructive and pious nature, and may have performed their task but indifferently. From this attempt emerge before the view of this author—

Gorgons and hydras and chimeras dire.

The leaven took a long time—100 years—to ferment, but at last it wrought to purpose, having a deal to do with the civil wars and revolutions of the seventeenth century! This outburst deserves to be set alongside of that of a youthful member of the Scottish General Assembly in 1796 who saw treasons and rebellion in the formation of a missionary society; the most appalling circumstance being its possession of a common fund!

The following lines are part of a tribute to John Wedderburn given in Supplement to M'Crie's Knox:—

Sic facis atque canis sacra: sic agis omnia, nil ut
Sanctius, et nusquam purior ulla fides.

32.—P. 10. *Psalm Singing at Meetings.* 1557.

There is the same silence respecting the use of Metrical Psalms in the Resolutions adopted by the "Lords of the Congregation" in 1557—that the Common Prayers be read weekly with the Scripture Lessons—and that religious meetings should in the meantime be private.—(*Knox's Hist.*) But psalm singing would be assumed as already a settled point. It has been disputed whether the "Book of Common Prayer" referred to was the Liturgy of Edward VI. or the Order of Geneva 1556. The expression "Common Prayers" is undoubtedly applied, in many instances, to those prepared in Geneva and used in Scotland. See First Book of Discipline, &c. But that Edward's Book was meant seems to be decided by Kircaldy's letter to Percy (Tytler's Scotland, 1559,) endorsed by Cecil. See also M'Crie's Knox I., Note D. D. This resolution, however, was made in the absence of Knox, and the Order of Geneva must have become known very soon after. Usage was certainly divided in 1560, and in 1562 the Book of Order was universally enjoined. But even while the Liturgy was used the Metrical Psalms might accompany it. The 44 psalms from England would form a distinct publication, and it is probable that even the 51, which were bound with the 1556 edition of the Book of Order, might be obtained separately. An edition was printed, probably in England, in 1561, without psalms, which leads to the supposition that the latter were furnished in a detached form. The question about the Common Prayers, therefore, does not necessarily determine that of the introduction of the Geneva Psalms.

33.—P. 11. *Time of Knox's return to Geneva*, 1556.

It has been regarded as doubtful whether Knox was present in Geneva when the 1556 publication was issued. The point turns upon the question, whether the old practice of commencing the year upon the 25th of March was still continued at Geneva? If it was, Knox arrived there four months before the publication, which is dated the 10th of February; if not, his arrival was eight months subsequently. Row distinctly states that the present mode of reckoning did not begin in Scotland till the year 1600, and even in France the practice varied until the edict of Roussillon in 1563. Yet there seems reason to conclude that in Geneva the change had been made prior to 1556. I refer chiefly to information contained in the "Brieff Discourse." 1. The exiles at Frankfort sent to Calvin at Geneva a description of the English Service Book, for his opinion. The date of despatch is not given, but must have been towards the end of December, 1554. Calvin's reply is dated January 20th, 1555. If the year began with January, about four weeks was the time occupied, which seems sufficient for the purpose. Otherwise a whole year must be added, which is an inadmissible supposition. 2. In two instances, 1555 and 1557, the 25th of March, (the old commencement of the year) is mentioned without noticing the year—as if implying its previous introduction. 3. The bulk of the exiles left Geneva about the end of Jan. 1559. Elizabeth succeeded to the throne in Nov. 1558. If the former date is in terms of the present system of reckoning, about ten weeks had elapsed between these events; if otherwise, fourteen months. Now it is stated (p. 186), that after the news of Elizabeth's accession had reached Geneva, it was resolved to enter upon negotiations with other sections of the exiles, in order to reconciliation and harmonious action; and that this was done, not by correspondence merely, but by despatching Kethe to visit and confer with "them off Arrowe, Basil, Strasbrough, Wormes, Frankford, &c." After Kethe's return from this expedition the Genevan Congregation prepared to depart. It cannot be supposed that parties anxious to return home could allow more than a year to elapse before taking their departure, and seven weeks must be considered sufficient for Kethe's journey. Jan. 1559 is therefore to be understood according to the modern reckoning. 4. Knox in his letter of 23d June, 1559, written after his return to Scotland, and addressed to Mrs. Locke, speaks thus "If anie remaine at Geneva, lett either this same or the double of it be sent unto them." There is no doubt that most of the exiles were known to the writer to have left Geneva before this date, and as there is no ambiguity in regard to the month of June it is obvious that the January in question *preceded* the letter.

The conclusion is therefore to be drawn that Knox did not arrive in Geneva in 1556 till *after* the book of Psalms, Prayers, &c. had been published; but this fact does not weaken the statements made in the text respecting the relation in which he stood to that work.

34.—P. 11. *Order of Election of Elders, &c.*

There is no date attached to the first employment of this form of procedure, but it is evident from the general account that it followed upon the Resolutions of the 'Lords' in Dec. 1557. *(Note* 32.*)* From the place given to the transaction by Calderwood (I. 333) the time must have been—remembering that the year began with the 25th of March—in the end of March or beginning of April, 1558.

35.—P. 12. *English Psalmody Enactments.*

There has been considerable discussion among Church of England writers upon the position which metrical psalmody occupies in its worship. There are two questions, one of which is more general, and refers to the right of using such compositions at all. On this point it seems impossible to make out more than legal permission. (Diss II., 9 & 12.) To use or not must have been optional. This however amounts to more than mere connivance, which is the theory of various writers, Heylin, Collier, &c. The other question regards the version of Sternhold specially. The sanction conferred upon it, whatever it amounted to, could not be exclusive; for this does not consist with the fact that several other versions have been sanctioned from time to time; and that not as successors, but as co-equals. The case therefore seems to go no farther than this, that the old version was permitted to be used—that being first, it obtained possession of the field—and that being pretty generally acceptable, it kept its hold for a long period. Todd of Strettington labours hard to prove some higher sort of sanction than this, but his reasons are of a very indirect and inferential nature. Title pages are appealed to, but they merely show that the book was *allowed to be printed*, after passing through the same ordeal as other books of the period. In the oldest of these, that of 1562, (Diss. III., p. 27,) the word 'privately' is somewhat ominous, and the expression, "set forth and allowed to be sung in churches," which was afterwards used, does not occur. It is true that 'allowed' often bore at that time the meaning of 'approved'; but approved as worthy of being published is a different thing from approved as fitted to be used in the services of the church.

36.—P. 12. *Psalm Singing in London* 1559–60.

In 1560 it may be supposed that the edition of that year would be substituted. See Diss. III., p. 25. From what is there stated it is obvious that this edition, though I have sometimes described it as Genevan, can only be so termed in a qualified sense as compared with those of 1556 and 1561. The same explanation applies to the expression, "Auspices of the same parties," in p. 11.

37.—P. 12. *Book referred to by the Separatists.*

This might have been asserted more positively. In Neal's History of the Puritans under 1566, the Separatists describe their book as "approved by the great Mr. Calvin," and this is an intimation made on the general Title of the Genevan volume of 1556, though omitted in the quotation of it at p. 10, Diss. II. The account of it also as "an order of preaching, administration of Sacraments, and discipline," is decisive. A passage in Strype's Life of Grindall is equally explicit—

They used a book of Prayers framed at Geneva for the Congregation of English exiles lately sojourning there, which book had been overseen and allowed by Calvin.

38.—P. 12. *Queen Mary in Edinburgh*, 1561.

Besides that quoted in the text, the 'Diurnal' furnishes the following passage relating to the same occasion:—

Thair wes ane vther skaffet maid, havand ane dragoun in the samyn, with some speiches; and efter that the dragoun was brynt, and the quenis grace *hard ane psalme song*, hir hienes past to hir abbay of Halyrudhous with the said convoy and nobilities; and thair the bairnes quhilk was in the cairt with the propyne maid some speitche concernyng the putting away of the mess, and thairefter *sang ane psalme*.

39.—P. 13. *Scottish Psalter of* 1564.

Having, since the text was printed, examined this rare book personally, I may state that though its typography seems to agree in all respects with that of the Edinburgh copy of 1565, the margin is larger, the paper better, and the printing clearer. It has also lines in red ink down the sides and across the top underneath the running title, and the title page has more of such lines; but these were probably drawn by the hand. The binding is superior and appears to be the original one. Inside of it is written 13 Augustj, 1567. The book is said in another inscription to have been presented by Richard Thomson, Fellow, Lincoln.

40.—P. 13. *Preparation of Edition* 1564.

The conjecture is mentioned by Holland that Pont had the chief part in this task, but I have met with no evidence in support of it. It derives plausibility from the fact that he was commissioned in 1601 to revise the psalms, (p. 20,) but it may have been merely an inference from that fact. Or it may have arisen from applying to the whole volume what in one of the editions is stated only of the Calendar, that it was "Compiled by R. Pont." It cannot be doubted that a Committee would be employed in this work, but very probably Pont was one of its most active members.

41.—P. 15. *Succession of Tables.*

This feature in conducting the Communion Service was at all events common in the days of Calderwood, as appears from a passage in his reply to Morton's Particular Defence, Chap. III.

We doe not hold it necessary, that all the Communicants doe sit joyntly together at one table; but successively at the least, as is practised in Scotland and the Low Countries.

42.—P. 15. *Order of Burial.*

This injunction does not seem to have been universally obeyed. A "Forme and Maner of Buriall used in the Kirk of Montrois" is preserved in the Miscellany of the Wodrow Society. Its date is supposed to be between the Reformation and 1581. It

includes a Funeral Hymn, and the Original has staves for music with the direction "This Sang is to be sung eftir this tune." The tune however is not given.

In "Ane schort Somme of the Buik of Discipline," framed apparently soon after the 'Buik' itself, some discretion is allowed in this matter. "This we remit to the judgement of the particular kirkes, with advyce of the ministeris."

43.—P. 16. *The Third Bell.*

The first bell would ring an hour before the commencement of worship, and would serve as the signal of preparation. This practice is still common in Scotland. The second bell would immediately precede the preliminary service conducted by the reader. The third announced the principal service over which the minister presided. It is related of Robert Blair that wishing to encourage Mr. Wodrow, father of the historian, who showed much diffidence in the prospect of entering upon the work of preaching, he addressed him thus—

I'se tell you for your encouragement I have been nearly 40 years in the ministry, and the third bell scarce ever begins to toll when I am to preach, but my heart plays dunt dunt dunt.

44.—P. 16. *Readers.*

From the first there were two classes of these. 1. Aspirants to the ministry who besides reading were permitted to exhort. 2. Pious men of plainer education who kept to reading strictly. Melvill's Diary (1570) describes one of the latter class.

The minister was able to teatche na ofter but annes in the ouk; but haid a godlie honest man reidar, wha read the Scripture distinctlie, and with a religius and devout feilling; whereby I fand myselff movit to giff guid care, and lern the stories of Scripture, also to tak plesure in the Psalmes, quhilk he haid almost all by hart in prose.

45.—P. 16. *Burgh Records.*

Some of the notices in these extend beyond the Reformation, and are therefore not strictly relevant. But the following may be quoted as specimens. The first two are from Aberdeen:—

1532. The hale townn being conuenit as said is, all in ane voce, dischargit all thair singaris in thair queir, that hes feis of thame and thair commond guid, fray the purificacivn of our lady, callit Candilmess, next cumis, and of all proffetis tha haue of thame, for thair demeritis higane done to God and tham, during the townis will, exeept Sir Andro Coupar, that is an agit man, and hes bene ane auld seruand to the townn.

1541. The said day, the hall Consell, present for the tym, assignis to Robe Portair and Robe Nicholsoun, ilk ane of thame fourtty s., to help to by thame elayse, to be gewin thame yeirly, sua thai continew the Sang Scuillis and serf in thair queir, as thai do now induring thair will.

Edinburgh, 1552-3.—"The Provost, Baillies, Counsale, and Dekynes, sittand in jugement anent the Supplicatioun given in be James Lawder, Prebendar of thair queir, grantis license to the said James to pas furth of the realme to the partis of Ingland and France, thair to remaine for the space of ane year nixt efter the dait hereof, to the effect that he mon have and get better eruditioun in musik and playing nor he hes; provyding always that the said James caus ane Chaiplain to keep his foundatioun of Sanct Kathyranis altar be ane preist quhill the said year be done."

46.—P. 16. "*Burgh of Ayr.*"

This incident seems to have been caused by the Reformation, and also that which follows—

1559. "Sir Johne Sinclair chapland and chorist of the parish kirk and queir of Air," complains that having been feed by the counsel five years before to "sing and say for all the dayis of his lyfe" he had been hindered from discharging the duty. He therefore protests that as he was "reddie to fulfill his pairt" of the bargain the "falt sould be fund in thame, and nocht in him"—claims his "lyferent" holds them liable in "costis skethis, &c." But the Baillies had charged Sir John during the preceding year with absenting himself from his duty, and his defence is that vestments for saying mass had not been given him, &c.

47.—P. 16. "*That they give no play,*" *&c.*

The reference is to holidays at Christmas. The abolition was found a more difficult matter than was expected. The pupils repeatedly got up rather serious commotions, as appears from the notices of subsequent years. *E. g.* Dec. 1612.

On this day the scholars of the grammar, sang & writing schools rose against their masters, seized the sang school, and held it by force of arms three days.

48.—P. 17. *Assembly*, 1596.

A list was drawn up of prevailing evils, beginning with those in the King's household. Then referring to "all estates within this land" there are pointed out, among many others, "the want of familie exercises, prayer, and the word, *and singing of psalms*." "Singing of Carrolls at Yoole" is also complained of. —*Row.* In the parallel passage by Calderwood the expression "singing of psalms" does not occur, but the more general terms employed were probably intended to convey the same meaning. Singing of "idolatrous songs" in Aberdeen on New yeris Ewin is strictly forbidden by the Session there in 1612.

The singing of these carols was an ante-reformation practice, and was thus regarded with aversion as a remnant of popery. Some of them are still preserved.—*Chappell's Popular Music.*

49.—P. 17. *Payments.*

Reckoned in Scots Money, which in 1355 was equal to the English, but gradually sunk in relative value, till in 1600 it reached the proportion of one twelfth. At the Reformation it is said to have stood at about a third. This may assist in estimating the payments, &c. mentioned in the quotations.—*Ency. Brit. Art. Money: Chris. Instructor*, 1812, *p.* 303.

50.—P. 17. *Orders by Kirk Sessions.*

To these may be added one from that of Perth, 1583—

Ordanis John Swinton, first, to keep the Tenor in the psalm [adhere to the melody in singing the psalm]. Secondly, to help and sustain his bairn; under pain of deprivation of his office.

51.—P. 18. *Year* 1600.

The notices have been divided at this date partly because it marks a transition in the general history of the Church of Scotland, but chiefly because the subsequent editions of the Psalter exhibit more of additions and diversity in the literary adjuncts and music.

52.—P. 18. *Psalm* 124*th.*

In Calderwood's larger history the 124th psalm is added as one of those sung by Lawson on his death bed. It seems to have been much in favour in those times. There is another anecdote connected with the tune which in the French Psalter is connected with the same psalm. The scene is in France.

During the civil wars of 1562, the town of Bourges was nearly equally divided between the two contending parties. A body of cavalry was seen approaching. Those who know the bloody reprisals which the Romanists took in the hour of victory over the Huguenots, may conceive the trembling suspense into which the latter were thrown before they could asscertain whether the advancing troops were friends or foes. On entering the town the cavalcade struck up the 124th psalm. "It was," says Sismondi, "a cry of deliverance to which all the Huguenots responded."

53.—P. 18. 1590.

When King James's Queen made her public entry into Edinburgh after her coronation, she was presented with a Bible and Psalm Book in a manner similar to that described Diss. II., p. 12.

54.—P. 19. *Bible Edition of* 1615.

The title of this edition is surrounded with a handsome edging, which is repeated to the Bible edition of 1640. Being, however, a sort of stock article, which appeared in several other books, and which has been already reprinted in one or two recent works, it has not been included in the series of fac-similes.

55.—P. 19. *Edition* 1621.

The Spiritual Songs are the 10 Commandments and Prayer, Lord's Prayer, Song of Simeon, 12 Articles, and Second Lamentation.

56.—P. 19. *Last editions.*

There are fragments remaining of two editions by Bryson, later than 1640, one of 1642 and the other of 1643; but both are small and without tunes. The former had the C. M. conclusions.

There is also in the Bodleian Library a good copy of a small edition, dated thus "EDINBURGH printed by *John Wreittoun*, and are to be sold at his shop, a little beneath the Salt-Trone 1635." No tunes, contents, nor prose version; has only part of the prose documents, and four of the Spiritual Songs; neat title in centre of a device. This edition seems referred to in one of the notices in the Wills of Edinburgh Booksellers—

1641, John Written, printer, 900 littill psalms of David in Meitter, in Octavoe, all to 180 l. [*i. e.* 4 s Scots or 4 d Sterling each.]

57.—P. 19. *Price of Psalm Book.*

28 of August 1642. This day also I gat four markis to buy a Psalme book to our kirk, according to the ordour in other Congregations, and I delyverit to the Session the Psalme book apperteining to my daughter M. Row.

This is the entry of the historian John Row who was minister at Carnock. There can be little doubt that the edition here referred to was that of 1635, as there is no later one known that would be suitable for pulpit use. Prices had fallen apparently since the time of the Wills quoted in the Text.

58.—P. 20.—*Version ascribed to King James.*

A single stanza may be quoted to illustrate the progress of this production. It is the first of Ps. 148.

1.—*As in the King's MS.*	2.—*As in Edition* 1631.
Sing laude vnto the Lord Heavens Indwelliri's, I say To do the same accord In places hie and stay And so alwayse ye Angellis all Great hostes and tall Jehoua prayse.	From heavens harmonious rounds give praise vnto the Lord: And in the parts most high, to him due praise afford. And praise him most you Angells pure His praise procure all you his hoast.

3.—*As in Edition* 1636.

Praise ye the Lord, praise ye
even from the heavens the Lord;
In parts that highest be
to him due praise afford.
Remainder as in 1631.

James, however, had been addicted to verse-making from an early age. Calderwood furnishes a specimen written in his 15th year, and printed by Arbuthnot. He also refers to a paraphrase of Psalm 101st written by his Majesty two years later. (III. 718 & 784.) Soon after this were published his "Essays of a prentise in the Divine Airt of Poesie." But who can say how much these productions were indebted to private help? Yet to do James justice, the false pretensions put forth in the matter of the psalms appear to be due, not to himself, but to his son or other parties after his death.

59.—P. 20. "*Imperfections of the Old Version.*"

Several intimations of opinion appear in Baillie's Letters—

Mr. Rous has helped the old psalter, in most places faulty.

One very sensible point of the Reformation here [in England] and almost the only thing that requires Reformation in our Church [the Scottish] is the Psalme Book.

60.—P. 21. *Reader's Service.*

This practice seems to have been common upon the Continent, where in some places it still survives. Indeed remnants of the old usage have lingered in some parishes of Scotland till within the memory of persons now living.

The following statement from Baillie's Letters (I. p. 413,) indicates that a preliminary service was not uncommon in England about the year 1641:—

Always those of the best note about London are now in use in the desk to pray and read in the Sunday morning four chapters, and expone some of them, and cause sing two psalms, and then to go to the pulpit to preach.

But the minister seems to be referred to here as the officiating party, so that the description reveals the germ of the system of forenoon lectures by which the Westminster Divines superseded the Reader's Service, which was chiefly devotional.

61.—P. 21. *Hours of Worship.*

A large amount of details respecting church matters in Glasgow may be found in Wodrow's Life of Weems, p. 59. *(Maitland Club.)* In 1583 the Week day preachings are said to be on Wednesday and Friday. In 1593 the Session in its Rules for "Beddals" direct them—

On Sabbath to open the Kirk dure at 6 morning, and ring the bell precisely at 7; and upon the prayer days the rest of the week open the Blackfrier Kirk dure at 7 and ring at 8.

The same authority gives an order of Session of Glasgow in 1652 when Episcopal influences no longer existed—

Resolved and thought meet, that ther be reading and expounding of Scripture weekly, throw all the dayes of the week, at 4 hours at night, in the Laigh Kirk.

62.—P. 21. *Family Worship, &c.*

The following description, from Kirkton's History, includes the last years of the Psalter period, though it also passes a little beyond it—

In the interval between the two Kings [Charles I. and II.] religion advanced the greatest step it had made for many years. * * * At the King's return every parish had a minister, every village had a school, every family almost had a Bible, yea, in most of the country all the children of age could read the Scriptures. * * * You could not for a great part of the country, have lodged in a family where the Lord was not worshipped by reading, *singing*, and public prayer.

63.—P. 22. *Thanksgiving for King.*

The religious services were, in both the cases noticed, to be followed by others not altogether congruous.

The croce to be dectit and hung, and ane tabill to be sett thairat, and wyne and spycerie to be drunkin and spent, and a nymber of glassis to be cassin and brokin, in significatioun of thair rejoicing, &c.

64.—P. 22. *Church Court Records.*

1641. An act of the Presbytery of St. Andrews, which was adapted as their own by the Synod, enjoins, amongst other things, "That everie house that is able have a Bible and a Psalme Book, at least a New Testament."

At the presbyterial visitation at Gartly, 1651, among other statements respecting the diligence of the minister it is declared that he "hath alwise the psalmes sung in the tyme of divine service." In the visitation at Glasse, 1654, this entry is made, "No Scoolmaster nor psalms sung." In that of Aberchirder, 1651, it is testified of the minister that he "used prayer in his familie twise a day, with reading of Scripture and singing of psalmes after meat ordinarilie" &c.—*Records of Presbytery of Strathbogie, Spalding Club.*

65.—P. 23. *Robert Blair.*

1630. He speaks of an Arminian teacher thus—"He did insinuate himself in the affections of people, inviting them to conference, and singing of psalms." Referring to his deadness of mind at a communion occasion, he says "I could not rejoice with the congregation in singing, yet at last thou helped me to to make use of the doctrine" &c.

66.—P. 23. *Confusion at the Communion.*

The second innovation is a confusion of two actions, and parts of God's worship in one assemblie and at one time. The Reader is reading, the Congregation hearkening to the Reader, or following him in singing of psalms in the mean time, when the minister hard beside him is speeking to the communicants, and delivering the Elements. * * * * Yee will say, the people will otherwise wearie, &c. But the right way to amend it is not to bring in confusion.—*Calderwood, Reply to Morton*, 1622.

67.—P 23. *John Row.*

I thought it likely that the Historian had been referred to because he was a member of that Assembly and because otherwise the circumstance seemed unlikely to be noticed by Baillie. But his age (about 70) renders it improbable; and as a person of the same name is mentioned as precentor in Stirling in 1618, (p. 22,) it may be supposed that he is the party intended.

68.—P. 23. *Closing of General Assembly.*

Stevenson states that its meetings in Edinburgh 1639 were concluded with the 23d Psalm.

69.—P. 23. *Psalm Singing in Scottish Army.*

Both of these notices by Baillie and Livingston are confirmed almost in as many words by the testimony of Robert Blair who was "an eye and ear witness."—*Life, p.* 163 *in Wodrow Series.*

70.—P. 23. *John Livingstone*

Had, like James Melvill and William Guthrie, something of the musical faculty; and several passages in his writings show a strong appreciation of Praise as a part of worship. The following is a peculiarly sagacious spiritual advice.

"It is good when we think ourselves in one evil state, to be seeking out if any thing in the soul be in good case, and cherish that, and praise God for it."

There is originality in the remark—

We are to praise the Lord for all the good done to the reprobates, seeing they themselves will never doe it, and it is no reason the Lord want his honour.

Again he exclaims—

The Lord make us willingly pay the rent of praise * * * No doubt the angels think themselves as insufficient for the praises of the Lord as we doe.

How glowing the following passage from one of his letters—

Alas! for that Capitall crime of the Lord's people—barrenness in praises. O, how fully am I perswaded, that a line of praises is worth a leaf of prayer, and an hour of praises worth a day of fasting and mourning! Yet there is room enough for both. But O! what a massive piece of glory on earth is it to have praises looking as it were out at the eyes, praises written upon the fore brow, to have the verie breath smelling of praises, to have praises engraven on the the palmes of their hands, and the impression of praises on everie footstep of the walk.

Various passages in Rutherford's letters breathe a similar spirit; but these are extensively known.

TO DISSERTATION III.

71.—P. 24. *Use of the Vernacular.*

The demand for the Scriptures in this form is made by Sir David Lindsay in the following passage:—

> The Prophet David King of Israel,
> Compylde the pleasant Psalmes of the Psalter,
> In his own proper tongue, as I here tell:
> And Solomon, which was his son and heir,
> Did make his Book into his tongue vulgar;
> Why should not their sayings be to us shown
> In our language?—I would the cause were known.

In one of the Wedderburn Ballads a stanza begins thus—

> Priestis change your tune
> And sing into your mother tung,
> Inglis psalmes.

72.—P. 24. "*Lollard (a singer.)*"

This derivation is strongly affirmed by Mosheim (Cent. XIV.) Lollard, in the vulgar tongue of the ancient Germans, denotes a person who is continually praising God with a song, or singing hymns to his honor.

He also refers to the use of *metrical* materials in praise by this ancient body of people.

Because those who praised God generally did it in verse, therefore, in the Latin style of the middle age, to praise God, meant to sing to him, and such as were frequently employed in acts of adoration, were called religious singers. And as prayers and hymns are regarded as a certain external sign of piety towards God, therefore, those who aspired after a more than ordinary degree of piety and religion, and for that purpose were more frequently employed in singing hymns of praise to God than others, were, in the common popular language, called *Lollhards.*

73.—P. 24. *Huss and Jerome of Prague.*

Respecting Jerome, Fox informs us that when at execution, (A.D. 1461,) he began to sing "I believe in one God," &c., as it is accustomed to be sung in the Church—afterwards some Canticles of the Church—then the hymn *Felix namque*—then as they gathered the wood he sung *Salve festa dies*—then the creed again—and when the fire began he sang with loud voice "Into thy hands I commend my spirit."

Regarding Huss, the late Dr. Mainzer makes the statement that he "was a singer, and composed, among other tunes, that beautiful melody *Jesus Christus nostra Salus*, which throughout his whole life Luther did not cease to admire."

74.—P. 24. *German Metrical Psalms.*

Burney (III. 35) affirms that there was a complete translation published at Augsburg in 1523, but, if so, it is strange that Luther should propose another without taking notice of it. Perhaps it was not intended for popular singing.

75.—P. 25. *Sternhold, &c.*

It is proper readers should be aware that erroneous statements respecting the early stages of the Old English Psalms are very common, especially the assertion that Sternhold first published 51 psalms. Often one writer simply copies the affirmations of another without examination. The case is not much better with the French Psalter, which is frequently represented as complete at dates when only part of it existed. Nothing deserves confidence in matters relating to ancient psalmody except definite reference to, or quotation from, original authorities.

76.—P. 25. *License to John Day, London.*

The following has been quoted by Todd and others from the Register of the Stationers' Company, 1561:—

Received of John Daye for *his lycense for pryntinge the residewe of the Psalms not heretofore prynted*, so that this maketh up the hole, iiij d.

Todd supposes that the portion here referred to as previously printed by license is the 44 psalms of 1549, &c., but I think it much more likely that it is the 65 psalms of 1560, which had on its title the same formula of permission, (on which this writer lays so much stress,) as the complete edition by Daye in 1562. It is true that eight of the psalms of 1560 were dropt when the version was completed, but on the other hand the 44 psalms of the earlier dates had been greatly altered, as has been shown.

77.—P. 26. *Psalm 67th.*

Wisdom's rendering is evidently founded upon that of Coverdale. The first five lines are nearly the same, and the structure of stanzas is preserved throughout. A slight degree of relationship also appears between the tunes.

Coverdale's version was received into the Wedderburn Collection with only a few verbal alterations. The following is the first stanza as found there:—

O God be mercifull to us, And send to vs thy blessing.
Thy face shaw vs sa glorious And be euer to vs luifing,
That men on eird may knaw thy way, Thy sauing heill and righteousnes,
That they be nocht led night nor day Fra thy precepts and trew justice,
To seik saluation quhair nane is.

78.—P. 26. *Psalms, Geneva Edition*, 1558.

This statement rests upon a note in Laing's edition of Knox's Works, vol. IV., p. 148, to this effect—

In Dunlop's Collection of Confessions the Editor states that he had collated an edition of The Forme of Prayers, &c. of date 1600, with a copy printed at Geneva in 1558; and that another edition of London, 1643, bears to have been "Printed first at Geneva M. D. LVIII."

79.—P. 26. *Pullain.*

After his settlement in England his name is found amongst 33 members of the Lower House of Convocation, who submitted a request "that the psalms appointed at common prayer be sung distinctly by the whole congregation," * * * "and that all curious singing and playing of the organs may be removed." On another occasion six points were discussed in the Lower House, one of which was "that the use of organs be removed." Pullain supported this also.

80.—P. 26. *Departure of the Exiles.*

Two extracts from the "Registre du Conseil" of Geneva are furnished in the Bibliotheca Sacra for July 1862—the former, dated 24th Jan. 1559, referring to a request presented by the leading exiles that as it had pleased God to re-establish the Reformation in their own country, they should return thither, thanks being offered for the friendly reception which they had enjoyed—the latter dated May 30th, 1560, (that is, 16 months later), when Whittingham in his own name and that of his companions, thanked the magistrates for the good treatment they had received, and signified that to serve the church in their own country, it was necessary they should remove. The former date was that of the departure of the main body of the exiles. The latter that of the removal of Whittingham and others, who had remained in order to complete the translation of the Bible. Kethe however seems to have continued till 1561, as the 87 psalms, described in the text, (p. 28,) were printed at Geneva in that year.

81.—P. 27. *Authorship of Metrical Psalms.*

There remains an account, in writing, by Lea Wilson, of the English Psalter of 1563, including a list of the authors, which agrees with that of 1562, except that Ps. 128 is marked T. S., and Ps. 118th and 129th N[orton.] There is added a similar account of an edition of 1569, printed at Geneva, the indications of authorship in which are said to "agree in every respect" with those of 1563. Such coincidences, however, must not be trusted too implicitly, as one edition may have been copied from another without enquiry. Probably the edition of 1565 is the one most worthy of confidence in the English series. It is large, well printed, contains the final additions, was early enough for procuring information at first hand, and late enough for the correction of previous oversights. It gives Ps. 118 to M.

82.—P. 27. *I. C.*

There is not conclusive evidence that these initials represent John Craig. The name of Pont is sometimes given in full, but the other never. Nor is it known that Craig wrote sacred poetry. But the initials suit; Craig was a prominent minister; he was in Edinburgh at the time when the psalms marked I. C. were added to the Psalter; and he is known to have employed his pen in the service of the Church. It does not appear that these circumstances meet in any other party.—See Note 88.

83.—P. 29. *Variations between English and Scottish Psalters.*

To the account given of these may be added a different numbering of the verses in numerous instances—the Scottish adhering rigidly, in this respect, to the Genevan prose version.

84.—P. 31. *Misdirected Criticism.*

This is not the most serious instance of this sort of procedure on the part of Warton. He affirms Whittingham to be the author of the metrical version of the Athanasian Creed, the Te Deum, and other pieces attached to the English psalms, and then "indulges the reader with a stanza or two of this dignified fanatic's divine poetry," taken from these compositions. Now the authors of these are unknown. None of them are in the Genevan collections. There is not a scrap of evidence to connect them with Whittingham, and if Warton knew of any he has not adduced it. As to the application of the term 'fanatic' to the man who had a principal part in the translation of the Geneva Bible, it can only excite a smile.

85.—P. 31. *Later Emendations of Sternhold, &c.*

These seem to have begun to be made about the year 1650, and are supposed to have been instigated by a remark of Fuller the historian, that

The fabrick of these psalms should stand *unremoved for the main*, yet that some bad contrivance therein may be mended, and the *bald rhymes* in some places get a new nap, which would not much discompose the memory of the people.

86.—P. 31. *Horsley on Old and New Versions.*

It was a change much for the worse, when the pedantry of pretenders to taste in literary composition, thrust out this excellent translation from many of our churches, to make room for what still goes by the name of the new version, that of Tate and Brady, which in many places where the old version is just, accurate, and dignified by its simplicity, is careless and inadequate, and in the poverty of its style, contemptible. The innovation, when it was first attempted, was opposed, though in the end unsuccessfully, by the soundest divines, the most accomplished scholars, and the men of the truest taste, at that time in the seat of authority in the Church of England.

87.—P. 32. *Merits of Old Scottish Psalms.*

The style of the translation, though generally faithful to the spirit and meaning of the original, is less rigidly literal than that of its successor. Thus the short metre version of the 67th psalm in the new consists of 4 verses of 26 syllables each, while in the old it extends to 7 verses of 40 syllables. This is however much above the average difference. *E. g.* in the 123d the number and size of the verses is the same in both. In the 117th the older version is the briefer one. But it is evident that the old translators did not hold such strict views in this respect as afterwards prevailed. Possibly the latter were carried farther than is compatible with a reasonable degree of poetic finish. Yet the later version was allowed to retain the old rendering of the 124th, though nearly twice as extensive as its new companion.

88.—P. 33. *Psalm 136th by I. C.*

A whimsical mistake has been current in England respecting this performance. Its admission into the English Psalter was long after that work had been regarded as complete. It is wanting in 1576, but is found in an edition of 1581. It was adopted from the Scottish Psalter, and this step was doubtless occasioned by the awkward structure of the English version. But the first English printer of the piece substituted T. C. for I. C., and the mistake was repeated by his successors. Its Scottish origin was quite unknown in England, and the question being started, who was T. C.? an English author was naturally sought for. Holland fixes upon Thomas Churchyard, intimates that he has been generally admitted as the author, and pronounces him immortal in this psalm. But, though the era of Churchyard seems compatible with this supposition, it must be remembered that the Scottish Psalter produced the version in 1564, and that I. C. is there attached not only to that psalm

but to many others, and repeated to all of them in successive editions. There is no reason to doubt that the author belonged to Scotland. No trace of any of his psalms is to be found in England at the period of their first publication.—Note 82.

89.—P. 33. *Spiritual Songs.*

Some of the subjects here mentioned—the Veni Creator, Benedictus, Lord's Prayer, &c. are said to be contained in the Bohemian Collection of 1538—being earlier than any mentioned in the text. Instances even prior to this seem to be adducible.

90.—P. 38. *Contents.*

The psalms of 1556 have, besides the contents, short marginal summaries, of which these are specimens—

Ps. 5. Dauid exhor- | teth his enne- | mies to repen- | tance for feare | of Gods iud- | gements.

Ps. 137. God suffreth | sometymes the | wicked to vexe | and torment | his children | with newe ad | sondrie affli- | ctions.

The zeale that | gods children | haue towards | their fathers | glorie.

There are also frequent marginal references to Scripture texts.

These are continued in Edition of 1561, which has similar notices attacbed to the margin of the preface, (that is the preface of 1556 retained.) *E. g.* to the portion extracted in page 11th there are the following—

Singing naturall. Singing abused by the Papistes. Singinge vsed i the primitiue Churche euē in the Apostles Time. VVhat songes vve ogbt to delite in ād vse. Read Moses Chalib in his bookes called Psalmes in metre in the Ebrue tōge.

In the 1556 edition Psalms 25 and 34 have Hebrew letters instead of figures at the beginning of stanzas.

91.—P. 37. *Contents in Rhyme.*

In the Psalter of 1560 though the contents of the psalms are in prose and agree with those of 1556 and 1561, yet the Spiritual Songs added have contents in verse, according to the older practice. The following precedes the Song of Zacharias—

The Songe of blessed Zachary, Declareth to us all;
That God hath sent redemption, To bring us out of thrall.

The second of the Doxologies quoted in p. 36 is contained in this Collection, appended to Ps. 95th, which is the only psalm so furnished.

92.—P. 37. *Conclusion or Gloria Patri.*

George Gillespie, speaking of the Scottish General Assembly of February, 1645, states that—

It was thought good to make no act about this as there is made about bowing in the pulpit, but to let desuetude abolish it.

See also Wodrow, Corresp. III. 494.

TO DISSERTATION IV.

93.—P. 39. *Ante-Reformation Music.*

Erasmus speaks of it thus—

We have brought into our churches a certain operose and theatrical music, such a confused disorderly chattering of some words as I hardly think was ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys who waste all their time in learning these whining tones.

The fact that the Council of Trent found it necessary to attempt restraining the abuses of the period renders further evidence superfluous. This fact is thus stated by a modern writer belonging to the Church of Rome—

They seriously debated whether it might not be advisable to put an end to the scandalous musical excesses that had found their way into the Church through the partial abandonment of the Ritual Song, by rendering it henceforth imperative. But though this measure was vehemently urged by more than one Father as the best remedy for the evil complained of, still the Fathers of the Council at length declined to pass the decree. They seemed to have judged it to be on the whole wiser to leave the Ritual Song to its claims as the acknowledged and authorised song of the Liturgy.

These descriptions, however, it is but fair to remember, refer chiefly to the Cathedral Services. But even in the Parochial Churches it was the tendency of the time to make the music as elaborate and showy as the means of performance allowed, and to reduce the Congregation simply to the position of auditors. Still worse, it was the music alone they could really listen to, since the words made use of were in an unknown tongue; and this being the case, it is not easy to see how even those portions of the music which were practicable by the people could possibly minister to their edification. Yet, to the use of Latin in Religious Services, the Popish Church pertinaciously adhered. When, in 1558, the Scottish Protestants petitioned the Queen Regent that they might be allowed to employ the vulgar tongue, she called a council of learned clergy, who decided that no other language than Latin could be used, as having been appointed by the Church under most severe penalties.—*Keith.*

This style of Church Music must have been that which was opposed by Wyclif under the name of the "New Song," as shown in a passage from his writings quoted by Lewis—

Deschant, countre note, and organs, and small breaking that stirreth vain men to dauncing more than mourning. * * * * Our fleshly people hath more liking in their bodily ears in such knacking and tattering than in hearing of God's law &c.

See further the quotations in Hawkins' History of Music, Book IX., ch. 81; and an amusing passage in Tytler's History, II., 260, relating to Scotland in the reign of David First.

94.—P. 39.—*Opponents of Church Music.*

The class of religionists who were hostile to singing in worship take their rise far back in the middle ages (Mosheim Cent. XI.) under the name of Paulicians, whose views coincided largely with those of the still more ancient Manicheans. Various other names were assigned to different sections of them. They seem to have been Mystics, who rejected all external rites, and resolved religious worship solely into mental exercises. Parties holding similar views at the Reformation are evidently referred to in the Preface to the Genevan Book of 1556 (Diss. II., p. 11.) They ultimately obtained numerous adherents in England, and are still represented to some extent by the Society of Friends.

One section of these Paulicians residing in France were termed Albigenses, but the opinions referred to were certainly not held by all who bore that designation. Some of them are said to have practised psalm singing assiduously. But the Rev. R. S. Maitland quotes passages from writers as far back as 1200 and 1254, relating to the hostility shown by one class of them to the use of music in worship, which, however, it should be remembered, are furnished by enemies.

The heretics find fault with the singing in the Church and the praises which the members render unto God from the Old and New Testaments. * * * They call the singing in the Church an infernal clamour. * * * They scoff at the singing in the Church and say that there is no meaning in the music but only in the words.

95.—P. 39. *Secular Tunes to Psalms, &c.*

See Bayle, under Marot, where mention is made of a Flemish Psalm Book, (Anvers, Simon Cock, 1540) containing such tunes attached to the psalms with the name of each prefixed. Thus Ps. 81 is to be sung to the tune of "Sur le pont d' Avignon," Ps. 103 to "Languir me faut," &c.

96.—P. 41. '*Reports*,' 1563.

One of these, which Havergal describes as uncommonly beautiful, is a tune to the 44th psalm, arranged by Brimle. It may be seen in Dibdin's Standard Psalm Tune Book (D'Almaine & Co., London) under the name of Preston.

97.—P. 43. *Ravenscroft's Classification.*

There is perhaps no name in the department of ancient metrical Psalmody entitled to more deference than that of Havergal, but I cannot concur in the views expressed in his preface to his reprint of Ravenscroft, regarding that author's classification of tunes. Remarks upon them, however, are rendered unnecessary by the fact that Mr. Havergal himself seems to have relinquished these views; for in his Treatise upon the Old 100th Psalm Tune, the following occurs: "Had Ravenscroft regarded the Tune as of German production he doubtless would have said so, for he is remarkably precise in mentioning not the personal but the national or provincial origin of the Tunes in his Psalter," p. 32. And further, p. 37, by "French Tune or Tone" Ravenscroft expressed his belief as to the national origin of the Tune.

But the most extraordinary solution of the Scottish list in Ravenscroft is that conjectured by Sir J. Hawkins (Hist. ch. 117) that certain tunes were named from towns in Scotland, in order to humour the people of that kingdom under the irritation occasioned by the attempt of Charles I. to establish the Liturgy! Sir John forgot that this attempt was made sixteen years after the appearance of Ravencroft's book! He seems never to have met with the Scottish Psalter, and never to have surmised that a people who produced as fine specimens of secular melody as the world can show, might possibly achieve a few psalm tunes also!

98.—P. 43. *Monros=Montrose.*

One proof of this is that the General Assembly of June 1595 was held at *Monros* according to Row, and at *Montrose* according to Calderwood.

99.—P. 43. *Common Tunes.*

It is a curious circumstance that the tunes Duke's and Winchester are almost identical. This naturally suggests the inference that the latter, which has no name in Este, was designated Duke's and slightly altered when adopted into Scotland. But it rather looks as if they had been considered different tunes; for why add to the collection in 1635 what would be felt as really no addition, Duke's having been known for at least 20 years? Singular enough too, Ravenscroft has both, but the last line of Duke's is altered. It may be best therefore to regard the case as one of musical coincidence. The name Winchester seems to have been taken from Ravenscroft. It may be added that the tune Glenluce, No. 20, strongly resembles both the others.

100.—P. 44. *Authors of Old Tunes.*

Nothing can be more worthless than the intimations made respecting these in the greater number of popular collections of Church music. Thus the Old 100th was long set down as Luther's, French as Guillaume Franc's, Newtoun as Dr. Croft's, &c. &c., without a particle of evidence. A frequent source of error was that of assigning the composition of melodies to mere editors, as St. David's to Ravenscroft, or to mere harmonizers, as Stilt (York) to Milton, the father of the poet. Recently more care has been shown in some instances. It would be a favour if compilers would mention the earliest or one of the earliest books in which a tune is to be found, or state the grounds of their assertions, or let the matter alone. Ignorance is better than error.

101.—P. 44. *Gillaume Franc.*

Burney mentions a certification by Beza, of date 1552, that Franc was "the first who set music to the psalms." But does this refer to anything more than the psalms of Marot of 1545? In what stage of advancement was the French Psalter in 1552?

102.—P. 44. *Gregorian Phrases.*

Havergal in his treatise on the 100th psalm tune avows it as his opinion that that celebrated lyric was formed by combining and modifying some of these phrases, and several are quoted which resemble portions of the tune. This may have been the case in some other instances. In others again, such as the 124th, the character is too decided to allow this supposition. But, as stated in the text, it is not intended to trace the tunes to their *ultimate* sources.

103.—P. 41. *Tune to Psalm 128th.*

This is found in the French Psalter, but according to Burney, whose statement on this point seems reliable, it must have been borrowed from the German at an early period. (Hist. III. 35.) The same may be said of the 112th, 113th, and possibly a few more of the tunes attached to the French Psalms, but I have not attempted to trace out all such cases. The French compilation was doubtless that with which the Anglo-Genevan and Scottish editors were most conversant, and to which they looked as a model.

104.—P. 47. *Merits of Psalter Tunes.*

In the version of the Psalms by Barton, 1644, some 25 tunes are furnished, of which the majority are taken from the old Psalters of England and Scotland. The following descriptive notices of such as belong to the Scottish are extracted. They refer to opinion and practice in England, but were probably in substance applicable to Scotland also at that period:—

The 100th, L. M., called *French Tune*, "used every where, and may serve for all the Psalms in Eights."

The 10 Commandments, (App. p. 24,) "used oft in London."

The 51st, called *Sweet Tune*, "used in most places."

The 113th, reduced to 8 lines, called *Choice Tune*. Two other short tunes are formed out of portions of the 113th.

Martyrs. "Proper for sweet and sad ditties, used commonly in all places."

York, (Stilt.) "Proper for joyfull ditties, used every where."

Oxford. "Proper for sad ditties, used commonly in all places." This is Old Common, but without the alterations in Ravenscroft.

The 35th, called Sinner's Tune, "for the saddest ditties, was called the Humble Suit, a most excellent tune, much used of old."

The 119th, called *Old England tune*, "fit for mixt ditties. It must be observed with sembrief pauses which the very metres will point at."

Magnificat Tune. "A most delicate joyfull tune, used frequently of old, and not fit to be forgotten."

Complaint. "For mixt ditties."

In the preface the tunes thus provided are called "the most choice and exquisite that are or have been used in all England."

The late Dr. Mainzer in his "Standard Psalmody" and "Specimens" introduces the following selections, which it may be inferred stood high in his estimation:—The 1st, 3d, 8th, 16th, 26th, 57th, 58th, 68th, 100th, 109th, 119th, 120th, 124th (both tunes,) 128th, 136th, 137th, and 143d, and the 27th from another work. Of the common tunes he selects the first 10, and Nos. 13, 17, 18, and 20. He also expresses himself as follows:

> We are surprised at the simplicity, the beauty, the spirit which animates Scotland's now forgotten sacred melodies of former days. What can be superior to the first psalm? * * * What can be more touching, more imbued with meekness, confidence, and piety than the 119th? * * * Is there in any collection in any country a tune in which trust, hope, and triumph, after days of grief and calamity, are expressed in more elevating, in deeper felt melodious strains than the 124th [second tune]?

It is evident, however, that Mainzer was not acquainted with the Anglo-Genevan collections of 1556–1561, and therefore regarded tunes as Scottish, the origin of which is doubtful.

TO DISSERTATION V.

105.—P. 50. *Early Musical Notation.*

For its successive stages prior to Reformation times see Sir J. Hawkins' History. The Gregorian music was placed on a staff of 4 lines, but the 5-line staff was used for other purposes from an early period. In one of the oldest, if not the oldest, printed treatises on music, that by N. Burtius, 1487, addressed "*Pauperibus clericis ac religiosis*," both the 5-line and the Great Staff of 11 lines are found. The black square-headed notes of the Gregorian music are still retained in that music by the Church of Rome, and numerous specimens have recently been published. But in psalm books and other popular manuals the diamond form of head came early into use. Ultimately this was superseded by the round form which still prevails.

In a treatise on plain chant, 1845, the Rev. James Jones states that, in Gregorian music, while the semibreve was in duration half of the breve, the long was the sum of the other two, *i. e.* equal to three semibreves. But in remote times the long had various values, (*Morley's Treatise*, &c.) In the Psalter it is only used indefinitely, at the ends of tunes. Another rule which gave to the semibreve the value of two minims in common time and three in triple, there is no trace of in the Psalter.

106.—P. 54. *Notation of Relative Works.*

To the account of the musical notation of the Psalter may be added a few notices respecting that of some other works which are mentioned in relation to it. 1. Coverdale's book (p. 9,) has larger musical type than any of the others, and the execution is somewhat coarse. The tenor clef is open at one side, at least in many cases, thus ⊨. 2. The only one of these books in which some portions of the music are set upon the Gregorian Staff of 4 lines is the German Geistliche Lieder, 1543. It has also the form of bass cleff in No. 16, App. p. *xxxii.* 3. The 1560 collection has the time mark 𝐂 commonly attached to the tunes. This is also the case with English of 1562. Psalm 147 has instead the mark Φ. In these works, generally speaking, the sharp 7th is absent in minors, but the 1562 has it in some instances, *e. g.* Psalm 145, line 6th. 4. In the 1560 collection dots after notes are very frequent. They occur in so many instances after the fourth note of the eight-syllable lines as to form a special feature. 5. In Wood's MS. Ps. 124, p. *xxxii.*, the flat at the beginning of Treble merely means that the line F is to be read as natural. The bass of this and the next tune is set upon the tenor clef. The two sharps in fourth line of bass must refer to the same note, B, and only denote that it is half a tone below C, a rather superfluous intimation. In Ps. 85th, a natural is used on B merely to signify the absence of the flat often found there. This shows that the natural was known, though it does not occur in the printed Psalter. For varied forms of clefs see the extracts, App. *xxxii.*

107.—P. 54. *Wood's MS.*

After the Canticles there follow certain pieces of the nature of Anthems. In the later Bass vol. these are introduced thus—

> Followeth sertan Godlye songs perfitly set in IIII. pairtis and singular gude musike, whiche I have put in heir amongs the rest, and first, Te Deum laudamus in prose, set by Andro Kempt 1566; wreatin and notit be me Thomas Wod Vicar of Sanctandrous.

Next a setting of Ps. 101 in verse with various repetitions of lines. *Maister Andro blakhall* 1568. A similar setting of Ps. 128 in verse, which is incomplete as the remaining leaves are lost. But in the other vol. it is finished, and ascribed to "*Maister Andro blakhall*" who is said to have "*presentit it to my lord of Mar quhen he wes first mareit vpone my lord of Angus sister.*" The Treble vol. adds that these two were in "V. pairtis and voluntarye." The next is to a hymn beginning "Haue mercy God for thy great mercies sake;" *Andro Kempe at the desyre of gude Maister gudeman* [Goodman,] In this vol. the 101st psalm is dated 1569, and the next piece "Aspice domine quia facta" is prefaced thus—

> folouis ane Italian sang excellent gude set in V. pairtis be ane Italian; set thre or four zeir before reformation It is verray dulce and suett.

After one or two more Latin pieces comes Ps. 43 in verse—*V. pairtis*:—

> Maister Andro blakehall at the earnest sute of L[ord] Mortō quho p[re]sentit the sain [same] Kyng Jamis the saxt at Stirling in the moneth of February as I understand, zeir of God 1578.

108.—P. 55. *Chapel Royal.*

The following document is printed, I believe for the first time, from the Balfour MSS., Advocates' Library, Edinburgh:

> Information anent his Maᵗᶦᵉˢ Chapell Royall in Scotland.
>
> King James the fourt of gude memorie in the zeir 1501 foundit the Chappell Royall of Stirling, appointing to the fundation xvi chanonis, nyne prebendaries, & sax boyis, with zeirly rent as followis, the fundation is confirmed by popes Alexander & Julius.
>
> The saxteen chanonis besyd the deane (who had a rent of fyve hundred merks asssigned to him furth of those foundit and mortified revenues) ar these—
>
> 1. The subdeane his rent was the half of kirk Inner & kirkowen in galloway, which payit to him besyd the service of the cure at the kirkis, fourteen scoir merkes zeirly; now payis only xl mark. Andro Cowper brother to the late B[ishop] of galloway is titular.

2. The sacristen who had the iust vther half of the saidis kirkis, payit of old as the vther dilapidat payis now as the vther xl mk zeirly, the said Andro Couper is titular of this also.

3. The Chantor. 4. The Thesaurar. 5. The Maister of the bairnis. Eche one of these had in rent 100 lib zeirly, furth of St. Marie kirk of the Lowis. One William Scot that dwallis in the border is chantor, who can not serve nor will not reside. Mr. Thomas gray is thesaurer, in lyk maner non resident, never comes to the chapel. James Castellaw is maister of the bairnis, he attends daily, but the rent is diminished to 100 mk being first 100 lib, the revennes of this kirk ar set in long taks to the Erle of Bakcleugh, worth 2000 lib zeirly.

6. The Chancelor his rent wes the kirk of Southweik whilk now the organist hes. It payis 100 mk be zeir. It had also ane kirk in Bute whilk now payis 50 mk. be zeir, & the trumpeter forgison hes it. Thir ar called the sax dignities.

7. The person of Kellis has now 100 lib zeirly, a child Thomas Cowper nevoy to the late Byschop is titular, can not serve.

8. The person of Balmaklellan hes only 50 mk. Patrick dumbar titular, attends & is skilfull.

9. The person of glenwhom hes 50 mk. & hes sold it to my L [ord] Wigton, vaikand.

10. The person callit air primo has 100 lib zeirly, the foresaid andro cowper titular of this also.

11. The person of alloway hes 80 mk. zeirly, another child James Cowper nevoy to the late Bischop is titular, and can not serve.

12. The person of dalmellinton hes 80 mk, Johne Gib his ma^ties^ servant is titular, no attendance.

13. The person of dalrumpill hes 50 mk, Andro Sinklar titular attendis & is skilfull.

14. Culton now divyded betuix tuo personis, the said James Castellaw & Barnard Lyndsay his ma^ties^ servant, eche of them hes xl lib zeirly. barnard lyndsay can not attend.

15 & 16. Crief having tuo personis foundit, the said Mr. thomas gray one & a child callit Henry mole the vther, eche of them hes 80 mks. zeirly; this kirk is set in taks, it is worth 22 chalderis zeirly by the vicarage. Thir ar the xvi chanonis.

The nyn prebanders ar, fyve in Strabran whairof the said patrik dumbar hath one and Sthephan Tillidef. the uther four, ilk prebandarie is xx lib zeirly. The vther four ar in Castellaw, whairof the said James Castellaw hath one, William duncanson that dwelleth into Polew another; & James keith who attendis & is skilfull, the vther two; thir prebandis ar worth eche of them 35 mk, zeirly.

The sax boyis had 90 mks among them, whairof their is none this day, & of all the xvi chanonis & nyn prebendis only sevin attends & hes no meanes, so that only they sing the common tune of a psalme, & being so few ar skarse knowen.

Item thair is aikerisbesyd Sterling called the Raplotch foundit & pertaining to it but hes never payit this long tyme.

Item 312 lib zeirly furth of kintyr & loquhabor payit ever till of late zeirs.

Thir aboue written kirkis & rentis ar rekenit in the fundation to have payit to the Chapell then in the 1561 zeir 2000 lib zeirly, whilk is more than ten thousand lib now, & this day payis only twell hundreth lib & most of it to non residentis.

REMEDIES.

First to restore the 312 lib whilk was duly payit furth of loquhaber & Kintyre furth of the kingis duties all the dayis of King James the fourt and fyft, and of late ceased, these boundis ceasing to be civill, whilk now blessed be God is vtherwayis and suld be restored.

There are other two suggestions which mention some other Kirks included in the foundation, and propose legal and other means for correcting abuses, and enlarging the revenues. The paper then concludes thus—

Lastly if no better means can be had a new fundation must supplie it, or els all will cease, & a house to the dean to dwell in wald be given, or to pay the maill of it as wes before.

109.—P. 55. "*Information touching the Chappell-Royall.*"

Such is the heading of another document which throws light upon the efforts of Charles in regard to this Institution. Part only is quoted.

"To the King's most excellent Majestie, the Information and Petition of your Majestie's humble Servant, Edward Kellie, touching your Majestie's Chapell-Royall of Scotland.

"When first your Majestie intended to goe into your kingdome of Scotland, I was employed by your Majestie, and such of your Councill of that kingdom as were then at courte; To provide psalmes, services, and anthymnes for your Majestie's said chappell-royall there, as in your chappell here. Thereupon I caused make twelve great books, gilded, and twelve small ones, with an organe-book wherein I caused write the said psalmes, services, and anthymnes, and attended the writing thereof fyve monethes here in London. At that tyme, alsoe, I provided the same musick that was at your Majestie's coronation here, with one Bible for your Majestie, and two great Bibles for the Deane and for the Readers of the said chappell. Thereafter, I procured your Majestie's warrante for deposeing all insufficient persons that had places in your said chappell-royall, and for placing others more qualified, upon examination, in their roomes. Herevpon, I carryed home an organist and two men for playing on cornets and sakbuts, and two boyes for singing division in the *versus*, all which are most exquisite in their severall faculties. I caused the said organist examine all the aforesaid musick-books and organ-books; and finding them right, convened all the musicians of your Majestie's said chappell, some whereof (being after triall found insufficient for such eervice) I deposed, and choosed some others in their roomes, whereby I made vpp the number of sixteen men beside the organist and six boyes; who all of them sung there psalmes, services, and anthymnes, sufficiently, at first sight, to the organe, *versus*, and chorus, * * * your Majestie appointed mee ane chamber within your pallace of Halyrudehouse, wherein I have provided and sett vpp an organe, two flutes, two pandores with viols, and other instruments, with all sorts of English, French, Dutch, Spaynish, Latin, Italian, and old Scotch musick, vocall and instrumentall. In the said chamber, the said organist and the boyes doe remain, and the remanent musicians and vnder officers doe meet therein twice a-week to practise and to receive directione for the next service. * * * In tyme of service within the chappell, the organist and all the singingmen are in black gownes, the boyes are in sadd coloured coats, and the vsher and the sexten and vestrie-keeper are in browne gownes. The singingmen doe sit in seats, lately made, before the noblemen, and the boyes before them, with their books lay'd, as in your Majestie's chappell here. One of the great Bibles is placed in the midle of the chappell, for the reader, the other before the Deaue. There is sung before sermon ane full anthymne, and after sermon ane anthymne alone in versus with the organe. And thus every one attendeth the charge in his place in a very grave and decent forme."—*Whitehall, Jan. 24th*, 1631.

ADDITIONAL NOTES.

110.—P. 5–7. *English Reformers.*

The following passages—the former belonging to the beginning, the other to the close of the Psalter period—throw further light upon the views of the more strictly Reforming party in England in regard to Church Music:—

In reading chapters, and singing psalms ministers and clergymen must think of this diligently that God is not only to be praised by them, but that others are to be wrought to perform the same worship by their counsel and example. Wherefore let them pronounce their words distinctly, and let their singing be clear and easy that every thing may be understood by the auditors. So that 'tis our pleasure that the quavering operose music, which is called figured, should be wholly laid aside, since it often makes such a noise in the ears of the people that they cannot understand what is said.—*Commissioners of Edward VI.*

We distinguish between three things thus—

1. Plain singing which we affirm has been in use from the beginning of the church * * * * 2ndly. Cathedral or Antiphonal singing, which we affirm to be neither useful nor very ancient, being the device of the 4th century. Lastly, Musical instruments joined with singing, which we say are the invention of the 13th or 14th age of the Church.

Plain singing we acknowledge is pleasing to God, and serves to raise pious affections, because 'tis commanded in the New Testament. * * * * we do not think it unlawful to sing David's psalms in praise; we only say that kind of singing used in Cathedrals is so curious and difficult that 'tis beyond the capacity of the people, and so is not adapted to the edification of the Church.—*Pierce's Vindication, Ch. III.*

111.—P. 6. "*To give effect.*"

Slow performance gives any point and truthfulness which it possesses to the following sneer of Burney's.—III. 65.

They [the words] are more disguised and injured by Psalmodic singing than by the most rapid and artificial cantilina of florid song.

112.—P. 6. *References to Tunes.*

In the adjusting of the proper tunes to their respective psalms as regards character the most faulty instances are to be found amongst the referred psalms. Some of these differ in sentiment from those to which the tunes are printed, and thus the same tune was employed for two purposes which could only be reconciled by singing it in a two-fold manner. Compare Ps. 32, 39, 42, 45, 74, 90, 93, and 106 with those to which they are respectively referred. The 22d accords in its later verses with the 21st, but differs very decidedly from it in the earlier. In such a case it had been better to divide a psalm and furnish a tune to each portion. Similar change of sentiment occurs in the 44th psalm at the 9th verse.

In the English Psalter some of the references are so bad that it is difficult to account for them except by supposing that they were made at random.

113.—P. 14. *Typographical Errors in Tunes.*

While *some* of the Scottish editions exhibit a large amount of these, the case is not much better in regard to the English. Witness Havergal. "The inaccuracy of many Psalters is very great. The press, in some instances, can hardly be said to have been corrected."

114.—P. 17. *Quotation from Psalms.*

The words put into the mouth of Queen Mary's infant son, as painted upon an ensign carried before her when led as a prisoner into Edinburgh in 1567, were taken from the Psalter, being the first line of Ps. 43d,

Judge and revenge my cause O Lord.

115.—P. 19. *Printers' and Booksellers' Wills.*

To those given in the text may be added items from that of Robert Brysson, 1646.

IIJ^m^ Psalme buiks in 32 estimate all to	IIJ^c^ l
IIIJ^m^ Psalmes in saxteene all	VII^c^ l
V^m^ V^c^ Psalme buiks for bairnes	J^m^ J^c^ l
1600 Testaments and Psalmes, 12 lairge	800 l
800 Psalmes for Bybles in Oct.	100 l
100 Psalmes for Bybles quarto	25 l

116.—P. 20. *Music to King James's* [?] *version.*

This is arranged after the old manner of the Psalters. It consists of melodies only, and these attached to individual psalms. The edition bound up with the Liturgy, and which may be

considered the standard one, forms a distinct volume from the Liturgy, and is by a different printer. The Liturgy is by Young, Edinburgh, printer to Charles I., 1637; the psalms by Thomas Harper, London, 1636, with a title, of the fitness and truthfulness of which the reader may judge.

The Psalmes of King David translated by King James.

The tunes are for the most part those of the English Psalters, and connected with the same psalms. About 12 are omitted, being chiefly those in peculiar metres, from the 104th to the 136th. Ps. 88 and 95 have 4-line tunes, which are given to these psalms in Este, &c. The former is quoted in App. p. *xxxii;* the latter is the "Old Common" of the Scottish Psalter. Both are doubled so as to occupy 8 lines. There are no Spiritual Songs in this volume. The tunes are not very correctly printed. In at least two cases references are made to tunes which do not exist. The tunes peculiar to Scotland are entirely ignored.

117.—P. 22. *From Spalding's 'Troubles.'*

Reading of holy Scriptures and singing of psalms were discharged at lykewakes, by act of the town council of Aberdeen, by persuasion of this Cant [Rev. Andrew] and his fellows. 1643.

These would be opposed by Cant as remnants of popery. Spalding shows a strong *animus* against the Covenanters.

In 1642 Dr. Guild is accused by him of demolishing certain stables, &c. connected with the bishop's house, and of carrying "roof and slates away, wherewith he roofed a song school and slated the samen, within Bernard Innes' close, where never song-school was before."

118.—P. 26. *Psalm 95th of* 1560.

The following are the first verses:—

O come and let us now reioyse,
And to our onely Saviour,
O let us come before his face
Confessing all our former sins
To thanke him for his benefites
Wherefore to him right ioyfully
And sing vnto O Lord:
Also with one accord
With inwarde reuerence:
And that with diligence
Alway distributing
In Psalmes now let us sing.

I think it the more likely opinion that the work was by the same printers (Jugge & Cawoode, London,) as the documents it is bound with, as the paper seems to be the same; but as the type (old English) is smaller, the page of letter-press rather less, and the style of title page very different, the matter is somewhat doubtful. At all events it may be inferred that it was intended to form a separate publication.

119.—P. 27. *Marckant.*

In Newcourt's History of the Diocese of London, v. II., 153, (date 1710), amongst the series of Incumbents of the Vicarage of Clacton-Magna occurs the following entry:—

Joh. Markant 31. Aug. 1559, per mort. Thorpe.

And at p. 533 in a similar list of Incumbents of the Vicarge of Shopland—

Joh. Markant cl. 26. Maii 1563, per mort. ult. Vic.
Will. Meeton cl. 26 Nov. 1568, per resig. Marcant.

Induction in the former case by Bishop Bonner, and in the latter by Grindall. It can hardly be doubted that this is the party referred to, and several features of his life are thus disclosed.

120.—P. 29. *Sternhold and Hopkins, Edition* 1549.

That in this year Hopkins' first seven psalms were appended to 37 by Sternhold, is affirmed on the authority of Dr. Cotton, whose statement is so circumstantial as to leave no doubt of its accuracy. I applied for verification to parties at Cambridge, where the only known copy is deposited, but was not favoured with a reply. The copy said by Dr. Cotton to be in the British Museum could not be found. I examined, however, the edition of 1551 in the Bodleian, and found it to accord in substance with the description of Edition 1549. The psalms are bound up with prose matter entitled "Devout Psalms and Collectes"—and are arranged in groups, each for a week's reading, followed by a prayer. The whole volume is in somewhat large old English type, size of letter-press page about 4½ by 2½ inches. The alterations made at Geneva in 1556 I found to be numerous, and in many instances considerable; but those upon the 7 psalms by Hopkins were comparatively slight, which may explain the circumstance that Sternhold only is referred to in the preface, Disser II., p. 11. In Hopkins' preface, as quoted by Holland, (p. 25,) the following words after 'especially' are wanting: "to fill up a place, whiche elles shoulde haue been voyde that the booke may ryse to his iuste volume, and partely for that" &c.

The Contents to the 30th, the first of the 7 psalms, run thus—

The Churche that ghostly Israel,
Her Lorde and God doth prayse
Whiche from the dreade of death and hell,
Dothe her defende alwayes.

At the end of the book is the following—

Imprinted at London in *Flete Strete at the Signe of the Sunne ouer against* the Conduit, by Edward Whitchurche, the xxii. day of June, Anno Dom. 1551.

121.—P. 42. *Tune to Psalm 112th.*

The editor of the tunes to the English Hymns of the United Brethren speaks of this as sung by them from the earliest times—describes it as "a masterpiece of choral composition," breathing "the very soul of devotion;" and adds

It would indeed be difficult to find another tune of six lines, at once so pleasing in melody, so varied in modulation, and so rich in harmony. Among the eminent men who at different times have been struck by its devotional character, was the celebrated founder of Wesleyan Methodism.

The writer affirms the tune to be the composition of Luther, but I have not seen the evidence of this.

122.—P. 42. *Sources of Proper Tunes.*

It may be of advantage to present these in a tabular form, beginning with the Edition 1564-5. Tunes dropped or shifted in later editions may be found from the references in brackets, which relate to the present volume. In other cases the tunes will be understood as retained to the same psalms. References after the source indicate that the psalms were changed when the tunes were adopted. A. G. denotes Anglo-Genevan. English refers only to Edition 1562.

Ps.	1564.
1	A. G., 1556.
3	do. do.
6	do. do.
7	do. do.
8	do. do.
9	do. do.
10	[Ps. 2] A. G., 1556.
14	A. G., 1561.
15	do. 1556.
16	do. do.
18	English.
19	A. G., 1556.
20	do. do.
21	do. do.
23	[App. 23] A. G., 1556.
25	A. G., 1561.
26	do. 1556, Ps. 12.
27	French, Ps. 42.
28	A. G., 1556.
29	do. do.
30	do. do.
33	do. do. Ps. 42.
34	do. do. Ps. 68.
35	English.
36	French, Ps. 132.
37	A. G., 1560.
41	do. 1556.
43	[App. 23] A. G., 1556.
44	A. G., 1556.
46	[App. 23] English.
47	French.
49	A. G., 1556.
50	French.
51	A. G., 1556.
52	do. do.
58	French, Ps. 20.
59	English, Lament.
61	do.
62	A. G., 1561.
66	
67	A. G., 1560.
68	do. 1561.
69	English.
70	A. G., 1561.
71	do. 1560.
72	English.
73	A. G., 1556.
76	[App. 23.]
77	English.
78	A. G., 1556.
79	do. 1561.
80	
81	French, Ps. 33.
82	A. G., 1556.
83	French, Ps. 10.
85	do. Ps. 6.
86	A. G., 1556, Ps. 17.
88	French, Ps. 35.
89	A. G., 1556, Ps. 34.
91	French.
95	English.
96	A. G., 1556, Ps. 33.
100	French, Ps. 134.
101	[App. 23] A. G., Ps. 63.
102	French.
103	A. G., 1556.
104	French.
107	do.
109	
110	French.
111	do. Ps. 19.
112	German, 1537.
113	do. do.
114	A. G., 1556.
115	do. do.
116	
117	French.
118	do.
119	A. G., 1560.
120	French, Ps. 107.
121	do.
122	do. Ps. 3.
123	A. G., 1556.
124	(1st tune) French.
125	French, Ps. 21.
126	do. Ps. 78.
128	German, 1534.
129	French.
130	do.
133	A. G., 1556.
134	French, Ps. 101.
135	English.
136	A. G., 1561, Ps. 148.
137	do. 1556.
138	French, Ps. 16.
140	
141	English, Ps. 88.
142	French, Ps. 43.
143	German, 1534.
145	
146	A. G., 1556.
149	do. 1560.
150	English, Ps. 145.

	1595.
10	Comts., [App. 24] French.
Veni,	English.
12	Art., A. G. 1560.
Complaint,	English.
Lament,	1st, do.
Mary,	A. G., 1560.

	1611.
1	English.
21	do.
120	do. 1576.

	1615.
57	English.
76	(2d tune.)
101	(2d tune.)

	1635.
46	(2d tune.)
124	(2d tune.)

123.—*Additions to Text and former Notes.*

To Incidents, p. 16. The Baptism of James VI. (1566) is thus described in the "Diurnal of Occurrents"—

The said prince was bapteist in the said font, and thir solemnities endit be neir fyve houris eftirnone, with singing and playing on organis.

To Extracts in p. 22.—Vpone Sonday, the 9th of Januar, 1642, thair wes vniuersallie throch all Scotland, and in both Abirdenis, preiching and thanksgiving to God for the happie and peciabill closure of our Parliament, with singing of psalmes within the churche; bot not throw the streites, as wes usit in elder tymes.—*Spalding.*

To p. 13 *&* 35. *Bassendgne.*—The script-like type is used for the entire psalms in a French edition of 1555. It was therefore probably imported from France. P. 35, prose version. This is found in the same French edition, in the vernacular, being 8 years earlier than that mentioned in the text.

To Note 31. —Besides the devotional Ballads or Songs produced at the Reformation there were others of a satirical description levelled against the more glaring corruptions of popery. The "Dundie psalmes" include some of these. They were of course unwelcome to the Popish authorities. Sibbald quotes the following

from a Canon of the provincial Council, 1549, which denounces severe punishment against those who kept in their possession—

Aliquos libros rythmorum seu cantilorum vulgarium, scandalosa ecclesiasticorum, aut quamcunque hæresim in se continentia.

To Note 32.—An edition without psalms was also printed by Lekprevik, Edinburgh, in 1562, and as it is clear that the Anglo Genevan Metrical Psalms were used in Scotland before that time there is no way of accounting for this omission but by supposing that the psalms were printed separately.

To Note 45.—The Burgh Records of Linlithgow, 1546, mention a "Singing Scule."

To Note 64.—This entry follows a visitation of the Kirk of 'Lynlythgow,' 1611.

The Kirk hes ane new common Byble and Psalme buik.

And this, after similar visitation of Ebdie, in same year,

Item to gather the almes for the poor in the tyme that thei sing the psalme.

Those objectionable liberties with the ordinance of praise, which have been so common in modern times, seem not to have been unknown at an earlier period. That mentioned here was apparently enjoined by a Synod. But the period was one of declension.

St. Androis 2d October 1632.

The psalmes of King David translated in meeter be King James of blessed memorie, being recommendit be King Charls our present dread Soveraine to be accepted & sung in all his Majestie's dominions, wer be my Lord Archbischop remembred and recommendit to the Synod, and sum of them delyvered to certain brethren of the several presbyteries to be pervsed be them, and they ordained to report their iudgment theiranent against the nixt Synod.

Records of Synod of Fife, Abbotsford Club.

1626, *Newbottle School.*—The session ordains everie scholer to pay 10s for lairning to reid and write Scottis, and for musicke to pay 6/8 quarterlie.

124.—*Publishers of the Psalter.*

It is not necessary to give a regular account of these, but a few notices are furnished respecting the more prominent.

Lekprivick.—In 1569 the following entry occurs in the Book of the Universal Kirk:—

"9 of March.—Anent Robert Lickprivick his supplication for support of the Kirk in his office of printing. The Kirk having respect to his povertie, the great expenses he hes made in buying of printing ymes, and the great zeale and love he beares to serve the Kirk at all tymes, hes assignit to him fiftie punds to be yearlie payit out of the thirds of the Kirk."

In the Reasons for declining King James' version it is added that the Assemblie did this in testification of their content with his work in printing the psalms. In 1574 he fell under the displeasure of the Government and was confined for some time in Edinburgh Castle. Whether he then forfeited his monopoly is uncertain, but he must have continued in his calling for a long period thereafter, as one of his books is dated "Edin. 1581."

Bassandyne is known as the publisher of the first edition of the Bible printed in Scotland, "either in English or any other language." It was undertaken in 1575, size folio, the price to be £4, 13*s.* 4*d.* Scots; but was not finished till 1579, before which Bassandyne had died. The work was completed by his partner Arbuthnot.

Vautrolier.—The superiority of the Continental rather than the scarcity of native printers seems to be referred to by the "greyt necessitie" mentioned in the application of the General Assembly to the King, p. 15, for the encouragement of this foreigner. His chief establishment seems to have been in London, but he had one in Edinburgh also for some time. He was honoured to print "King James's Essays of a prentise in the Divine Art of poesie." His editions of the Psalter certainly exhibit very creditable typography.

Gibson seems to have been the first who made use of the privilege of employing printers on the Continent with a view to sale in Scotland.

Charteris, Henry and Robert.—The latter became King's printer in 1603. Principal Lee takes notice that none of the editions of the Psalter were issued by those who held this privilege. There are two exceptions, both, however, unimportant; one by Robert Charteris, and one by Young. See p. 18 and 19.

Hart, who was partner with John Nortoun for a time, obtained leave to import foreign books free of duty. He produced in 1610 a folio Bible, the second important edition printed in Scotland. In Dec. 1596, he was for some time imprisoned along with many other citizens of Edinburgh in one of the King's fits of imperiousness. Hart's heirs produced the edition of the Psalter now reprinted, and in 1628 an edition of the new Testament, being the first portion of the authorized version printed in Scotland.

Raban first appears as a printer in St. Andrews, from which he removed to Aberdeen. He seems to have confined himself to printing, the bookselling and publishing having been in the hands of David Melvill. He began in 1626 the Almanacks (the first in Scotland) which have since been annually produced in Aberdeen. Raban was something of an author and even attempted verses. A laudatory effusion on the death of Bishop Forbes in 1635 concludes thus—

Good sirs, I am behind the rest,
I do confess for want of skill;
But not a whit behind the best,
To shew the affection of good will.

Various entries regarding Raban occur in the Burgh Records of Aberdeen.

Young became King's printer in 1632. It is a somewhat curious fact that the edict of Charles in 1634, quoted in p. 20th, should have been violated in 1635 by one holding such an office. But perhaps he obtained special permission. A note by Sir William Alexander to the Bishop of Ross speaks of Young in terms far from complimentary.

FAC-SIMILES FROM VARIOUS EDITIONS.

Nos. 3 and 6 are special titles to the psalms alone; Nos. 1, 12, and 17 are general titles to the volumes of which the psalms form a part. In these latter cases there are no special titles. No. 12 pertains to one of the series of small-sized editions. Nos. 2, 4, 5, 7, and 19 afford specimens of the varieties of typography in the various editions, including that of the music to the proper tunes. No. 19 shows the manner in which the different vocal parts of these tunes are placed in the harmonized edition of 1635. No. 18 serves the same purpose for the common tunes and those in reports in that edition. No. 5. The size, typography, and general appearance of Edition 1615 closely resemble those of 1635; a specimen has therefore been thought unnecessary, but for the sake of variety one is taken from the spiritual songs.

Nos. 8, 9, 10, 11, 13, 14, 15, and 16 present the principal decorations which occur in the above mentioned editions. No. 8 is the first letter of the first psalm in Edition 1635, and No. 15 is the equivalent in Edition 1633. Nos. 9 and 16 are concluding ornaments: the former follows the spiritual songs in Edition 1615, the latter is found in several of Hart's editions, and includes his initials. Nos. 11 and 13 are edgings surrounding, the one the title to psalms in the Middleberg edition of 1596, the other the general title to Edition 1615. Nos. 10 and 14 are placed at the beginning of the psalms in the 1596 edition just named and that of 1633 respectively. Another ornament of this last sort, found in more than one place in Editions 1615 and 1635, is transferred to the title page of the present volume. Its centre part is an ingenious monograph for Andrew Hart. Additional specimens of ornamentation are contained in Nos. 3, 5, 6, 17, and 20. See also the extract from 1615, Appendix, p. IV., Disser., p. 13 & 52, and the end of the psalms in the Reprint.

No. 20, while a fac-simile, is also to be regarded as part of the Reprint. In the original it stands immediately before the common tunes. Some further Specimens may be seen in Laing's edition of Knox's Works.

Proprietors of copies from which the fac-similes have been taken.

Nos.	1, 2,	Edition 1565,	Faculty of Advocates, Edinburgh.
"	3, 4,	" 1595,	David Laing, Esq., do.
"	12, 16,	" 1611,	Do. do.
"	5, 9, 13,	" 1615,	Editor.
"	6, 7, 14, 15,	" 1633,	William Euing, Esq., Glasgow.
"	10, 11,	" 1596,	Do. do.
"	8, 17, 18, 19, 20,	" 1635,	Mrs. Johnstone, Dumfries.

1st 1565

THE FORME OF PRAYERS AND MINISTRATION OF THE SACRAMENTS &c. vſed in the Engliſh Church at Geneua, approued and receiued by the Churche of Scotland. whereunto beſydes that was in the former bokes, are alſo added ſondrie other prayers, with the whole Pſalmes of Dauid in Engliſh meter.

The contents of this boke are conteined in the page following.

I. CORINTH. III.
No man can lay any other fundation, then that which is laid, euen Chriſt Ieſus.

PRINTED AT EDINBVRGH BY ROBERT LEKPREVIK.

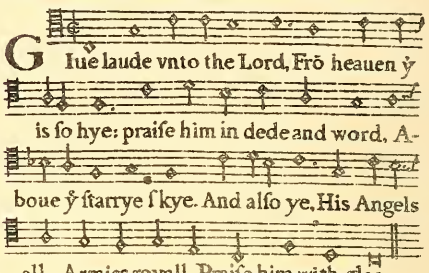
M. D. L X V.

2nd 1565.

His ſecret Iudgementes, now therefore praiſe ye the Lord alone.

PSALME CXLVIII. Ioh. Pullain.

¶ He prouoketh all creatures to praiſe the Lord in heauen, in earth and in all places, ſpecially for the power that he hath giuen to his people Iſrael, whome he hath taken so nere vnto him.



3 Praiſe him both moone and ſunne,
which are ſo cleare and bright:
The ſame of you be done,
Ye gliſtring ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
5 And cloudes of th'aire
His laude expreſſe.

6 For

3rd 1595.

THE PSALMES OF DAVID IN METRE.

According as they are ſung in the Kirk of Scotland.

¶ Togeither, vvith the Concluſion, or Gloria Patri, eftir the Pſalme: and alſua ane Prayer eftir euerie Pſalme, agreing vvith the matter thairof.

IAMES V.
If anie be afflicted let him pray: and if anie vvould be merie, let him ſing Pſalmes.

Prented at EDINBVRGH be Henrie Charteris, 1595.
Cum Priuilegio Regali.

4th 1595.

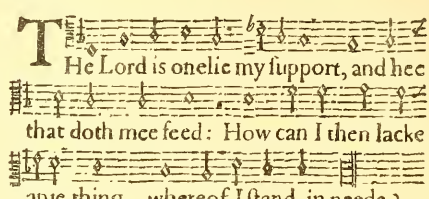
41 My ſeede ſhall plainelie ſhew to them,
that ſhall be borne hereafter:
His iuſtice and his righteouſneſſe,
and all his workes of wonder.
The Concluſion, as eftir the firſt Pſalme.

A Prayer vpon the xxii Pſalme.

ALbeit, (O God of al conſolation and comfort) thou ſuffer vs for a littill ſeaſoun to bee afflictit diuerſe vvayes: and makis vs (as it vver) to be the out caſtis of the vvarld: zit forſa mekill as vve haif our onelie traiſt in thy gudenes, vve beſeik thee to aſſiſt vs, and delyuer vs of all thir troubillis that diſtreſſis vs, that in the middeſt of thy halie Congregatioun, vvee may rander thee hartie praiſes and thanks, through Ieſus Chriſt thy onelie Sonne So be it.

PSALME XXIII. T. Stern.

¶ Dauid having tried Gods manifold mereſes diuerſe times, gathereth aſſurance that God will continue his goodneſſe for euer.



2 He

THE X. COMMANDEMENTS of ALMIGHTIE GOD,

EXODVS XX.

A Ttend my people and giue eare,
Of ferlie thinges I will thee tell, See
that my words in minde thou beare, And
to my Precepts liſten well.

I. I am thy Souereigne Lord and God,
Who haue thee brought from carefull thrall,
And eke reclaim'd from Pharaohs rod:
Make thee no gods, on them to call.

II. Nor faſhioned forme of anie thing,
In Heauen or earth to worſhip it:
For I thy God by reuenging,
With grieuous plagues this ſinne will ſmite.

III. Take not in vaine his holie Name,
Abuſe it not after thy will:

For

אלהים

THE PSAMES OF DAVID,

In Proſe and Metre;

According to the Church of SCOTLAND.

The Pſalms in Proſe, on the Margine, according to the New Tranſlation. 1610.

O, ſing vnto the Lord a new Song, Sing vnto the Lord all the earth. *Pſal. 96. 1.*



Sing vnto the Lord: Bleſſe His Name. Show forth His Salvation, frō day, to day. *Pſal. 96. 2.*

IN ABERDENE,
Imprinted by EDWARD RABAN,
for David Melvill, 1633.
WITH PRIVILEDGE,

PSALME C.

everlaſting: & his trueth endureth to all generations.

5 For why? the Lord our God is good,
His mercie is for ever ſure:
His trueth at all times firmlie ſtood,
And ſhall from age to age endure.

PSAL. CI. W.K.

Dauid deſcribeth what gouernament he wil obſerue in his houſe and kingdome, He will puniſh and correct, by rooting out the wicked, and promiſeth to cheriſh the godlie perſons.

I Will ſing of Mercie & Iudgemēt; vnto thee, O Lord, will I ſing.

O FMercy, and of Iudgement both.
O Lord, my Song ſhal be: And it, ſo oft as
I doe ſing, ſhal be, O Lord, to thee I wil

2 I will behaue myſelfe wiſely in a perfect way. O when wilt thou come vnto mee? I will walke within my houſe with a perfect heart.

my ways with wiſdom guide, til thou my
ſtate erect: And walke vprightly in myne
houſe, as one of Thyne Elect.

3 I wil ſet no wicked thing before mine eyes: I hate the worke of them that turne aſide, it ſhall not cleaue to me.

3 No wicked thing will I attempt,
but from the ſame refraine.
I hate the ſinnes of faithleſſe folke:
none ſuch will I mayntayne.

4 A froward heart ſhall depart from me, I wil not know a wicked perſon

4 No

5 Who ſo privily ſlandereth his

8th.

9th.

10th.

12th.

11th.

THE CL.

PSALMES OF

Dauid in Prose and Meeter.

WHERE-VNTO IS ADded, Prayers commonly vsed in the *Kirkes, and privat houses: With a perpetuall* Kalendar, and all the Changes of the *Moone that shal happen, for the space of* 19. yeeres to come. Duelie calculated to the Meridian of Edinburgh.

13th.



EDINBVRGH,
Printed by Andro Hart. 1611

12th.

15th.

16th.

THE PSALMES of DAVID

in Prose and Meeter.
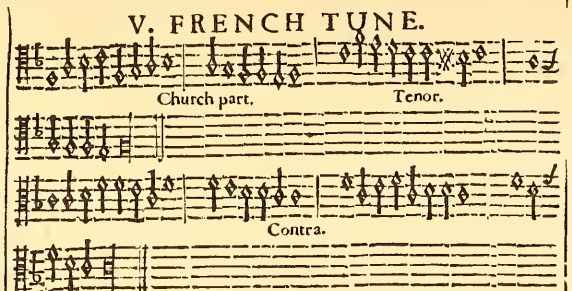
With their whole Tunes in foure or mo parts, and *some Psalmes in Reports.*

Whereunto is added many godly Prayers, and *an exact Kalendar for* XXV. yeeres to come.
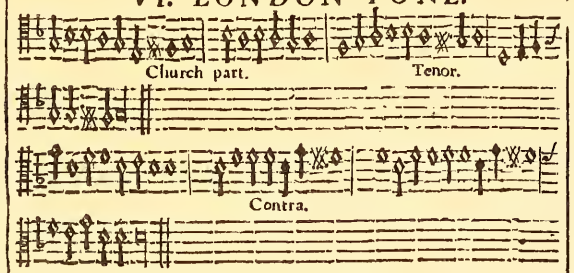


Printed at EDINBURGH by the Heires of ANDREVV HART, ANNO DOM. 1635.
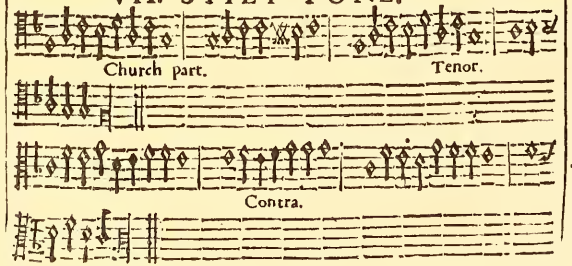
V. FRENCH TUNE.
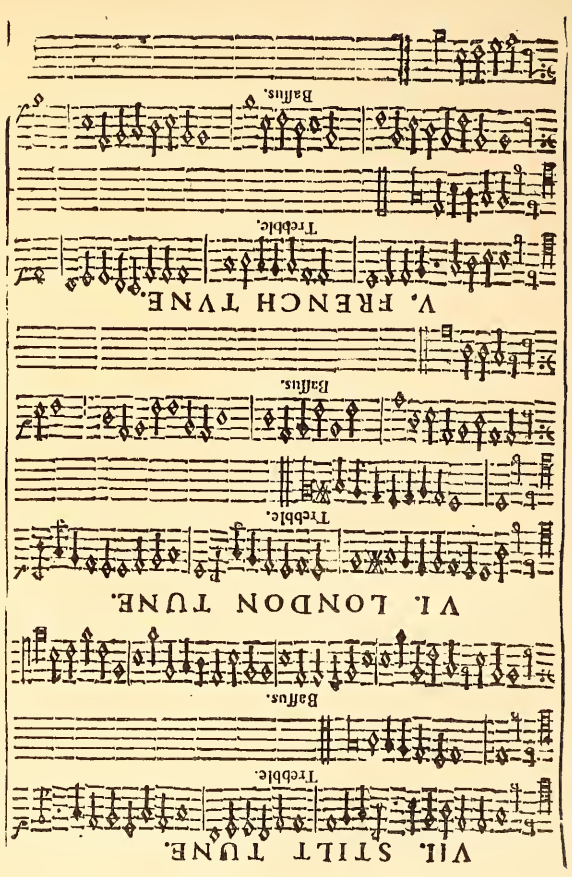


VI. LONDON TUNE.



VII. STILT TUNE.





PSALME CI.

And who ſo hath a proud high looke
I will the ſame annoy.
6 For ſuch as lead a godly life,
and wickedneſſe forſake,
Will I defend, and more than that
my ſervants will them make.

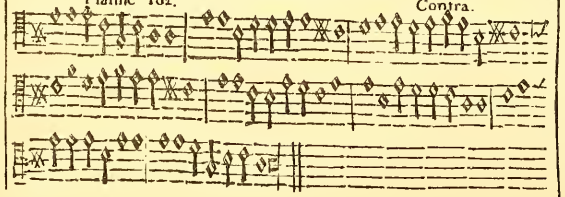
7 Who ſo is bent to uſe deceit
mine houſe is not for ſuch:
The lyer may I not behold,
his lies I hate ſo much.
8 The ungodly ſoone I will deſtroy
which dwell the land about:
And from the citie of the Lord
all wicked men root out.

ſtroy: Him that hath a proude looke and high heart I can not ſuffer.
6 Mine eyes ſhall bee unto the faithfull of the land, that they may dwel with me: hee that walketh in a perfect way, hee ſhal ſerve me. 7. There ſhall no deceitfull perſon dwell within mine houſe; hee that telleth lyes ſhall not remaine in my ſight. 8 Betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the LORD.

PSAL. CII.

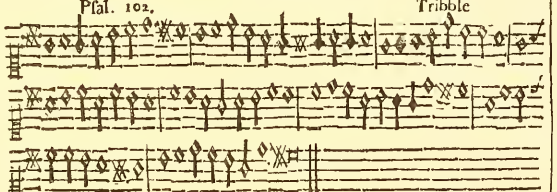
¶ *It ſeemeth that this prayer was appointed to the Faithfull to pray in the captivitie of Babylon; and a conſolation for the building of the Church, whereof followeth the praiſe of GOD, to bee publiſhed unto all poſteritie. The converſion of the Gentiles, and the ſtabilitie of the Church.*

Pſalme 102. Contra.

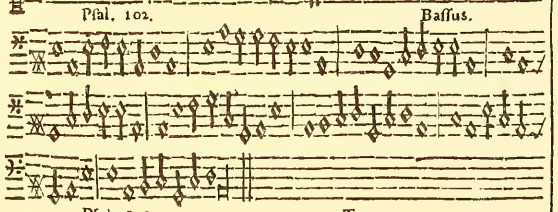


PSALME CII.

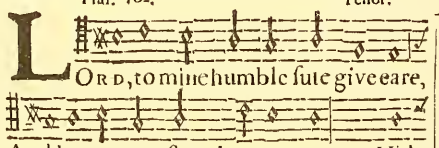
Pſal. 102. Tribble



Pſal. 102. Baſſus.



Pſal. 102. Tenor.



LORD, to mine humble ſute give eare,
And let my cry fore thee appeare. 2 Hide
not thy face this troublous time: But when
I call thine ears incline. Make haſte to hear
me, Lord, I pray. 3 For like as ſmoak con

Pſalme 102.

O LORD hear my prayer, and let my cry come unto thee. 2 Hide not thy face from mee in the time of my trouble: incline thine eare unto me: When I call make haſte to hear mee.
3 For my dayes are con-

Theſe Concluſions may bee ſung after any Pſalme, which hath eight ſyllabes in the firſt line, and ſixe in the ſecond.

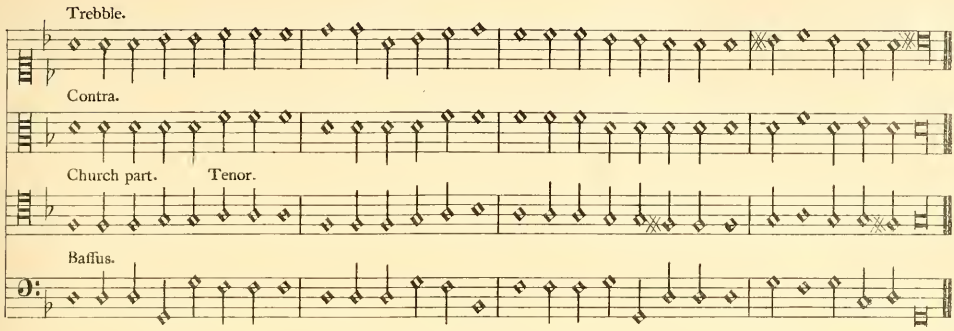
O GOD, that art the ſtrength and rock
Of all that truſt in thee:
Save and defend thy choſen flock,
That now in danger bee.

THY People, and thine Heritage
LORD bleſſe, guide, and preſerve:
Increaſe them LORD, and rule their hearts,
That they may never ſwerve.

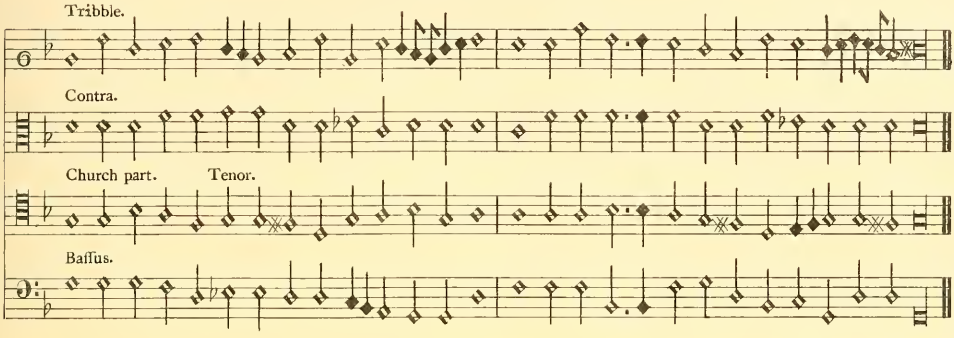
GLorie to the FATHER, to the SON,
And to the holy GHOST.
As it was in the beginning,
Is now, and ay ſhall laſt.

Heere follow the Common Tunes in foure partes diligently reviſed and amended

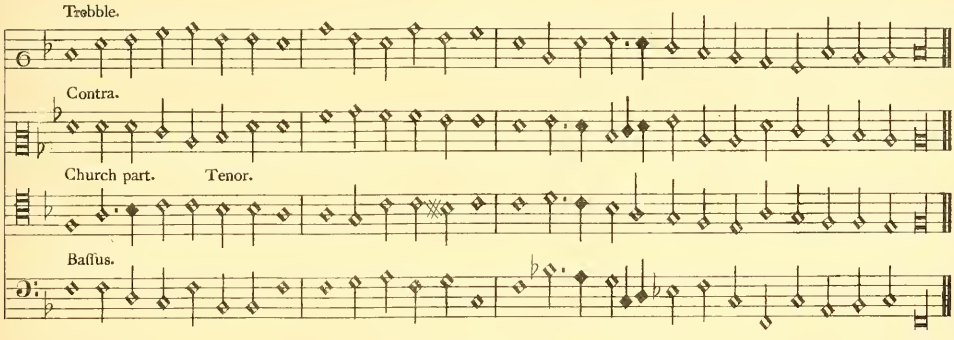
THE OLD COMMON TUNE.



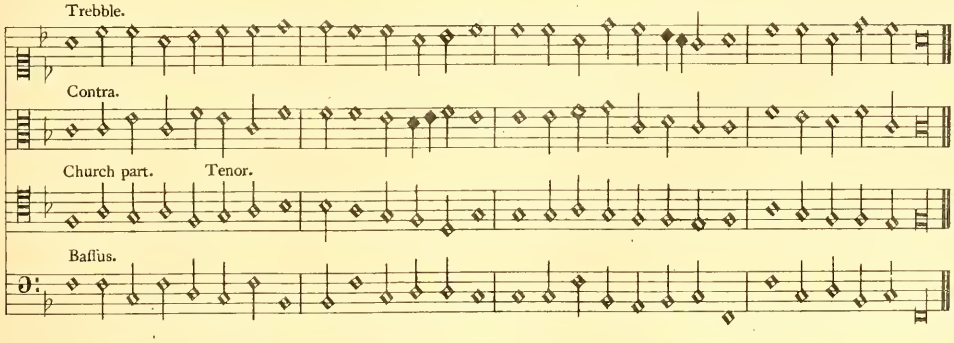
II. KINGS TVNE.



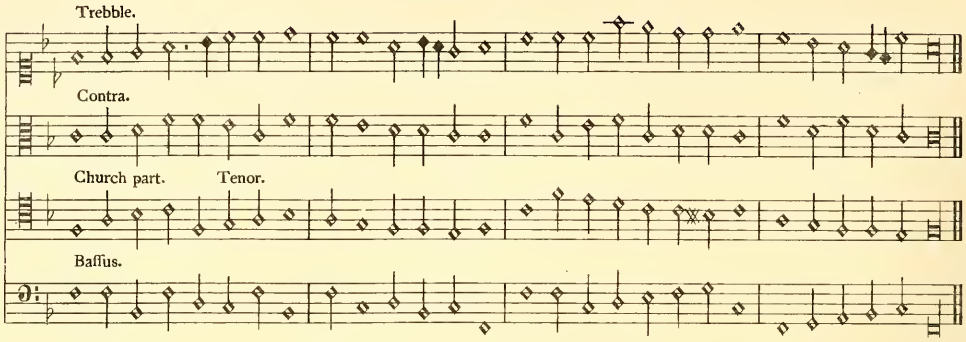
III. DVKES TVNE.



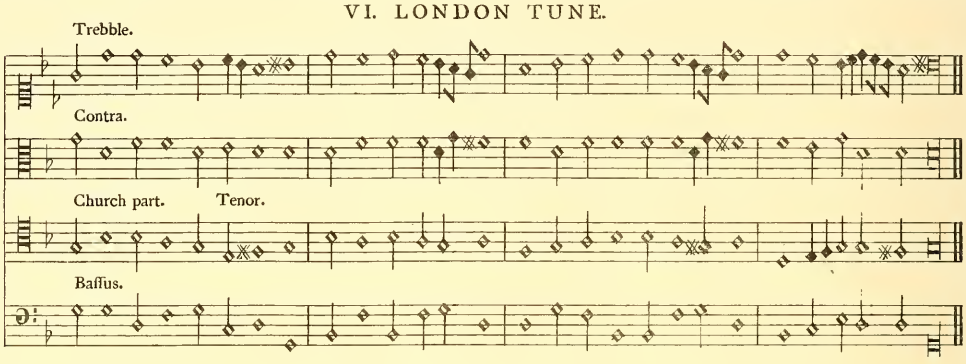
IIII. ENGLISH TVNE.



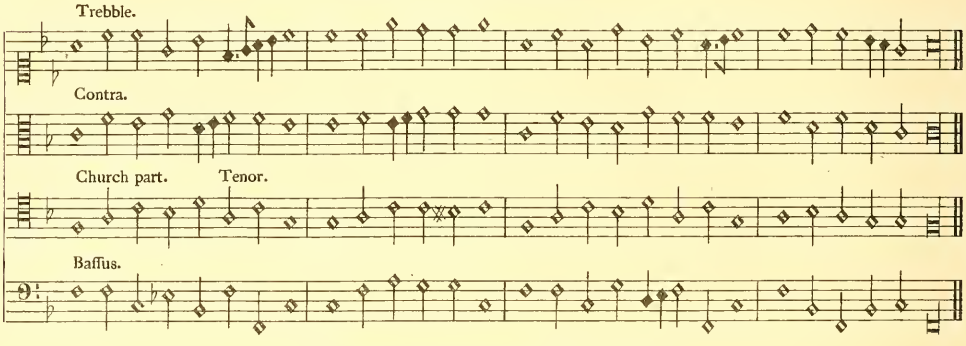
V. FRENCH TUNE.



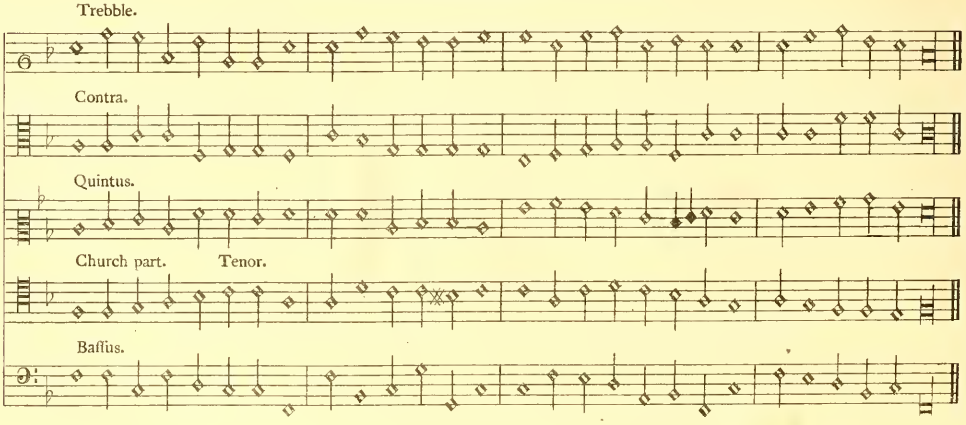
VI. LONDON TUNE.



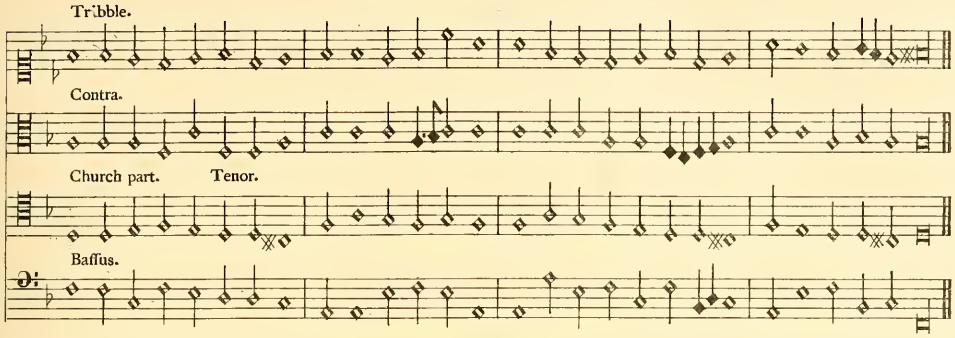
VII. STILT TUNE.



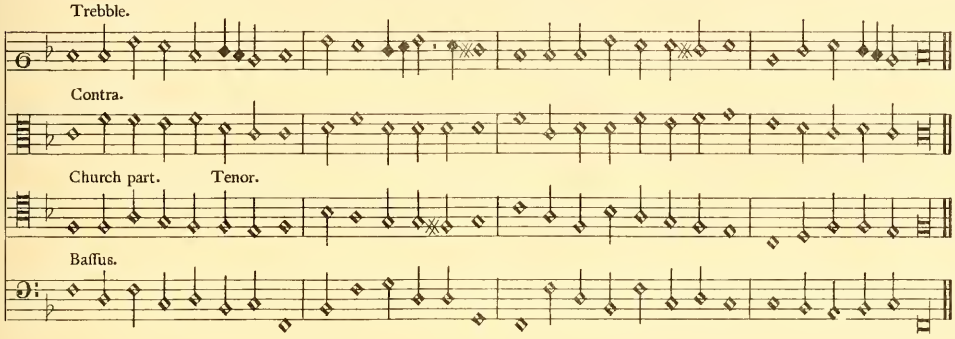
VIII. DUMFERMLING TVNE.



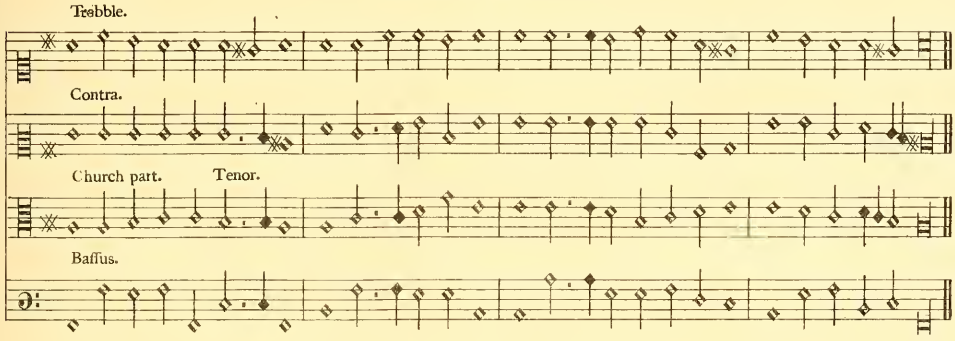
IX. DUNDIE TUNE.



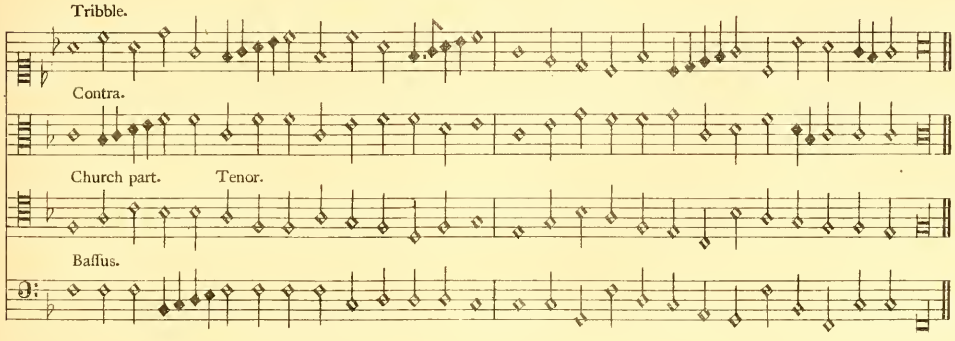
X. ABBAY TUNE.



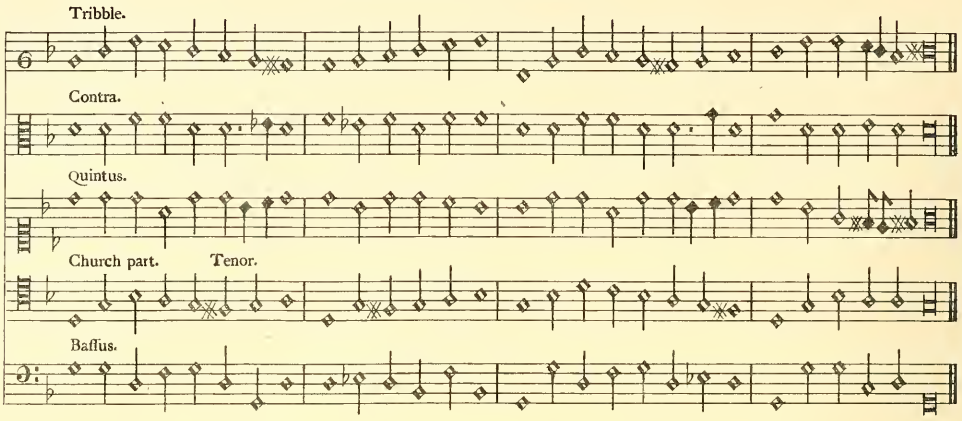
XI. CHESHIRE TUNE.
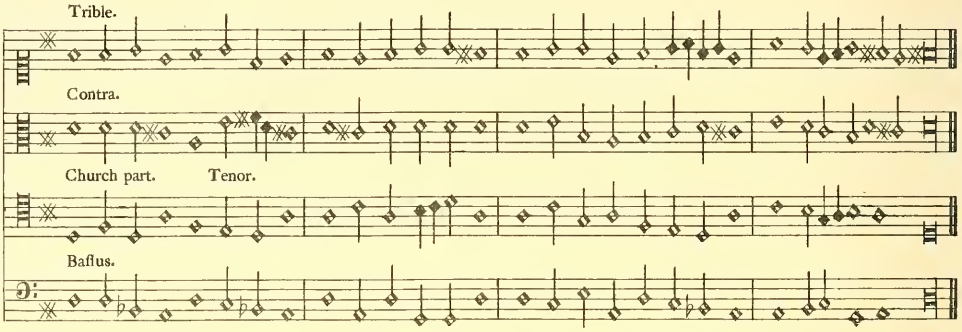


XII. GLASGOW TUNE.



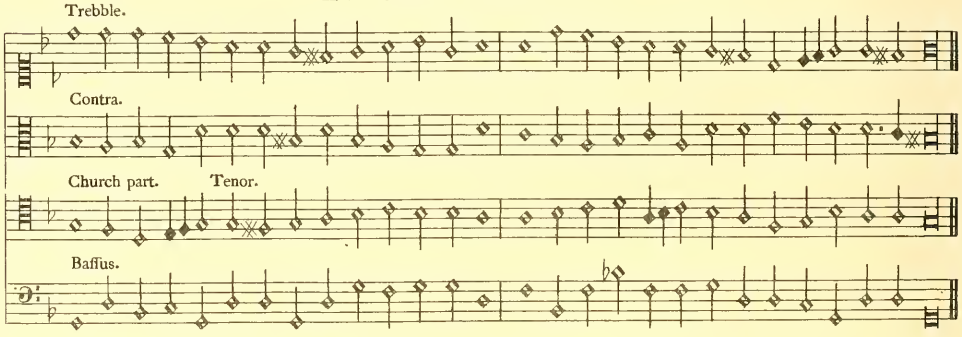
XIII. CULROS TUNE.



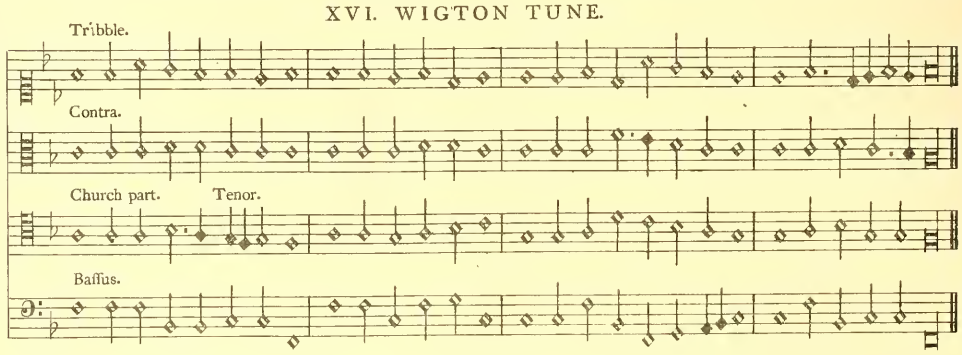
XIIII. MARTYRS TUNE.



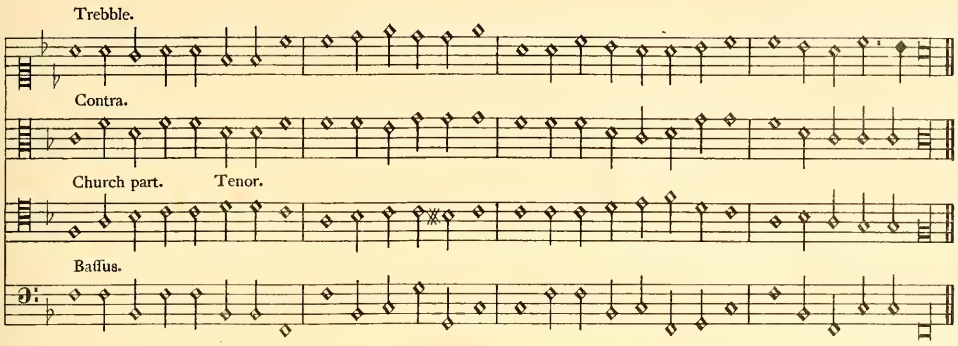
XV. GLASTON TVNE.



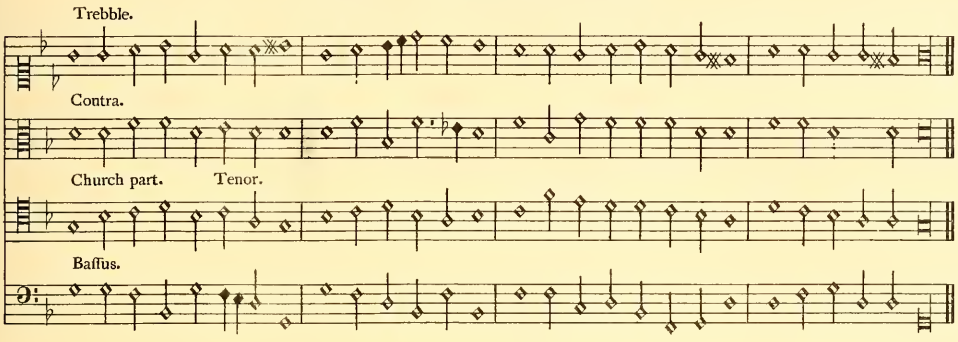
XVI. WIGTON TUNE.



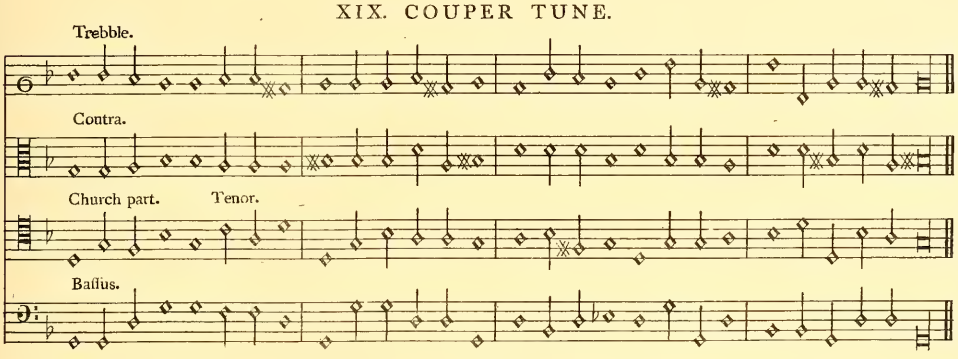
XVII. INNERNES TUNE.



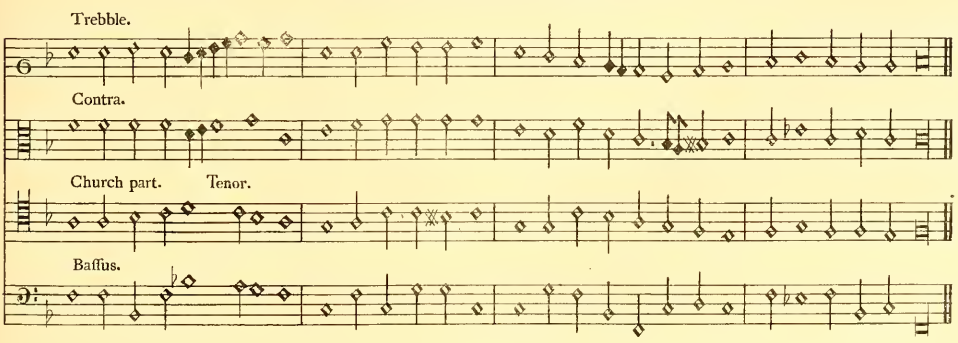
XVIII. IEDBURGH TUNE.



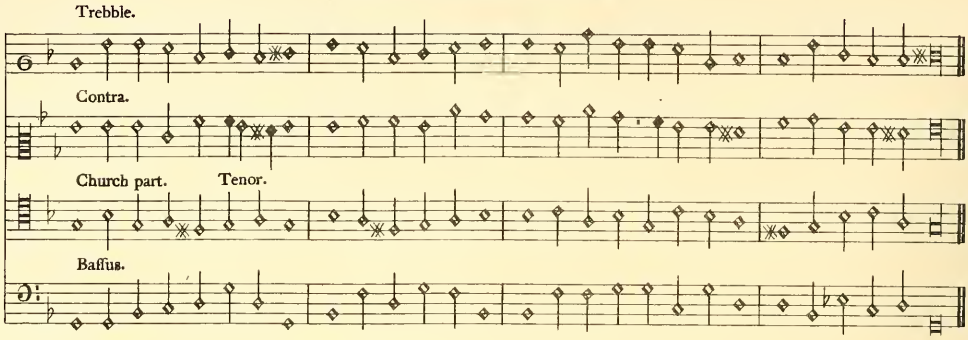
XIX. COUPER TUNE.



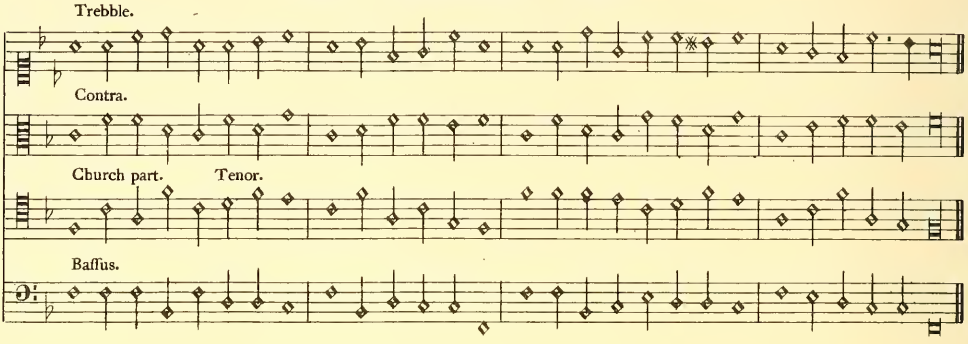
XX. GLENLUCE TUNE.
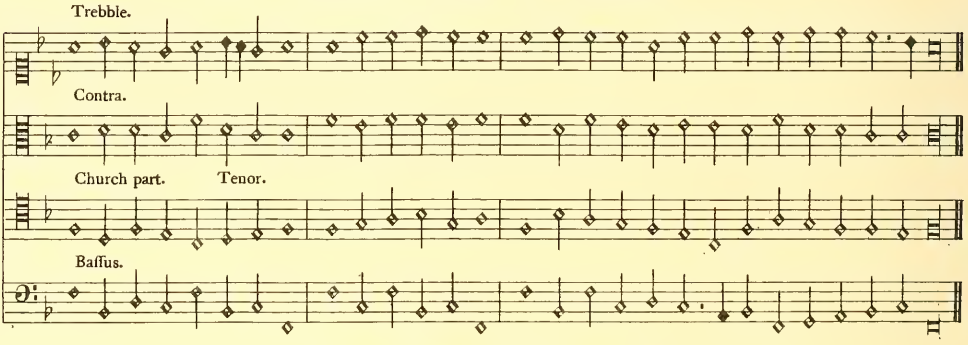


XXI. IRVING TUNE.



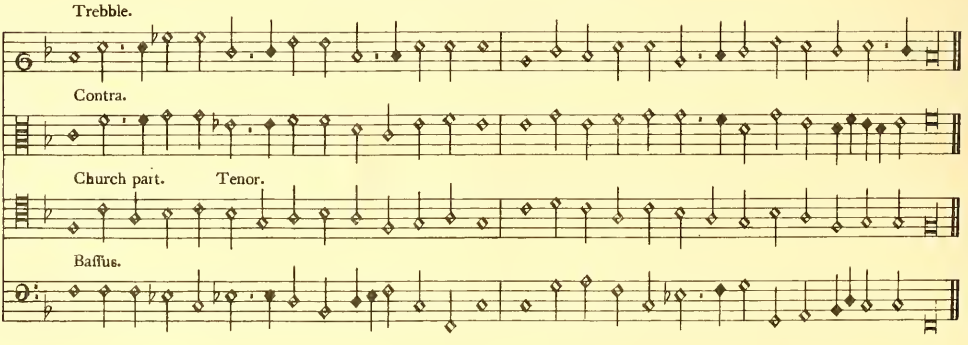
XXII. NEWTOUN TUNE.



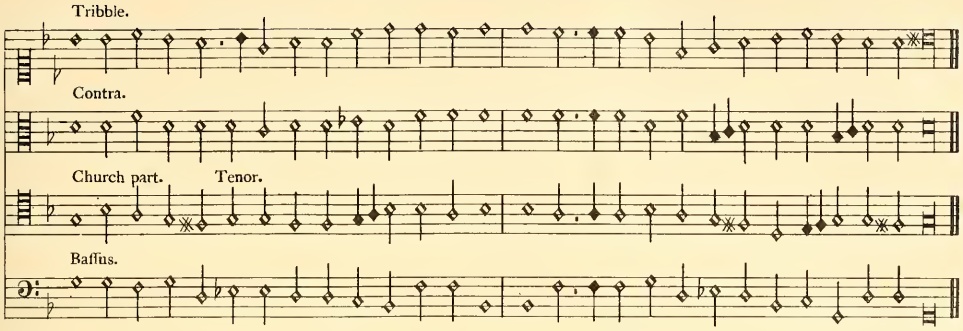
XXIII. GALLOWAY TUNE.
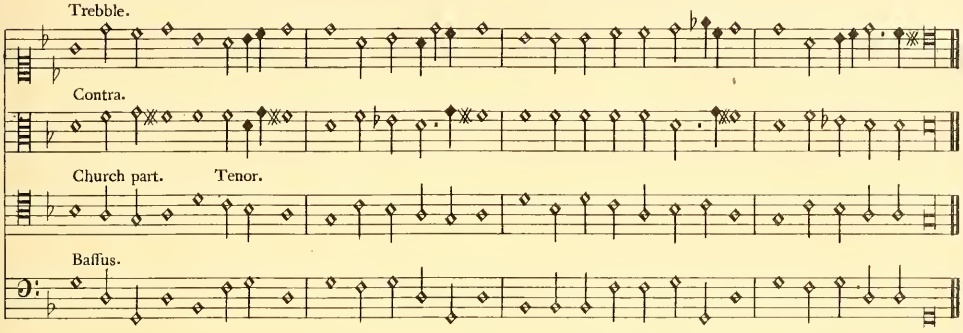


XXIIII. MELROS TUNE.



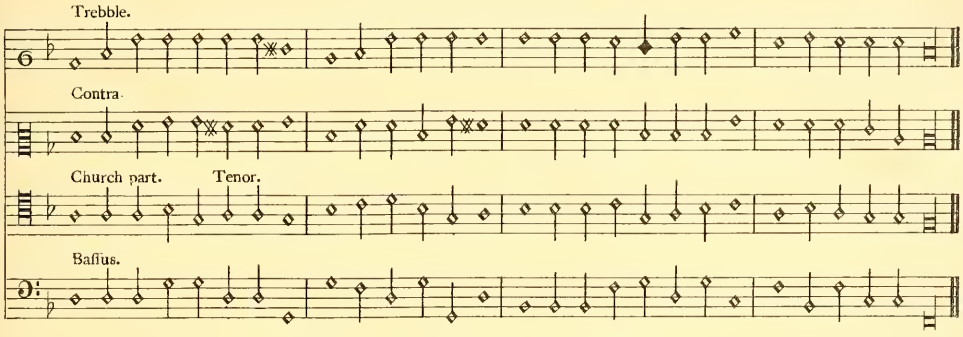
XXV. DUMBAR TVNE



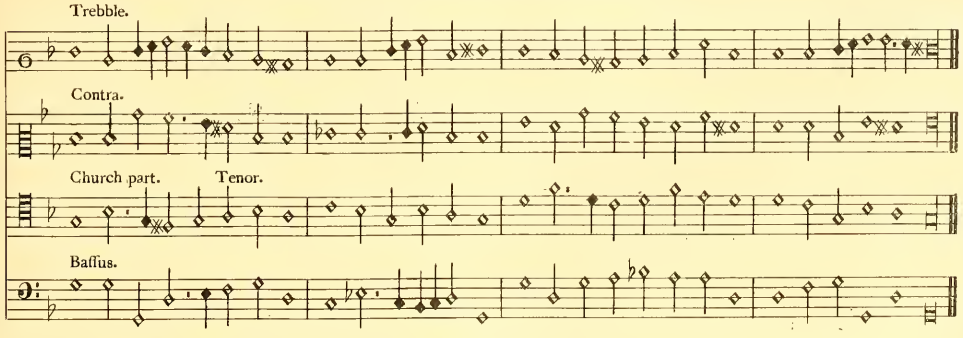
XXVI. ELGIN TUNE.



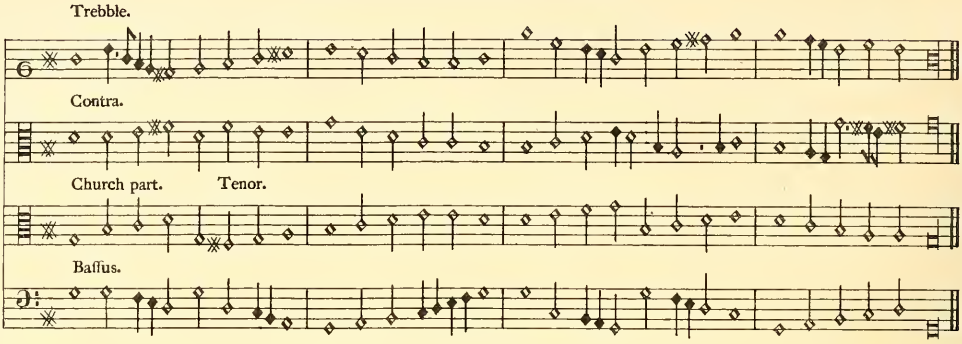
XXVII. MONROS TUNE
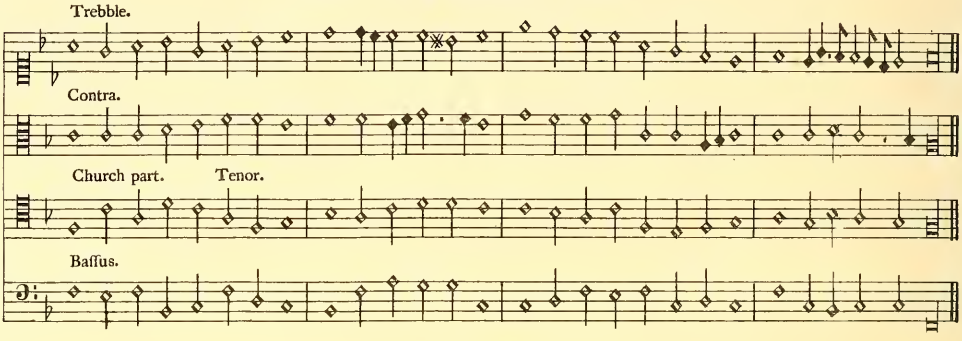


XXVIII. MAXTOUN TVNE.



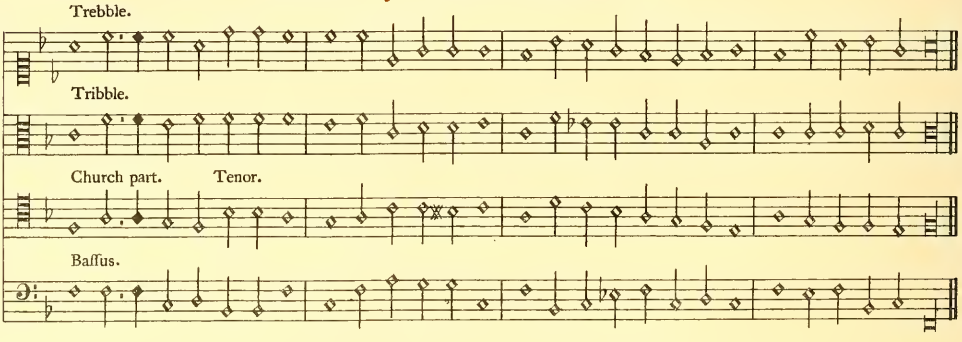
XXIX. CATHNES TUNE.



XXX. DURHAME TUNE.
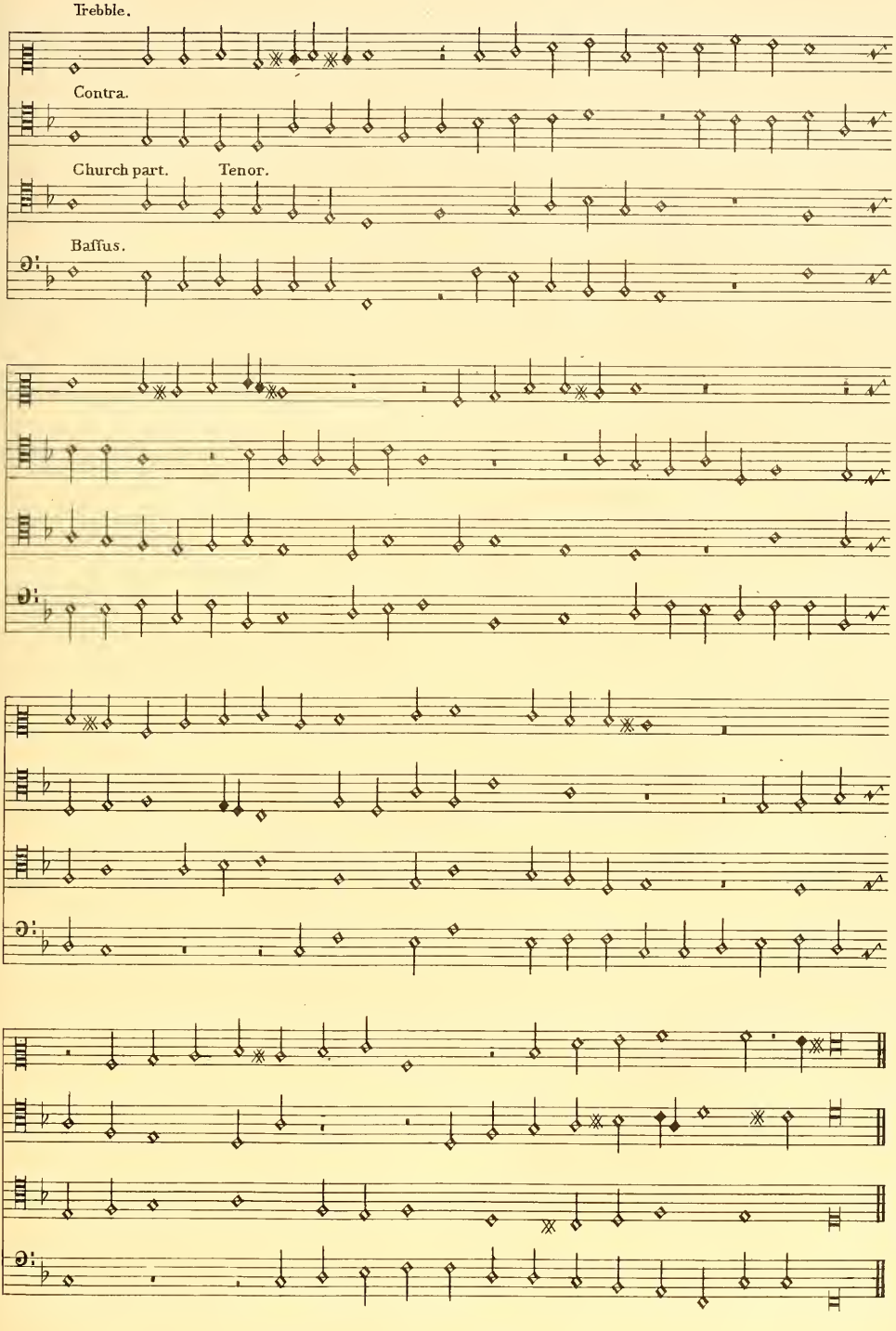


XXXI. WINCHESTER TVNE.

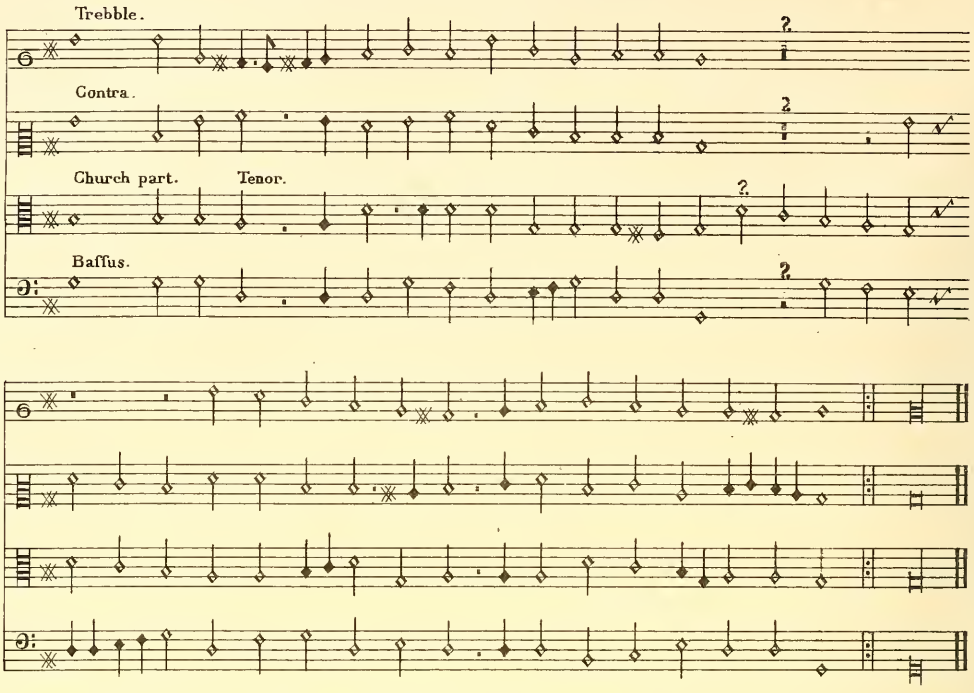


Heere are ſome Pſalmes in Reports.
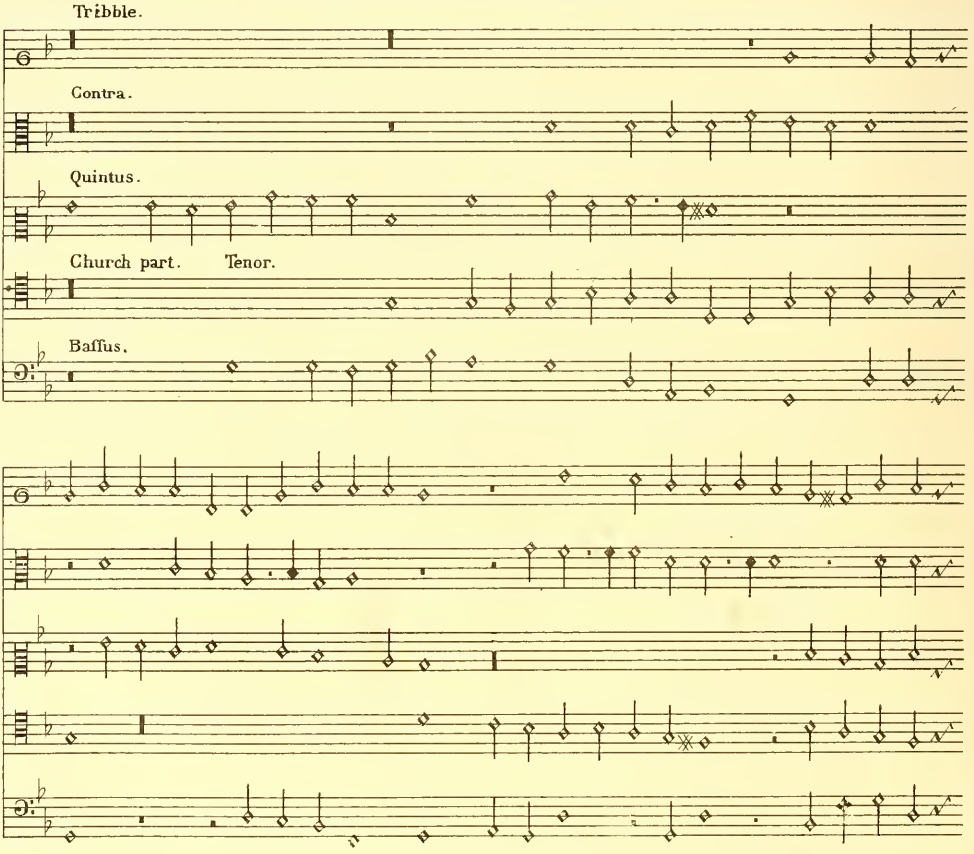
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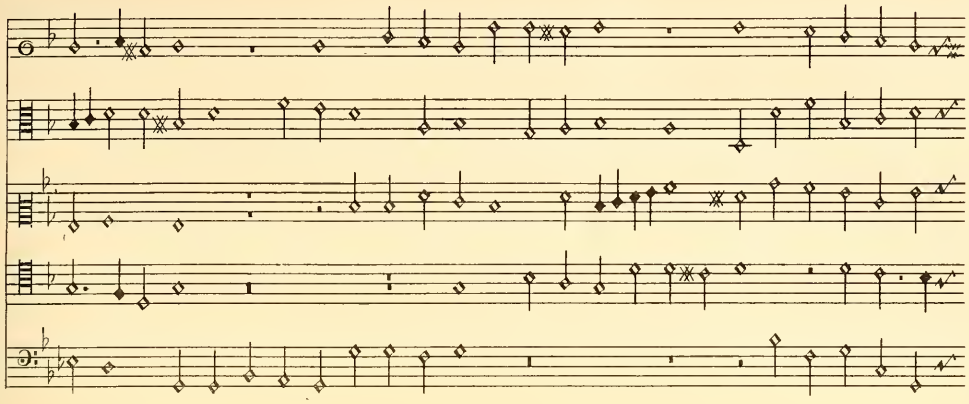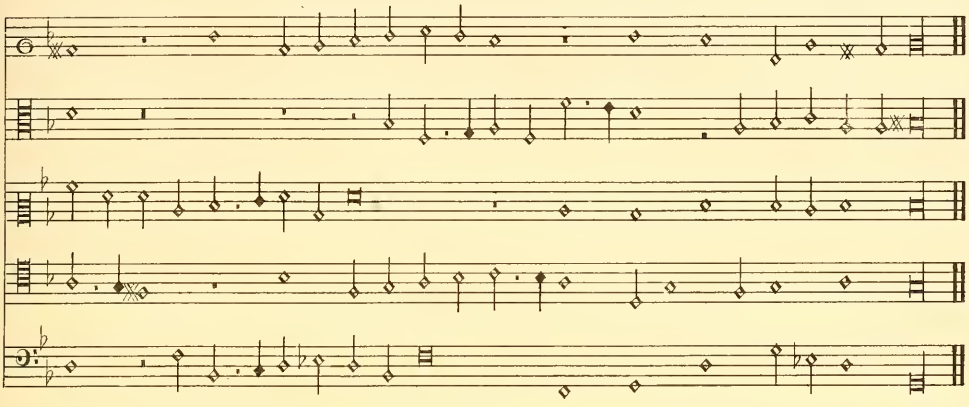


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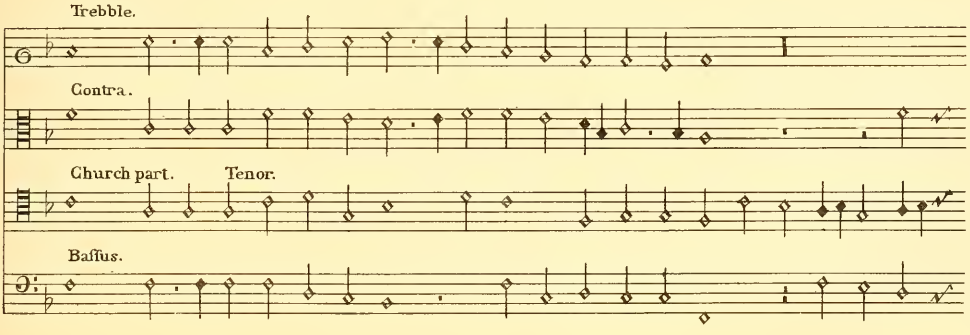


PSAL. XVIII. IN REPORTS.
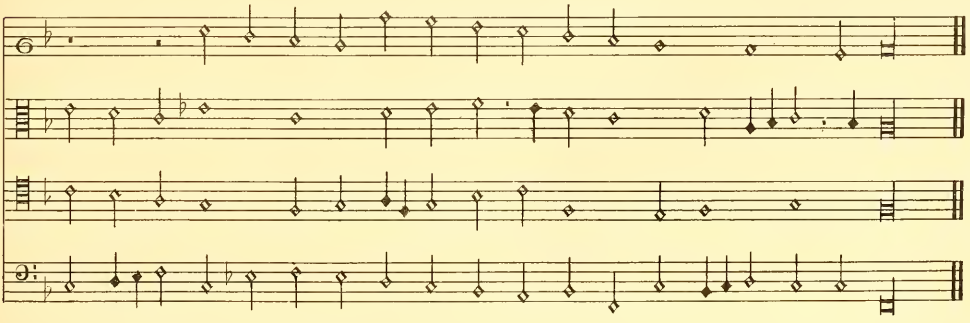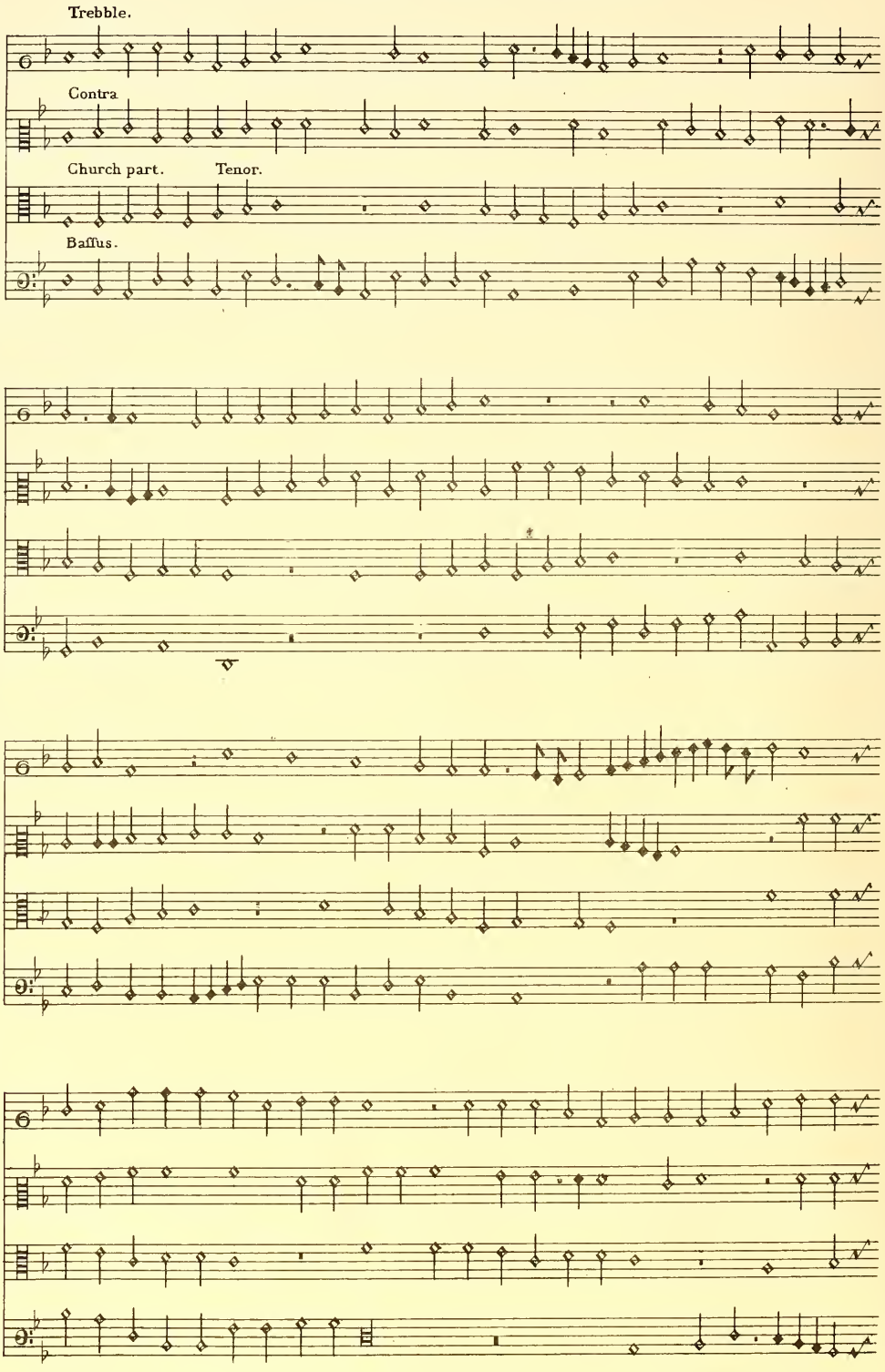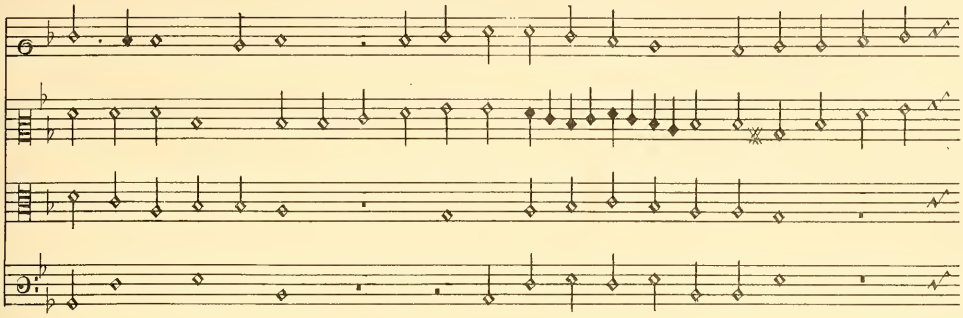






PSAL. XXI. IN REPORTS.
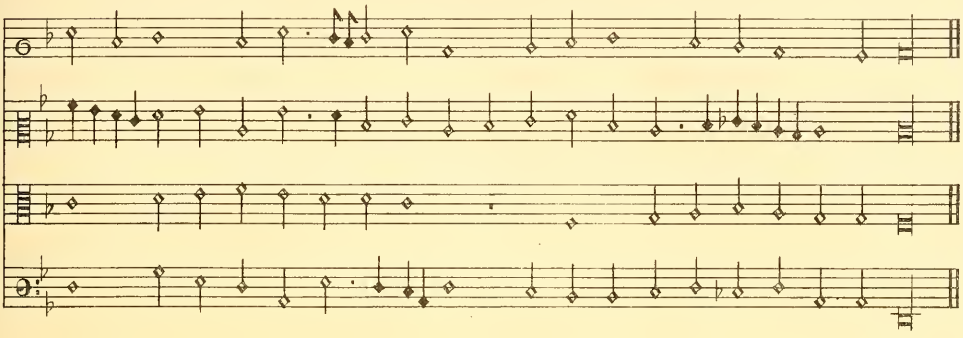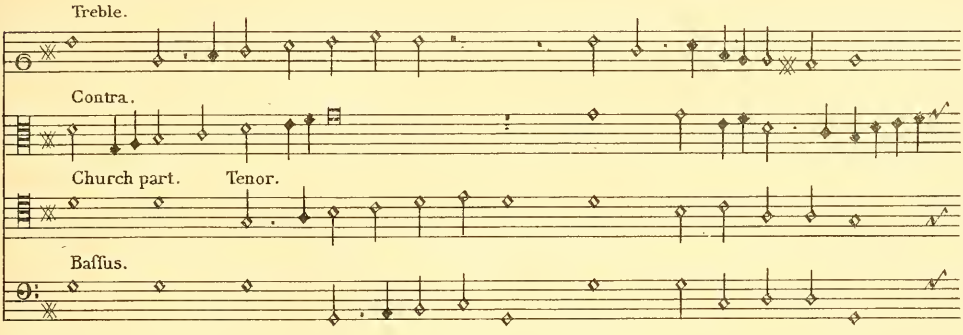




PSAL. CXIII. IN REPORTS.
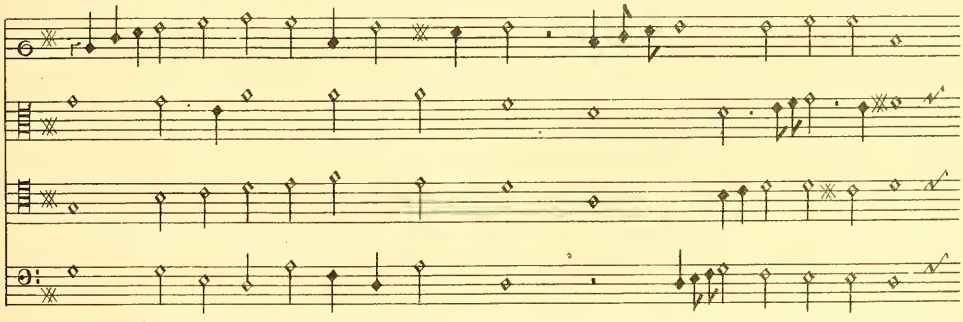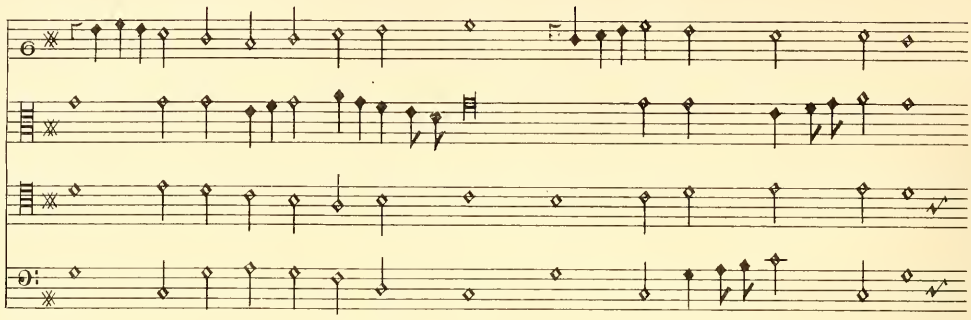




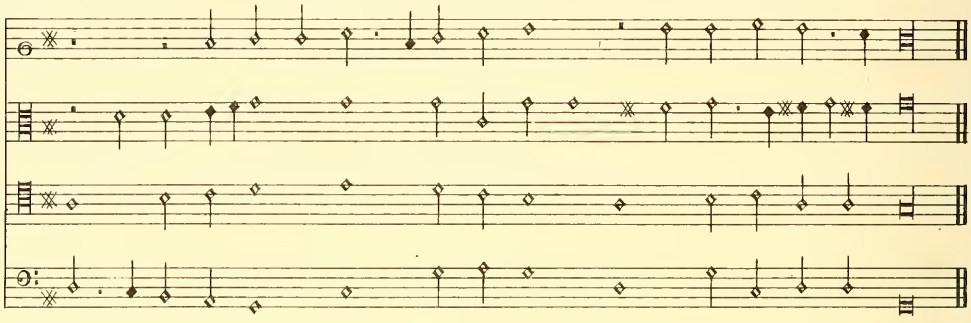


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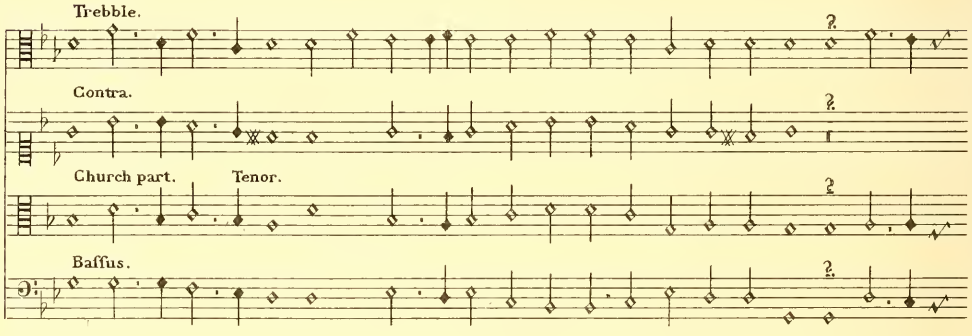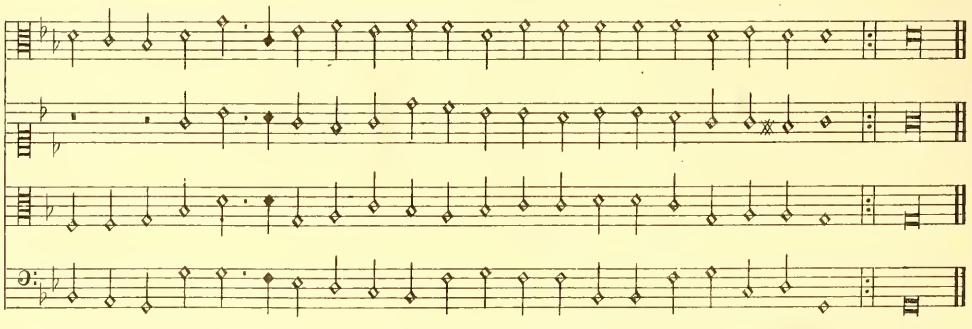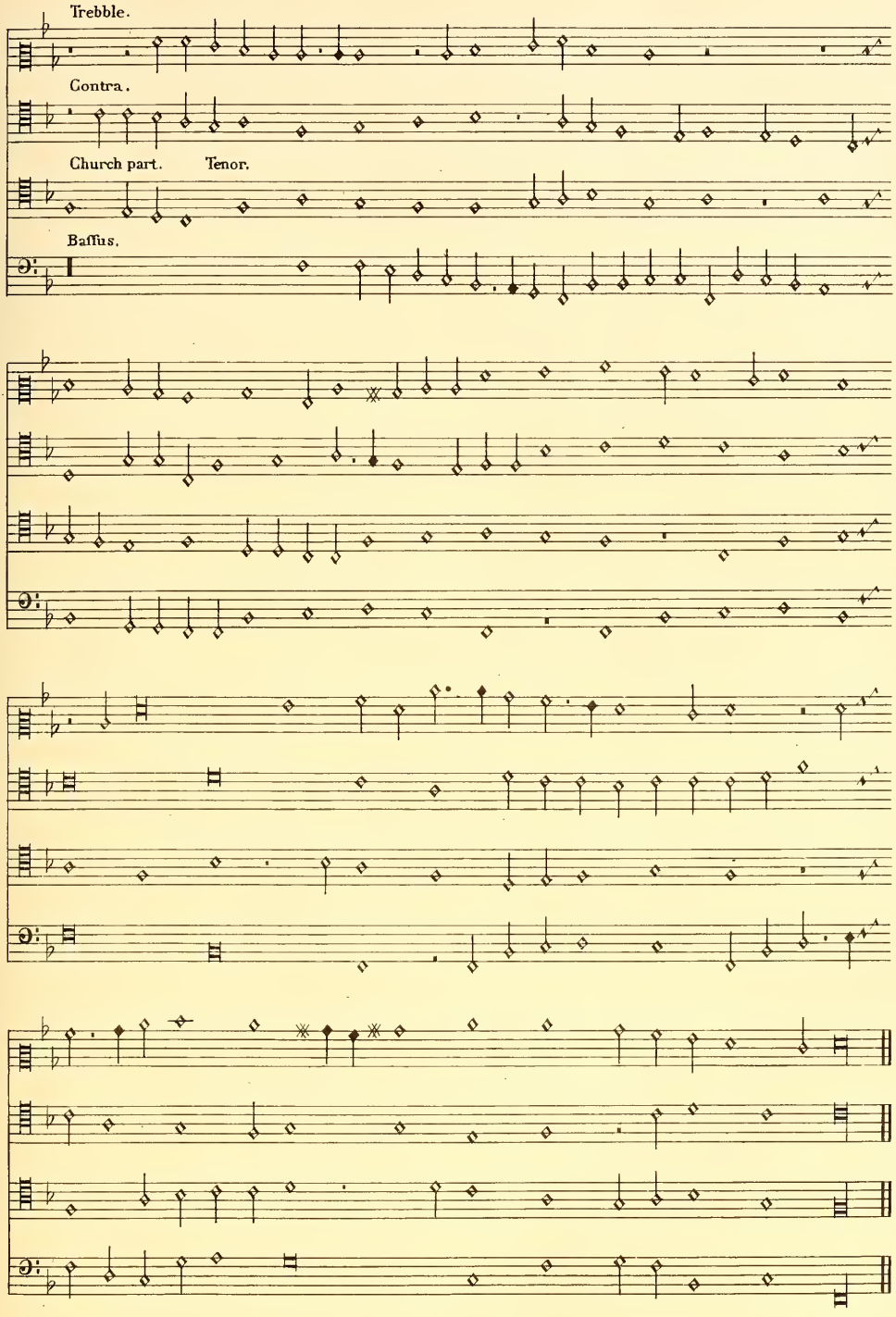








PSAL. CXX. IN REPORTS.







The end of the Pſalmes
in Reports.

TO THE GENTLE READER.

GOod and gentle Reader, This Book of Pſalmes being to bee publiſhed in ſo fair a letter, and ſo fine paper, to the intent that nothing ſhould be lacking to the decoring thereof, there is added the ſweet ornament of Muſick, in foure or mo parts throughout the whole Pſalmes: Beſides a great many Common Tunes, ſome grave, ſome light, fitting diverſe diſpoſitions: As alſo ſome Pſalmes in Reports, for the further delight of qualified perſons in the ſaid Art. If you bee curious to know who hath undergone theſe paines for your benefite, I profeſſe my ſelf a Welwiller to Muſick, who in love and paines for advancement thereof will yeeld to few, though in qualification to many: I have ſpent too much tyme, travell and expenſes on that facultie, if my skill therein come ſhort of this preſent task: *ſed exitus acta probet.* The motives moving mee hereunto, are chiefely GODS glorie, the advancement of this Art, the ſaving of paines to Teachers hereof; the incitation of others to greater acts of this kind, the earneſt deſire of ſome well affected, the imployment of my poor talent; together with an abuſe obſerved in all Churches, where ſundrie Tribles, Baſes, and Counters ſet by diverſe Authors, being ſung upon one, and the ſame Tenor, do diſcordingly rub each upon another, offending both Muſicall, and rude ears, which never taſted of this art: which unhappie fault I thought might happily bee helped, and the Church Muſick made more plauſible by publiſhing this Booke. I acknowledge ſinceerely the whole compoſitions of the parts to belong to the primeſt Muſicians that ever this kingdome had, as *Deane Iohn Angus, Blackhall; Smith, Peebles, Sharp, Black, Buchan;* and others famous for their skill in this kind. I would bee moſt unwilling to wrong ſuch Shyning-lights of this Art, by obſcuring their Names, and arrogating any thing to my ſelfe, which any wayes might derogate from them: For (GOD is my witnes) I affect not popular applauſe, knowing how litle ſoliditie there is in that ſhadow-like ſeeming ſubſtance, ſtudying to approve my ſelf to GOD in a good conſcience: which teſtimonie finding in my Soul, I contemne all worldly approbation, or opprobration. The firſt copies of theſe parts were doubtleſly right ſet down by theſe skilfull Authors, but have beene wronged and vitiat by unskilfull copiers thereof, as all things are injured by tyme: And heerein conſiſted a part of my paines, that collecting all the ſets I could find on the Pſalmes, after painfull tryall thereof, I ſelected the beſt for this work, according to my ſimple judgement.

I know the uſuall Printing-preſſe-plague is a malicious mouth, a ſcourge to all honeſt ſtudies: and therefore with others I reſolve for blowes: which ſince no man can eſchew, I comfort my ſelf with *Solamen miſeris ſocios habuiſſe laboris.* But let Critick cenſurers remember, *Facilius eſt carpere quàm imitari.* Such may juſtly be called Mouth-monſters, all tongue, no hands, readie alwayes Critick like,to bark and bite, but footles and handles for putting in practiſe any good themſelves. I do not challenge to my ſelf a Popiſh prerogative not to erre, for *Humanum eſt labi:* Errors and faults are inſeparable companions of our nature, here where no perfection can bee. I pray thee therefore be more ſparing of thy carping calumniations, and (if thy perverſe nature would ſuffer thee ſo to do) altogether abandon that inhumane and irreligious backbyting of ſuch, as have painfully wakt for thy profite and pleaſure, when thou haſt prodigally ſlept: For little doſt thou know my nights and dayes paines herein, how litle ſo ever they bee in thy ſelf-puft-up conceit: and much leſſe doeſt thou underſtand the ſecrets of Printing, where matters may miſcarrie, if they be not narrowly looked to. Had I ever thought that this matter would have coſt mee half the paines *I* have beſtowed thereon, I ſhould never by attempting the ſame have miniſtred ſuch occaſion to thee, for to ſpew foorth thy ſpightfull ſclanders againſt mee. But (ah) who will bee more readie at their choppins to paſſe a chopping cenſure herein than the meer ignorant? For none is ſo bold as the blind Block-head, they muſt find fault with all thing, that they may ſeeme to bee ſomething, admirable Alcumiſts, who can quinteſenſſize praiſe to themſelves from others diſpraiſes? Let ſuch aſſe-eard Midaſſes bee mute, if they bee wiſe, for blind folk are unfit judges of collours: and I am as little moved with their mutinous mutterings, as the Moon is with the houling of a Wolf; thinking their language worthie of laughter, or rather (to ſpeak Chriſtianlie) of pittie: and my ſelf a foole of fooles, if I were angrie at their raſh, rude, and reaſonleſſe raylings. As for qualified cenſurers, if they do it with diſcretion, and in love, I ſhall think my ſelf

TO THE READER.

ſelf obliged to them, willingly ſubmitting my ſelfe to their judgement, promiſing patiently to performe their pleaſure, and readily to reforme what they ſhall call amiſſe.

There is one thing moreover (good Reader) which I do here publicklie profeſſe, that the Gentle-men of his Majeſties Chappel-royall, my brethren are free both of good and evill in this matter: And therefore impute not to them any blame for the errors hereof, ſince they were not acceſſorie to this my courſe. It was not any ſuſpicion I had of their skill, for that is ſuperlative, nor yet of their goood-will, for that is indubitative (if for rithme I may break proprietie of ſpeach) which made mee not to ſeek them in this matter, but only a reſpectfull fear of untymous paines taking, to which they are not accuſtomed: for the Muſick proofes comming uncertainly and unſeaſonably for them, my modeſtie would not permit mee to trouble them untymouſlie, but reſolved for their eaſe to diſeaſe my ſelf. It may bee that ſome of them after intreatie and declaration of paines herein, would have returned mee ſome excuſatorie refuſe: for it beſeemeth not Eagles to catch flies, and their braines are reſerved for higher ſtraines. Others I know would willingly for my pleaſure, the credite of the countrie, and honour of the Art have lent mee their helping hand hereto: but as I have ſaid, I doubted of their findablenes and painfulnes at ſuch unſeaſonable night dyets, as it behoved mee to make uſe of them: my conſcience urged me to beſtow my own private paines herein at all times urging, leſt I ſhould caſt idle the whole Workmen of the Printing houſe, both to their, and their employers great prejudice and loſſe. And now my loving and beloved Brethren, having purged you, and touched the cauſe of my misknowing you in this matter, *I* thought good before I conclude to uſe ſome words to your ſelves anent this particular, leſt your head-ſtrong paſſions evill grounded, drive you alſo to bitter invectives againſt mee: for I know, that moſt familiar friends turnes fearfulleſt foes, when either juſtly upon true cauſes, or unjuſtly upon falſe they conceive anger. And firſt, I ſay, he had need of *Argus* hundreth eyde-head, who would attend a Printing-preſſe: for it is not ſo eaſie a task as perchance you take it to bee: *Principiis obſta* holds true in it, as much as in any other thing: and wrongs committed at firſt are hardly amended thereafter. Next, I think there bee verie few, or none at all books preſently paſſing, or heretofore paſt the Preſſe, which are altogether voide of faults, either literall, ſyllabicall, dictionall, ſententionall; or ſome ſuch like. What wonder then, though in matters of Muſick, wherein the Printers are not ſo well ſeene, there bee alſo ſome errors? Thirdly, let any of you (none-ſuch perhaps in your owne eyes) undertake the like charge, and publiſh either your own works, or other mens though never ſo correct, I durſt hazard all my worldly worth, (poor I confeſſe) that where there is one fault paſt the Preſſe in this impreſſion, there ſhould bee three (if not mo) in yours. And therefore Brethren, let this ſerve to curb your cenſorious carpings: which if it effectuat not I wil give you the meeting I have promiſed to the meer ignorants not to bee angrie, but laugh at your hatefull humors: yet if this, or the like work were to bee reprinted, I could with far leſſe paines, both to my ſelf and Printer make it much correcter: for *fabricando fimus fabri:* and our poſterior knowledge in any thing, is more excellent, founder, and ſurer than the prior, as being experimentall.

But what a foole am I, idlely to trouble my ſelf in ſearching out excuſes? ſeing I have a much uſed Corſlet of proof againſt all ſuch like tongue-thundrings, viz. *vitium Typographi.* One thing I muſt adde, If there bee any Notes, Cleifs, or others wrongouſly ſituat on rules or ſpaces; or otherwiſe fauſtie, as can not be eſhewed for the cauſes above ſpecified, I earneſtly beſeech all buyers hereof with a pen to help the ſame, if they can ſo do, or bring it to mee, and I faithfully promiſe to help it to thee, according to my reviſed copies. Thus intreating your favourable conſtruction, and kind acceptance of my labours. I end with the Poets Diſtich,

Num tua non ædas carpis mea carmina Lædi,
Carpere vel noli noſtra vel æde tua.

Almightie GOD direct us, and protect us in all our courſes, through IESUS CHRIST, our LORD and only Saviour.

Thine as thou art mine
E. M.

THE

PSALMES

OF

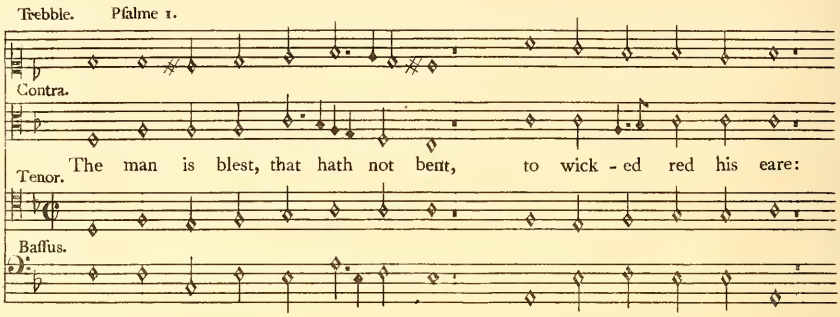
DAVID.

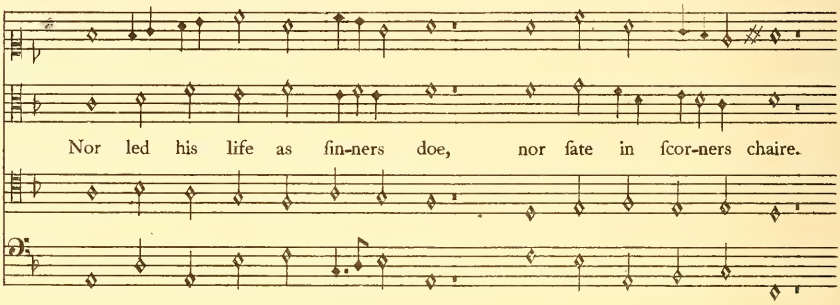
PSALME I.

¶ *Whether it was Eſdras, or any other that gathered the Pſalmes into a Book, it ſeemeth hee did ſet this Pſalme firſt in manner of a Preface, to exhort all godly men to ſtudie and meditate the heavenly wiſedome: for the effect heereof is, that they bee bleſſed, who give themſelves wholly all their life to the holy Scriptures, and that the wicked contemners of GOD, though they ſeeme for a while fortunate, yet at length ſhall come to miſerable deſtruction.*
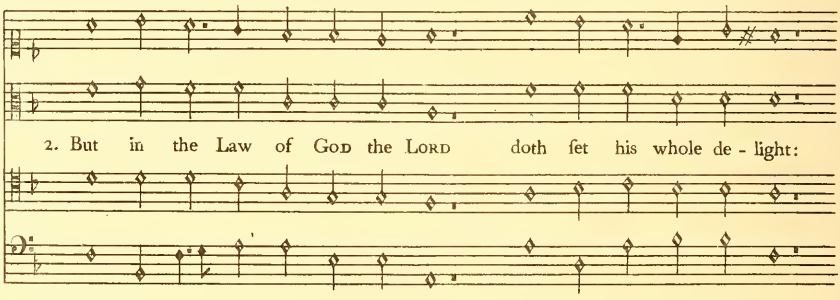
PSALME I.

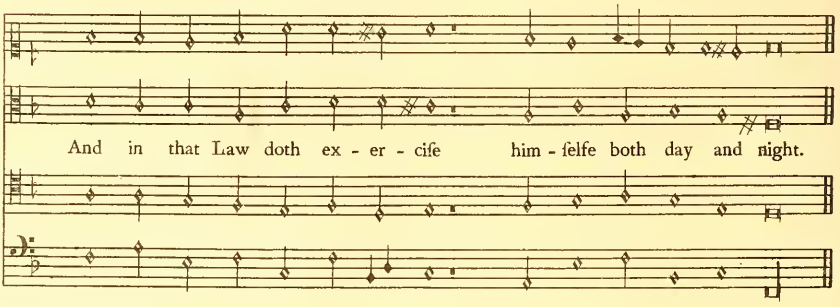
BLeſſed is the man that doeth not walke in the counſel of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornefull.





2 But his delight is in the law of the Lord, and in his law doeth hee meditate day & night.





3 Hee

3 For he ſhal bee like a tree planted by the rivers of waters, that will bring foorth her fruite in due ſeaſon: whoſe leafe ſhall not fade. ſo whatſoever hee ſhall doe ſhall proſper.

3 Hee shall bee like the tree that growes
faſt by the river ſide:
Which bringeth forth moſt pleaſant fruit
in her due time and tide.
Whoſe leafe shall never fade nor fall,
but flourish ſtill and ſtand:
Even ſo all things shall proſper well
that this man taketh in hand.

4 So shall not the ungodly men,
they shall bee nothing ſo:
But as the duſt, which from the earth
the windes drive to and fro.
5 Therefore shall not the wicked men
in judgement ſtand up-right:
Nor yet the ſinners with the juſt
shall come in place or ſight.

5 Therefore the wicked ſhall not ſtand in the judgement, nor ſinners in the aſſemblie of the righteous.

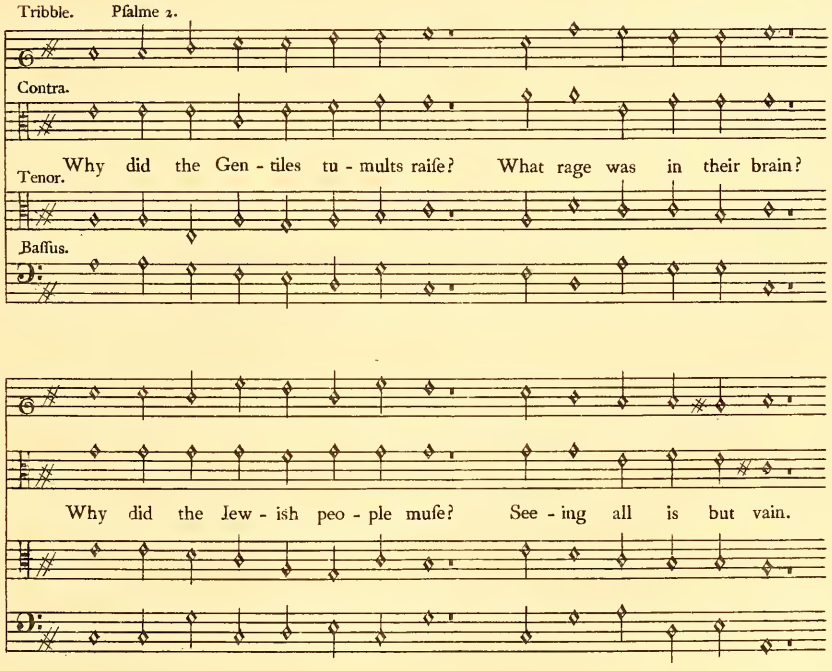
4 The wicked are not ſo, but as the chaffe, which the winde driveth away.

6 For why? the way of godly men
unto the Lord is knowne:
And eke the way of wicked men
shall quite bee overthrown.

6 For the Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh.

PSAL. II.

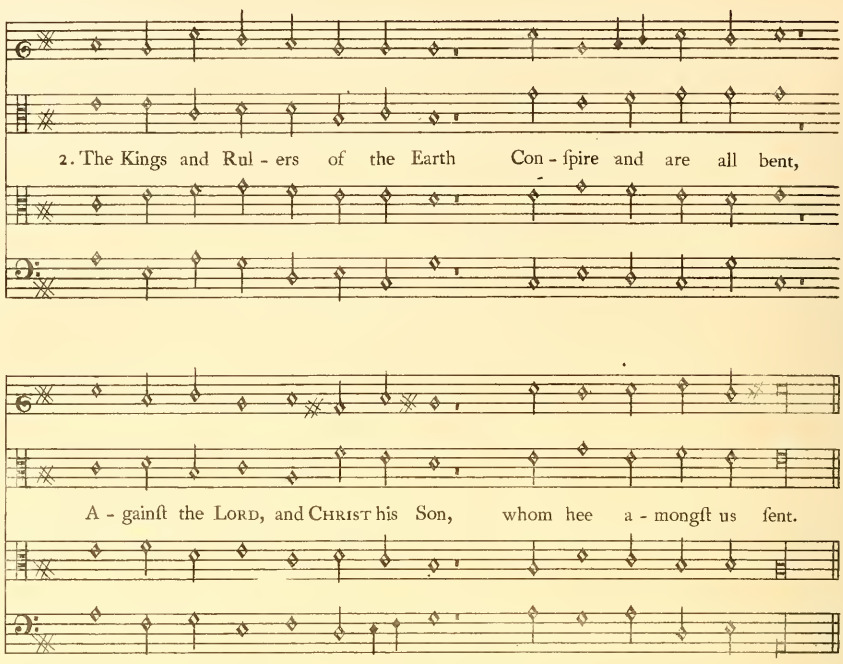
¶ *The Prophet David reioyceth, that notwithſtanding his enemies rage, and wordly power: yet GOD will continue his kingdome for ever, and advance it, even unto the uttermoſt parts of the world. And therefore hee exhorteth Kings and Rulers, that ſetting vaine glory apart, they would humbly ſubmit themſelves under Gods yoke, for it is in vaine to reſiſt. Herein is figured Chriſt and his Kingdome.*



PSALME II.

WHy do ye Heathen rage, and the people murmure in vaine?

PSALME II.



2 The Kings of the earth band themſelves, and the Princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 Shall we bee bound to them, ſay they?
let all their bonds bee broke:
And of their doctrine and their law
let us reject the yoke.

3 Let us break their bands, and caſt their cords from us.

4 But hee that in the heavens dwels
their doings will deride:
And make them all as mocking ſtockes,
throughout the world ſo wide.

4 But he that dwelleth in the Heaven ſhal laugh, the Lord ſhal have them in deriſion.

5 For in his wrath the LORD will ſay
to them upon a day:
And in his fury trouble them,
and then the LORD will ſay.

5 Then ſhal he ſpeake unto them in his wrath and vex them in his ſorre diſpleaſure Saying.

6 I have anointed him my King,
upon mine holy hill:
I will therefore, LORD, preach thy lawes,
and eke declare thy will.

6 Even I have ſet my King upon Sion my holy mountaine.

7 For in this wiſe the LORD himſelf
did ſay to mee, I wot,
Thou art my deare and onely Son,
to day I thee begot.

7 I wil declare the decree: that is, the LORD hath ſaid unto me, Thou art my ſon. this day have I begotten thee.

8 All people I will give to thee,
as heirs at thy requeſt:
The ends and coaſts of all the earth
by thee ſhall bee poſſeſt.

8 Aske of mee and I ſhal give thee the heathen for thine inheritance & the endes of the earth for thy poſſeſſion.

9 Thou ſhalt them bruſe even with a mace
as men under foot trod,
And as the Potters ſhards, ſhalt breake
them with an yron rod.

9 Thou ſhalt cruſh them with a ſcepter of yron, and break them in peeces like a potters veſſel.

10 Now yee, O Kings, and Rulers all
bee wiſe therefore and learnd,
By whom the matters of the world,
bee judged and decernd.

10 Be wiſe now therefore, ye kings: bee learned, yee judges of the earth.

11 See that yee ſerve the LORD above,
in trembling and in feare:
See that with reverence yee rejoyce,
to him in like maner.

11 Serve the LORD in feare, and rejoyce in trembling.

12 See that yee kiſſe and eke embrace,
his bleſſed Son I say:
Leaſt in his wrath yee ſuddenly,
periſh in the mid way.

12 Kiſſe the Son leſt he be angry, and ye periſh in the way, when his wrath ſhall ſuddenly burn

13 If once his wrath never ſo ſmall,
ſhall kindle in his breſt:
Oh then all they that truſt in CHRIST
ſhall happy bee and bleſt.

13 Bleſſed are all that truſt in him.

PSAL.

PSALME III.

¶ *David being perſecuted, and driven out of his kingdome by his own ſon Abſalon, was greatly tormented in mind, for his ſin againſt God, and therefore calleth upon God, and vaxeth bold through his promiſes, againſt the great terrours of his enemies yea, and againſt death itſelfe; which he ſaw preſent before his eyes. Finally, hee reioyceth for the good ſucceſſe and victory that God gave him, and all the Church, over his enemies.*

Pſalme 3.

Trebble. Pſalme 3.

Contra.

Tenor.

Baſſus.

1 LORD, how are my foes in-creaſt? which vexe mee more and more:

L Ord, how are mine adverſaries increaſed? How many riſe againſt mee?

2 They kill mine heart when as they ſay, GOD can him not re-ſtore.

2 Many ſay to my Soule, There is none helpe for him in God. Selah.

3. But thou, O LORD, art my de-fence, when I am hard be-ſtead:

3 But thou LORD, art a buckler for mee: my glorie, and the lifter up of mine head.

My wor-ſhip and mine hon-our both, and thou holdſt up mine head.

4 Then

PSALME IIII.

4 I did call unto the LORD with my voice and he heard me out of his holie mountaine. Selah.
5 I laide mee down & ſlept and roſe up againe for the Lord ſuſtained mee.

4 Then with my voice unto the LORD,
I did both call and cry:
And hee out of his holy hill
did heare mee by and by.
5 I laide me down, and quietly
I ſlept and roſe againe:
For why? I know aſſuredly
the LORD will me ſuſtaine.

6 If ten thouſand had hem'd me in,
I could not bee afraid:
For thou art ſtill my LORD, my GOD,
my Saviour and mine aid.
7 Riſe up therefore, ſave mee, my GOD,
for now to thee I call:
For thou haſt broke the cheekes and teeth,
of theſe wicked men all.

7 O Lord ariſe: helpe me my God: For thou haſt ſmitten all mine enemies upon the cheeke bone: Thou haſte broken the teeth of the wicked.

6 I will not be afraid for ten thouſand of the people, that ſhuld beſet mee round about.

8 Salvation onely doth belong
to thee, O LORD, above:
Thou doeſt beſtow upon thy folke,
thy bleſſing and thy love.

8 Salvation belongeth unto the Lord, and thy bleſſing is upon thy people. Selah.

PSAL. IIII.

¶ *When Saul perſecuted him, he called upon God truſting moſt aſſuredly in his promiſes, and therefore boldly reprooveth his enemies, who by wilfull malice reſiſted his government, & finally preferreth the favour of GOD before all wordly treaſures. Let us likewiſe learne to truſt in Gods promiſes, when we are afflicted with any kind of Croſſe, and ſo wee ſhall neither feare our enemies, nor yet bee overcome with tentations.*

Pſalme 4.

Sing this as the III *Pſalme.*

1 HEare me when I call. O God of my righteouſnes, thou haſt ſet mee at libertie, when I was in diſtres
2 Have mercie upon me, and hearken unto my prayer.

O GOD that art my righteouſneſſe,
LORD heare mee when I call:
Thou haſt ſet mee at libertie,
when I was bound in thrall.
2 Have mercy LORD therefore on mee,
and grant mee this requeſt:
For unto thee unceſſantlie
to cry I will not reſt.

5 Sin not, but ſtand in aw therefore:
examine well your heart:
And in your chamber quietlie,
ſee yee your ſelves convert.
6 Offer to GOD the ſacrifice
of righteouſneſſe I ſay:
And ſee that in the living LORD,
you put your truſt alway.

5 Tremble and ſin not: examine your own heart upon your bed, and bee ſtill. Selah.
6 Offer the ſacrifice of righteouſnes and truſt in the LORD.

3 O yee ſons of men, how long will yee turne my glory into ſhame loving vanity, and ſeeking lies? Selah.
4 For bee yee ſure that the LORD hath chooſe to himſelfe a Godly man: the Lord wil hear when I cal unto him.

3 O mortall men, how long will yee
my glory thus deſpiſe?
Why wander yee in vanitie:
and follow after lies.
4 Know yee that good and Godly men,
the LORD doth take and chuſe:
And when to him I make my plaint,
hee doth mee not refuſe.

7 The greater ſort crave worldly goods,
and riches do embrace:
But LORD, grant us thy countenance,
thy favour and thy grace.
8 For thou thereby ſhalt make my heart,
more joyfull and more glad,
Then they that of their corne and wine
full great increaſe have had.

7 Many ſay, who will ſhew us any good? but Lord lift up the light of thy countenance upon us
8 Thou haſt given mee more joy of heart, the they have had, when their wheat & their wine did abound.

9 In peace therefore lie down will I,
taking my reſt and ſleepe:
For thou onely wilt mee, O Lord,
alone in ſafetie keepe.

9 I will lay me down, and alſo ſleep in peace: for thou Lord onely makeſt mee dwell in ſafety.

PSAL. V.

¶ *David having ſuffered great calamitie, aſwel by Doeg and Achitophel Sauls flatterers, as by other infinite enemies, calleth to God for ſuccour, ſhewing how requiſite it is that God ſhould puniſh the malicious envie of his adverſaries. After being aſſured of proſperous ſucceſſe, he conceaveth comfort, concluding, that when God ſhall deliver him, others ſhall alſo be partakers of the ſame mercies.*

Sing

PSALME VI.

Sing this as the 111 *Pſalme.*

Incline thine eares unto my words,
O LORD, my plaint conſider:
2 And heare my voice my King my GOD
to thee I make my prayer.
3 Heare mee betime, LORD tary not,
for I will have reſpect
My prayer earlie in the morne
to thee for to direct.

4 And I will truſt through patience
in thee, my GOD alone:
That art not pleaſ'd with wickedneſſe,
and ill with thee dwels none.
5 And in thy ſight ſhall never ſtand
theſe furious fooles, O LORD,
Vaine workers of iniquitie
thou haſt alwaies abhord.

6 The liers and the flatterers
thou ſhalt deſtroy them than:
And GOD will hate the blood-thirſtie,
and the deceitfull man.
7 Therefore will I come to thine houſe,
truſting upon thy grace:
And reverently will worſhip thee,
toward thine holy place.

8 LORD, lead mee in thy righteouſneſſe,
for to confound my foes:
And eke the way that I ſhall walke
before my face diſcloſe.
9 For in their mouthes there is no truth,
their heart is foule and vaine:
Their throat an open ſepulchre:
their tongues do gloſe and faine.

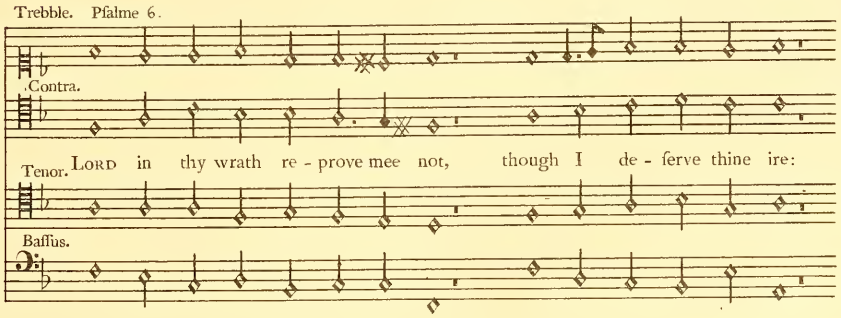
10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heapes of ſin,
which have rebellion wrought.
11 But thoſe that put their truſt in thee,
let them bee glad alwayes:
And render thankes for thy defence,
and give thy name the praiſe.

12 For thou with favour wilt increaſe
the juſt and righteous ſtill
And with thy grace, as with a ſhield,
defend him from all ill.

1 HEare my words, O Lord: underſtand my meditation.
2 Hearken unto the voice of my cry my King and my God: for unto thee do I pray.
3 Heare my voice in the morning, O Lord: for in the morning wil I direct me unto thee, and I will waite.
4 For thou art not a God that loveth wickednes: neither ſhal evil dwel with thee.
5 The fooliſh ſhal not ſtand in thy ſight: for thou hateſt all them that work iniquitie.
6 Thou ſhalt deſtroy them that ſpeak lies the Lord will abhore ye bloody man and deceitfull.
7 But I will come into thine houſe, in the multitude of thy mercy, and in thy feare will I worſhip toward thy holy temple.
8 Lead me, O Lord, in thy righteouſnes, becauſe of my enemies: mak thy way plaine before my face
9 For no conſtancie is in their mouth: within they are very corruption: their throte is an open ſepulchre, and they flatter with their tongue.
10 Deſtroy them O God let them fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they have rebelled againſt thee.
11 And let all them that truſt in thee, rejoyce and triumph for ever, and cover thou them: and let them that love thy name, rejoyce in thee.
12 For thou LORD will bleſſe the righteous, and with favour wilt compaſſe him as with a ſhield.

PSAL. VI.

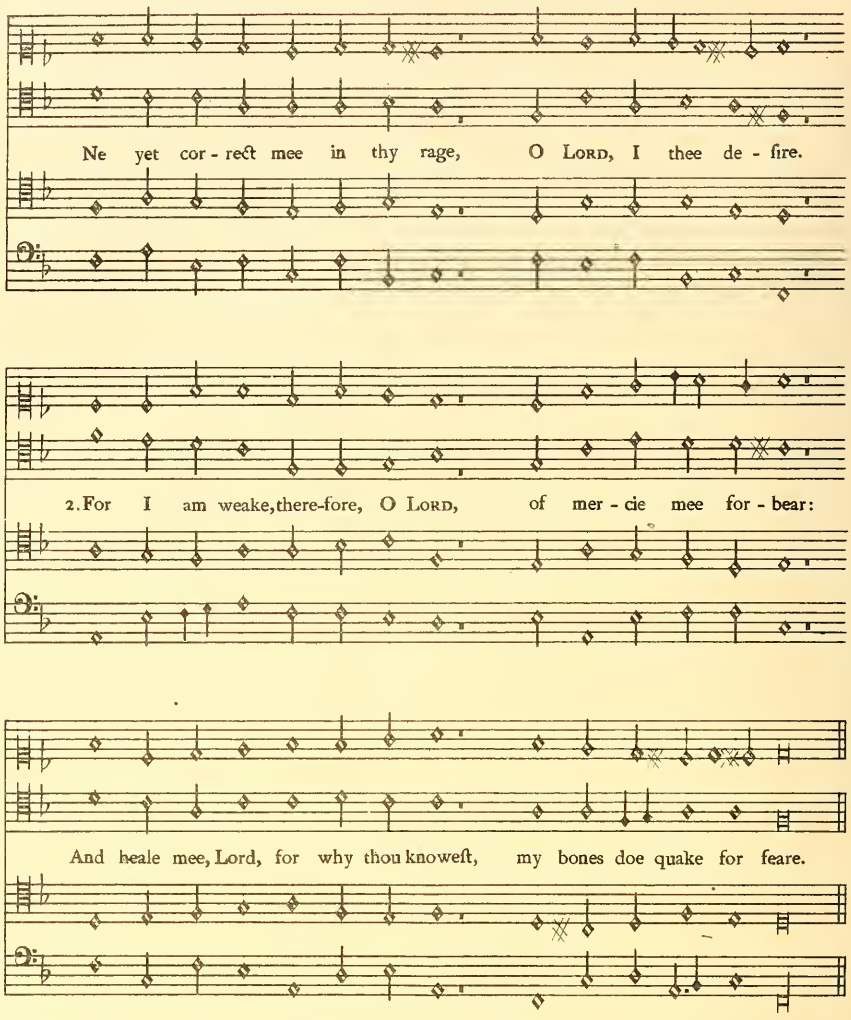
¶ *When David by his ſins had provoked Gods wrath, and now felt not onely his hand againſt him, but alſo conceaved the horrors of death everlaſting, he deſireth forgiveneſſe, bewailing that if God took him away in his indignation, he ſhould lacke occaſion to praiſe him, as he was wont to do, whiles he was among men. Then ſuddenly feeling Gods mercy, he ſharply rebuketh his enemies, which reioyced in his affliction.*



Pſalme vi.

O Lord, rebuke mee not in thine anger, neither chaſtiſe me in thy wrath.

PSALME VI.



2 Have mercie upon mee, O LORD, for I am weake: O LORD, heale mee, for my bones are vexed.

3 My Soul is troubled very fore,
and vexed vehementlie:
But LORD, how long wilt thou delay
to cure my misery?

4 LORD turne thee to thy wonted grace,
my sillie Soul up-take:
Oh, save mee not for my deserts,
but for thy mercies sake.

5 For why? no man among the dead
remembreth thee one whit:
Or who shall worship thee, O LORD,
in the infernall pit?

6 So grievous is my plaint and mone,
that I waxe wondrous faint:
All the night long I wash my bed,
with teares of my complaint.

7 My sight is dim and waxeth olde,
with anguish of mine heart:
For feare of those that bee my foes,
and would my soule subvert.

8 But now away from mee all yee
that work iniquitie:
For why the LORD hath heard the voice
of my complaint and crie.

9 Hee heard not onely the request,
and prayer of mine heart:
But it received at mine hand,
and tooke it in good part.

10 And now my foes that vexed mee,
the LORD will soone defame:
And suddenly confound them all,
to their rebuke and shame.

PSAL.

3 My soule is also sore troubled: but Lord how long wilt thou delay?

4 Returne O Lord: deliver my soule: save mee for thy mercies sake.

5 For in death there is no remembrance of thee: in the grave who shall praise thee?

6 I fainted in my mourning: I cause my bed every night to swim, and water my couche with my tears.

7 Mine eye is dimmed for despite, and sunke in, because of all my enemies.

8 Away from me all ye workers of iniquitie: for the LORD hath heard ye voyce of my weeping.

9 The LORD hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall bee confounded, and sore vexed: they shall bee turned back, and put to shame suddenly.

PSALME VII.

¶ *Being falſly accuſed by Chus, one of Sauls kinſmen, he calleth to God to be his defender, to whom he commendeth his innocency: firſt ſhewing that his conſcience did not accuſe him of any evill towards Saul: next that it touched Gods glorie to award ſentence againſt the wicked. And ſo entring into the conſideration of Gods mercy and promiſe, hee waxeth bolde and derideth the vaine enterpriſes of his enemies, threatning, that that ſhall fall on their own necks, which they have purpoſed for others.*

Pſalme vii.

O LORD my God, in thee I put my truſt: Save mee from all that perſecute mee, and delyver mee.

Treble. Pſal. 7.

Contra.

Tenor. O Lord my God, I put my truſt, and con - fi - dence in thee;

Baſſus.

Save mee from them that mee pur - ſue, and eke de - li - ver mee.

2 Leſt hee devoure my Soul like a Lyon, and teare it in pieces, while there is none to helpe.

2. Leaſt like a Ly - on hee mee teare, and rent in pie - ces ſmall:

Whilſt there is none to ſuc - cour mee, and ride mee out of thrall.

3 O

3 O Lord my GOD, if I have done this thing, if there be any wickedneſſe in mine hands.
4 If I have rewarded evill unto him that had peace with mee, (yea I have delyvered him that vexed me with out cauſe.)
5 Then let the enemie perſecute my Soul, and take it: yea, let him treade my life downe upon the earth, and lay mine honour in the duſt. Selah.
6 Ariſe, O Lord in thy wrath, and lift up thy ſelfe againſt the rage of mine enemies, and awake for me, according to the judgement that thou haſt appointed.
7 So ſhall the congregation of the people compaſſe thee about: for their ſakes, therefore return on hie.
8 The Lord ſhal judge the people: judge thou mee, O Lord, according to my righteouſnes: and according to mine innocencie that is in mee.
9 Oh, let the malice of the wicked come to an end: but guide thou the juſt: for the righteous God tryeth the hearts and reines.
10 My defence is in God, who preſerveth the upright in heart.

3 O LORD my GOD, if I have done
the thing that is not right:
Or elſe if I bee found in fault,
or guiltie in thy ſight.
4 Or to my friend rewarded ill,
or left him in diſtreſſe;
Which mee purſued moſt cruellie,
and hated mee cauſeleſſe.

5 Then let my foes purſue my Soul,
and eke my life downe thruſt
Unto the Earth, and alſo lay
mine honour in the duſt.
6 Start up O Lord, now in thy wrath,
and put my foes to paine:
Performe thy Kingdome promiſed
to mee, which wrong ſuſtaine.

7 Then ſhall great nations come to thee,
and know thee by this thing:
If thou declare for love of them
thy ſelfe as Lord and King.
8 And thou that art of all men Iudge,
O Lord, now judge thou mee:
According to my righteouſneſſe,
and mine integritie.

9 LORD, ceaſe the hate of wicked men,
and bee the juſt mans guide:
By whom the ſecrets of all hearts
are ſearched and deſcride.
10 I take my helpe to come of GOD,
in all my griefe and ſmart:
That doth preſerve all thoſe that bee
of pure and perfect heart.

11 The juſt man and the wicked both
GOD judgeth by his power:
So that hee feel'th his mighty hand,
even every day and houre.
12 Except hee change his minde I die:
for even as hee ſhould ſmite,
Hee whets his ſword, his bow hee bends,
ayming where hee may hit.

13 And doth prepare his mortall darts,
his arrowes keene and ſharp,
For them that do mee perſecute;
whiles hee doth miſchiefe warp.
14 But lo, though hee in travell bee
of his diveliſh fore-caſt:
And of his miſchiefe once conceiv'de;
yet bringes foorth nought at laſt.

15 Hee digs a ditch, and delves it deepe;
in hope to hurt his brother:
But hee ſhall fall into the pit
that hee dig'de up for other.
16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the miſchiefe that hee wrought
ſhall fall upon his head.

17 I will give thanks to GOD, therefore,
that judgeth righteouſſie:
And with my ſong will praiſe the Name
of him that is moſt hie.

11 God judgeth the righteous, and him that contemneth God every day.
12 Except hee turne, he hath wheet his ſword: he hath bent his bow and made it ready.
13 Hee hath alſo prepared him deadlie weapons hee will ordaine his arrowes for them that perſecute me.
14 Behold, he ſhall travell with wickedneſſe: for hee hath conceived miſchiefe, but hee ſhall bring foorth a lye.
15 Hee hath made a pit, and digged it, and is fallen into the pit that he made.
16 His miſchiefe ſhal return upon his own head: and his crueltie ſhal fall upon his own pate.
17 I will praiſe the Lord according to his righteouſneſſe, and will ſing praiſe to the Name of the LORD moſt high.
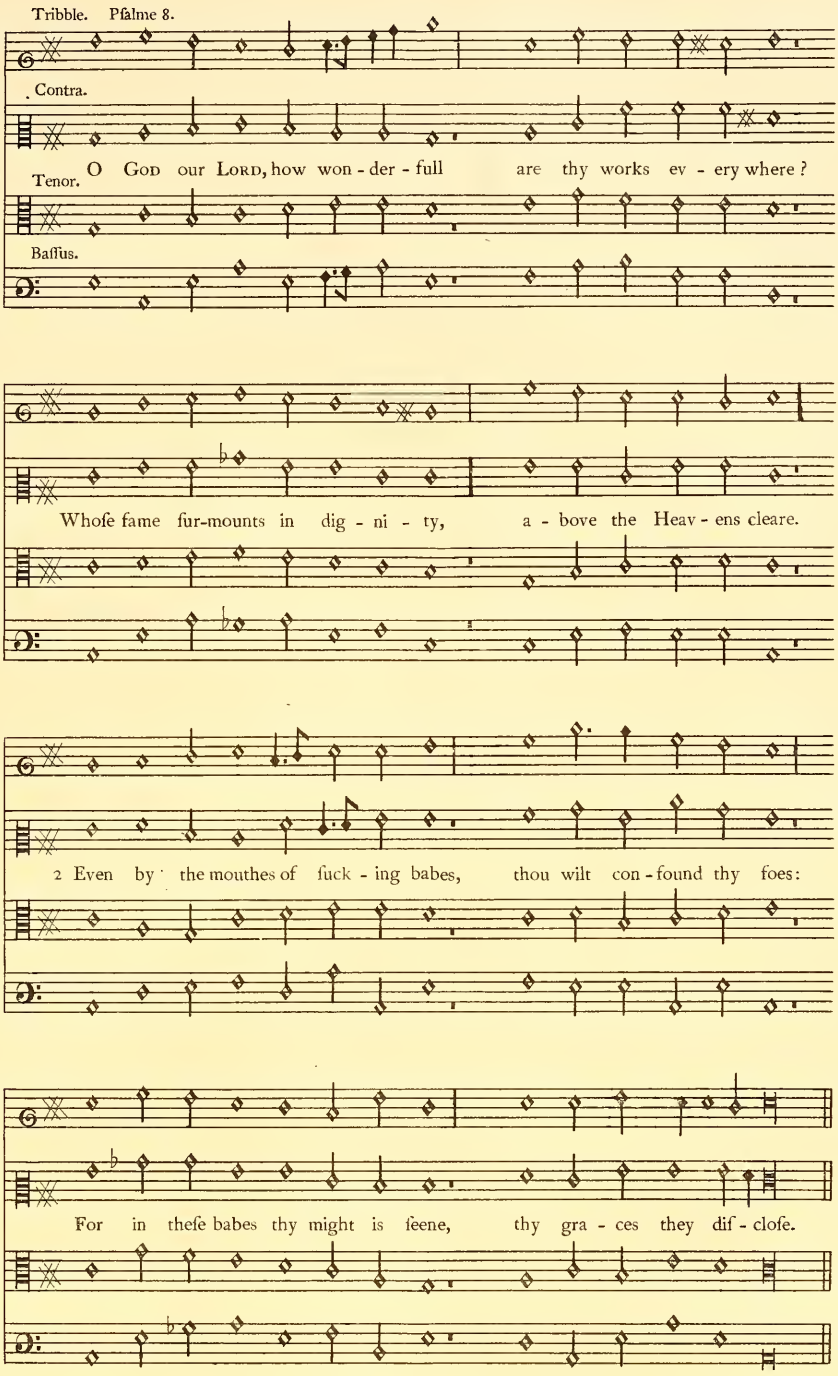
PSAL. VIII.

¶ *The Prophet conſidering the excellent liberality and fatherly providence of God towards man, whom hee made as it were a god over all his works, doth not only give great thanks, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuch great mercies, and ſo endeth.*

O

Pſalme viii.

O Lord our LORD, how excellent is thy Name in all ye world? who haſt ſet thy glory above the heavens.



2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemie, that thou mighteſt ſtill the enemie; and the avenger.

3 When I behold thy Heavens, and the workes of thy fingers, the Moon, and the Stars, which thou haſt ordained.

3 And when I ſee the Heavens high,
the works of thine own hand:
The Sun, the Moon, and all the Stars
in order as they ſtand:

4 What thing is man, Lord, think I then,
that thou doſt him remember?
Or what is mans poſteritie,
that thou doſt it consider?

4 What is man ſay I, that thou art mindfull of him? and the ſon of man that thou viſiteſt him.

5 For

5 For thou haſt made him a little lower then God and crowned him with glory and worſhip.
6 Thou haſt made him to have dominion in the works of thine hands: thou haſt put all thinges under his feet:

5 For thou haſt made him little leſſe
then Angels in degree:
And thou haſt crowned him alſo
with glore and dignitie.
6 Thou haſt preferde him to bee lord
of all thy works of wonder:
And at his feet haſt ſet all things,
that hee ſhould keep them under:
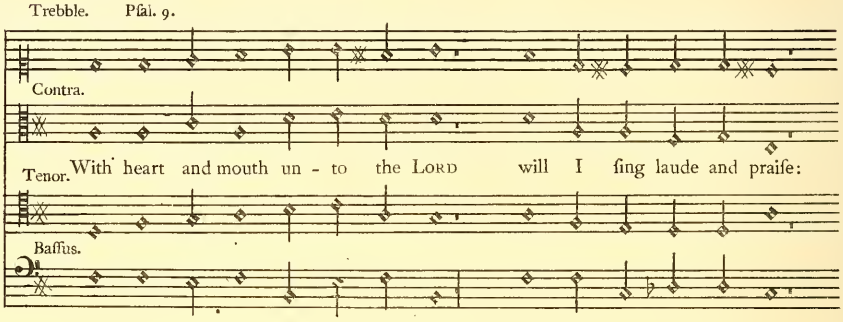
7 As ſheep and neat, and all beaſts els
that in the fields do feed:
8 Fowles of the aire, fiſh in the ſea,
and all that therein breed.
9 Therefore muſt I ſay once again,
O God, that art our Lord,
How famous, and how wonderfull
are thy works through the world?

7 All ſheepe and oxen; yea and the beaſts of the field:
8 The fowles of the aire, and the fiſh of the ſea, and that which paſſeth through the pathes of the ſea.
9 O Lord our LORD how excellent is thy Name in all the world?

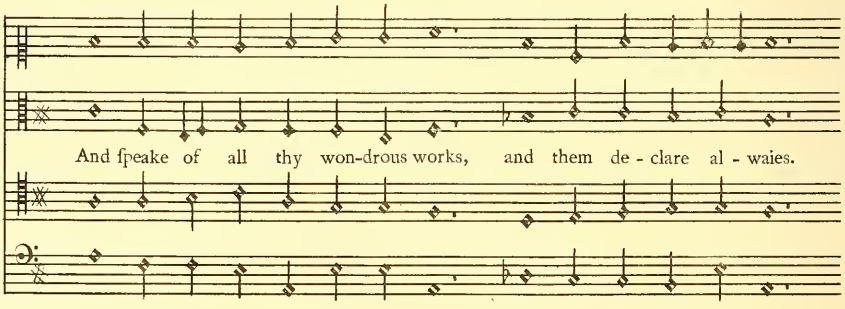
PSAL. IX.

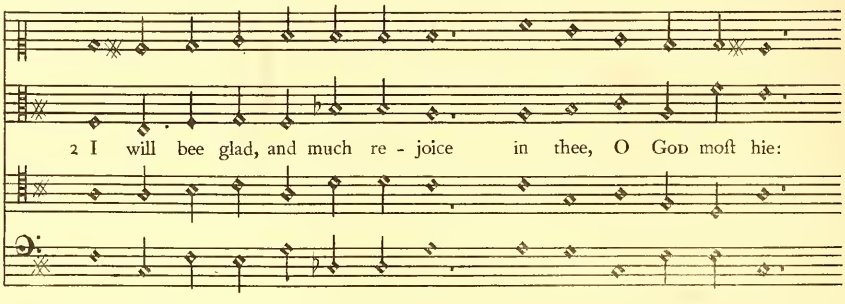
¶ *After that David had given thanks to God, for the ſundrie victories that hee had ſent him againſt his enemies, and alſo proved by manifold experience, how readie God was at hand in all his troubles, hee being now likewiſe in danger of new enemies, deſireth God to helpe him, according to his wont, and deſtroy the malicious arrogancie of his adverſaries.*

Trebble. Pſal. 9.



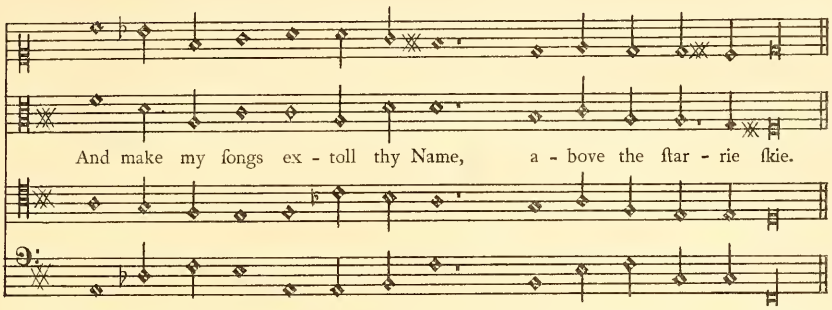
I Will praiſe the LORD with my whole heart: I will ſpeake of all thy marveilous workes.





2 I will bee glad, and rejoice in thee: I will ſing praiſe to thy Name, O moſt high.

And



3 For that my foes are driven back,
and turned unto flight:
They fall down flat, and are deſtroide
by thy great force and might.
4 Thou haſt revenged all my wrong,
my griefe, and all my grudge:
Thou doſt with juſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the Heathen folk,
and wicked ſo confound;
That afterward the memorie
of them can not bee found.
6 My fo, thou haſt made good diſpatch,
and all our townes deſtroid:
Thou haſt their fame with them defac'de
through all the world ſo wide.

7 Know thou, that hee who is above
for evermore shall reigne:
And in the ſeate of equitie,
true judgement will maintaine.
8 With juſtice hee will keep and guide
the world, and every wight:
And ſo will yeeld with equitie
to every man his right.

9 Hee is protectour of the poore,
what time they bee oppreſt:
Hee is in all adverſitie
their refuge and their reſt.
10 All they that know thine holy Name
therefore ſhall truſt in thee:
For thou forſakeſt not their ſute
in their neceſſitie.

11 Sing Pſalmes therefore unto the Lord,
that dwels in Sion hill:
Publiſh among all Nations
his Noble acts and will.

12 For hee is mindfull of the blood
of thoſe that bee oppreſt:
Forgetting not th' afflicted heart,
that ſeekes to him for reſt.

13 Have mercy Lord, on mepoore wretch,
whoſe enemies ſtill remaine:
Who from the gates of death are wont
to raiſe me up againe.
14 In Sion, that I might ſet foorth
thy praiſe with heart and voyce:
And that in thy Salvation, Lord,
my Soul might ſtill rejoyce.

15 The Heathen ſtick faſt in the pit
that they themſelves preparde:
And in the net that they did ſet
their own feet faſt are ſnarde.
16 God ſhewes his judgements, which
for every man to mark: (were good
When as yee ſee the wicked man
lye trapt in his own wark.

17 The wicked and the ſinfull men
go down to hell for ever:
And all the people of the world
that will not God remember.
18 But ſure the Lord will not forget
the poore mans grief and paine:
The patient people never look
for helpe of God in vaine.

19 O Lord ariſe, leſt men prevaile,
that bee of wordly might:
And let the Heathen folk receive
their judgement in thy ſight.
20 Lord, ſtrike ſuch terrour, feare, &
into the hearts of them: (dread
That they may know aſſuredly
they bee but mortall men.

3 For that my enemies are turned back: they ſhall fall, and periſh at thy preſence.
4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne, & judgeſt right.
5 Thou haſt rebuked the Heathen: thou haſt deſtroyed the wicked: thou haſt put out their name for ever and ever.
6 O enemie, deſtructions are come to a perpetual end and thou haſt deſtroyed the cities: their memoriall is periſhed with them.
7 But the Lord ſhall ſit for ever: hee hath prepared his throne for iudgement.
8 For he ſhal iudge the world in righteouſnes, and ſhal iudge the people with equitie.
9 The Lord alſo will bee a refuge for the poore: a refuge in due time, even in affliction.
10 And they that know thy name wil truſt in thee, for thou Lord, haſt not fayled them that ſeek thee.

11 Sing praiſes to the LORD, who dwelleth in Sion, ſhew the people his works:

12 For when hee maketh inquiſition for blood, hee remembreth it, and forgetteth not the complaint of the poore.
13 Have mercy upon mee, O Lord, conſider my troubles, which I ſuffer of them that hate me, thou that lifteſt mee up from the gates of death:
14 That I may ſhew all thy praiſes within the gates of the daughter of Sion, and rejoyce in thy Salvation.
15 The Heathen are ſunken down in the pit that they made: in the net that they hid, is their foot taken.
16 The Lord is knowne by executing iudgement: the wicked is ſnared in the workes of his owne hands; Higgaion. Selah.
17 The wicked ſhall turne into Hell, and all Nations that forget GOD.
18 For the poore ſhall not bee alway forgotten: the hope of the afflicted ſhall not periſh for ever.

19 Up LORD let not man prevaile: let the Heathen be judged in thy ſight. 20 Put them in feare, O Lord, that the Heathen may know that they are but men. Selah.

PSAL. X.

¶ *Hee complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which wordly men uſe, aſſigning the cauſe thereof, which was, that wicked men, beeing as it were drunken with worldly proſperitie, and therefore ſetting apart all feare and reverence towards GOD, thinke they may doe all things without controlling. Therefore hee calleth upon GOD, to ſend ſome remedie againſt theſe deſperate evils, and at length comforteth himſelf with hope of delyverance.*

PSALME XI.

Pſalme x.

WHY ſtandeſt thou farre off, O Lord, & hideſt thee in due time, even in affliction?
2 The wicked with pride do perſecute the poore: Let them be taken in the craftes that they have imagined.
3 For the wicked hath made boaſt of his owne heartes deſire, and the covetous bleſſeth himſelf: he contemneth ye Lord.
4 The wicked is ſo proude, that hee ſeeketh not for God: hethinketh alwayes, There is no GOD.
5 His wayes alway proſper Thy judgements are high above his ſight Therefore defieth hee all his enemies.
6 He ſaith in his heart, I ſhall never be moved, nor be in danger.
7 His mouth is full of curſing, and deceite, & fraud: under his tong is miſchiefe & iniquitie.
8 Hee lyeth in waite in the villages: in the ſecret places doeth hee murther the innocent: his eyes are bent againſt the poore.
9 Hee lyeth in waite ſecretly, even as a Lyon in his denne: Hee lyeth in waite to ſpoile thepoore: Hee doeth ſpoile the poore, when hee draweth him in his net.

Sing this as the 2. Pſalme.

What is the cauſe, that thou, O Lord
art now ſo far from thine?
And keepeſt cloſe thy countenance
from us this troublous time?
2 The poore do periſh by the proude,
and wicked mens deſire:
Let them bee taken in the craft
that they themſelves conſpire.

3 For in the luſt of his owne heart
th' ungodly doth delight:
So doth the wicked praiſe himſelfe,
and doth the LORD deſpight.
4 Hee is ſo proud, that right and wrong
hee ſetteth all apart:
Nay, nay, there is no God, ſaith hee,
for thus hee thinkes in heart.

5 Becauſe his wayes do proſper ſtill,
hee doth thy Lawes neglect:
And with a blaſt doth puffe againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith hee, I have no dread
leſt mine eſtate ſhould change:
And why? for all adverſitie
to him is verie ſtrange.

7 His mouth is full of curſedneſſe,
of fraude, deceit, and guile:
Under his tongue doth miſchiefe ſit,
and travell all the while.
8 Hee lyeth hid in wayes and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by
his cruell eyes are bent.

9 And like a Lyon privily
lyeth lurking in his den,
(If hee may ſnare them in his net)
to ſpoile poore ſimple men.

10 And for the nones full craftilie
hee croucheth down, I ſay:
So are great heaps of poore men made
by his ſtrong power his prey.

11 Tuſh, God forgetteth this, ſaith hee,
therefore may I bee bold:
His countenance is caſt aſide,
hee doth it not behold.
12 Ariſe, O Lord; O God, in whom
the poore mans hope doth reſt:
Lift up thine hand, forget not, Lord,
the poore that bee oppreſt.

13 What blaſphemie is this to thee,
Lord, doſt thou not abhore it?
To heare the wicked in their hearts,
ſay, Tuſh, thou car'ſt not for it.
14 But thou ſeeſt all this wickedneſſe,
and well doſt underſtand:
That friendleſſe and poore fatherleſſe
are left into thine hand.

15 Of wicked and malicious men
then breake the power for ever:
That they with their iniquitie,
may periſh all together.
16 The Lord ſhall reigne for evermore,
as King and God alone:
And hee will chaſe the Heathen folk,
out of his land each one.

17 Thou heares, O LORD, the poore mens
their prayers and requeſt: (plaint
Their hearts thou wilt confirme, untill
thine eares to heare bee preſt.
18 To judge the poore and fatherleſſe,
and helpe them to their right,
That they may bee no more oppreſt
with men of worldly might.

10 Hecroucheth and boweth: therefore heaps of the poore do fall by his might.
11 Hee hath ſaid in his heart, GOD hath forgotten, he hideth away his face and will never ſee.
12 Ariſe O Lord God: lift up thine hand forget not the poore.
13 Wherefore doeth the wicked contemne GOD? he ſaith in his heart, Thou wilt not regard.
14 Yet thou haſt ſeene it: for thou beholdeſt miſchiefe and wrong that thou mayeſt take it into thine hands: thepoore committeth himſelfe unto the for thou art the helper of the fatherles.
15 Breake thou the arme of the wicked and malicious: ſearch his wickedneſſe, and thou ſhalt find none.
16 The Lord is King for ever and ever: The Heathen are deſtroyed foorth of his land.
17 Lord, thou haſt heard the deſire of the poor thou prepareſt their heart: thou bendeſt thine eare to them.
18 To judge the fatherles and poore, yt earthly man cauſe to feare no more.

PSAL. XI.

¶ *This Pſalme conteineth two parts. In the firſt David ſheweth how hard aſſaultes of temptations hee ſuſteined, and in how great anguiſh of minde hee was, when Saul did perſecute him. Then next hee reioyceth, that God ſent him ſuccour in his neceſſitie, declaring his iuſtice, as well in governing the good and the wicked men, as the whole world.*

Sing

PSALME XII.

Sing this as the 2. Pſalme.

1 Truſt in GOD, how dare yee then
ſay thus my Soul untill,
Flee hence as faſt as any fowle
and hide you in your hill?

2 Behold, the wicked bend their bowes,
and make their arrowes preſt:
To ſhoote in ſecret, and to hurt
the ſound and harmleſſe breſt.

3 Of worldly hope all ſtayes were ſhrunk,
and clearely brought to nought:
Alas, the Iuſt and righteous man
what evill hath hee wrought?

4 But hee that in his Temple is
moſt holy, and moſt hie:
And in the Heavens hath his ſeate
of royall Majeſtie

The poore and ſimple mans eſtate
conſidereth in his mind:
And ſearcheth out full narrowly
the manners of mankind.

5 And with a chearefull countenance
the righteous man will uſe:
But in his heart hee doth abhor
all ſuch as miſchiefe muſe.

6 And on the ſinners caſteth ſnares
as thick as any raine:
Fire and brimſtone, and whirle winds thick
appointed for their paine.

7 Yee ſee then how a righteous God
doth righteouſneſſe embrace:
And to the juſt and upright men
ſhews foorth his pleaſant face.

Pſalme xi.

IN the Lord put I my truſt: how ſay ye then to my Soul, Flee to your mountaine as a bird.

2 For lo, the wicked bende their bow, and make readie their arrowes that they may ſecretly ſhoot at them who are upright in heart.

3 For the foundations are caſt downe: what hath the righteous done?

4 The Lord is in his holy palace: The Lords Throne is in the Heaven: his eyes will conſider, his eye-lids will try the children of men.

5 The Lord will trie the righteous: but the wicked, & him that loveth iniquitie doth his Soul hate.

6 Upon the wicked he ſhal raine ſnares, fire, and brimſtone, and ſtormie tempeſt, this is the portion of their cup.

7 For the righteous Lord loveth righteouſneſſe, his countenance doeth behold the Iuſt.

PSAL. XII.

¶ *The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth GOD ſpeedily to ſend ſuccour to his children. Then comforting himſelfe and others: with the aſſurance of GODS helpe, hee commendeth the conſtant veritie that GOD obſerveth in keeping his promiſes: concluding, that when all orders are moſt corrupted, then will GOD delyver his.*

Sing this as the vii. Pſalme.

Help LORD, for good and godly men
do periſh and decay:
And faith and trueth from worldly men
is parted cleane away.

2 Who ſo doth with his neighbour talk,
his talk is all but vaine:
For every man bethinketh how
to flatter, lie, and faine.

3 But flattering and deceitfull lips,
and tongues that bee ſo ſtout,
To ſpeak proud words, & make great brags
the LORD ſoone cut them out.

4 For they ſay ſtill, Wee will prevaile,
our tongues ſhall us extoll:
Our tongues are ours, wee ought to ſpeak,
what Lord ſhall us controll?

5 But for the great complaint and cry
of poore and men oppreſt,
Ariſe will I now, ſaith the LORD,
and them reſtore to reſt.

6 GODS word is like the ſilver pure,
that from the earth is tride:
And hath no leſſe then ſeven times
in fire bene purifide.

7 Now ſince thy promiſe is to helpe,
LORD keepe thy promiſe then:
And ſave us now, and evermore
from this ill kind of men.

8 For now the wicked world is full
of miſchiefes manifolde:
When vanitie with worldly men,
ſo highlie is extolde.

HElp Lord, for there is not a godly man left: for the Faithfull are failed from among y^e children of men.

2 They ſpeake deceitfully every one with his neighbour flatering with their lips, and ſpeaking with a double heart.

3 The LORD cut off all flattering lips, and the tongs that ſpeake proude things.

4 Who have ſaid, With our tong wee will prevaile, our lippes are our owne, who is Lord over us?

5 Now for the oppreſſion of the needy, and for the ſighes of the poore, I will up, ſaith the Lord, and will ſet at libertie him, whom the wicked hath ſnared.

6 The words of the Lord are pure words, as the ſilver tryed in a furnace of earth, fined ſeventold.

7 Thou wilt keep them, O LORD: thou wilt preſerve him from this generation for ever.

8 The wicked walk on every ſide, when they are exalted, it is a ſhame for the ſons of men.

PSAL.

PSAL. XIII.

¶ *David, as it were over-come with ſundrie and new afflictions fleeth to God, as his onely refuge: and ſo at length, beeing encouraged through Gods promiſes, hee conceiveth moſt ſure confidence againſt the extreame horrours of death.*

Sing this as the 6. Pſalme.

How long wilt thou forget me, LORD?
ſhall I ne'r bee remembred?
How long wilt thou thy viſage hide,
as though thou were offended?
2 In heart and minde how long ſhall I
with care tormented bee?
How long eke ſhall my deadly foe
thus triumph over mee?

3 Behold mee now, my LORD, my GOD,
and heare mee ſore oppreſt:
Lighten mine eyes, leſt that I ſleepe,
as one by death poſſeſt.

4 Leſt thus mine enemie ſay to mee
behold, I do prevaile:
Leſt they alſo that hate my Soul
rejoyce to ſee me quaile.

5 But from thy mercies and goodneſſe
my hope ſhall never ſtart:
In thy reliefe and ſaving-health,
right glad ſhall bee mine heart.
I will give thanks unto the LORD,
and praiſes to him ſing:
Becauſe hee hath heard my requeſt,
and granted my wiſhing.

Pſalme xiii.

How long wilt thou forget mee, O Lord, for ever? how long wilt thou hide thy face from mee?
2 How long ſhall I take counſell within myſelf, having wearines dayly in mine hart? how long ſhal mine enemie be exalted above mee?
3 Behold, and heare mee, O Lord my God, lighten mine eyes, yt I ſleep not in death.

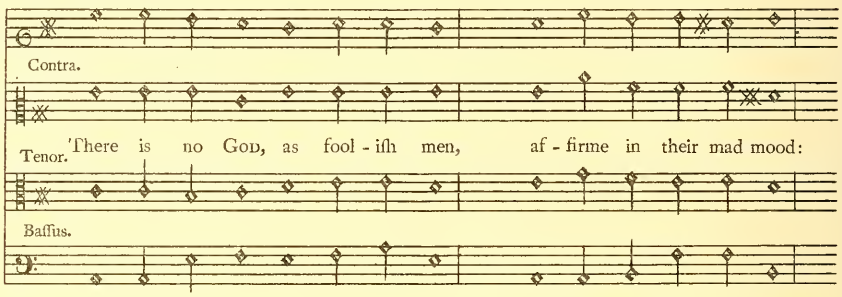
4 Leſt mine enemie ſay, I have prevailed againſt him: and they that afflict me rejoyce when I ſlide.

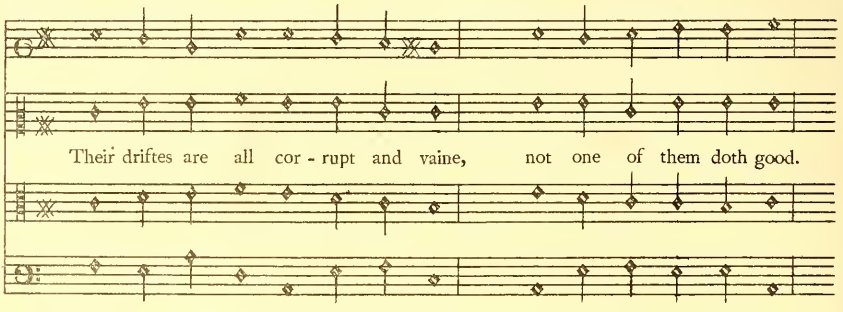
5 But I truſt in thy mercy: my heart ſhall reioyce in thy ſalvation, I wil ſing to ỹ Lord becauſe hee hath delt lovingly w̃ me.

PSAL. XIIII.

¶ *David deſcribeth the perverſe nature of men, who were ſo growne to licentiouſneſſe, that GOD was brought in utter contempt: for the which thing, although hee was greatly grieved yet beeing perſwaded, that GOD would ſend ſome preſent remedie, hee comforteth himſelf and others.*

Tribble. Pſal. 14.



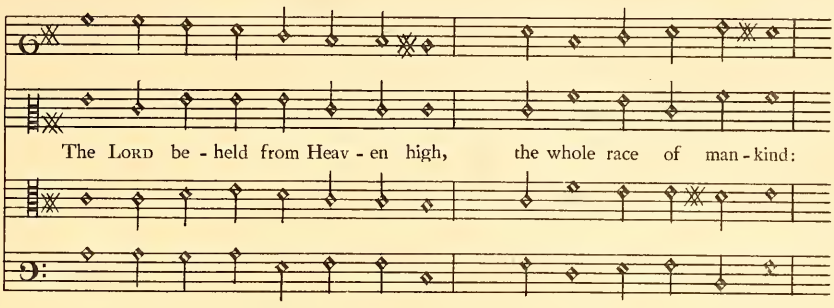


Pſalme xiv.

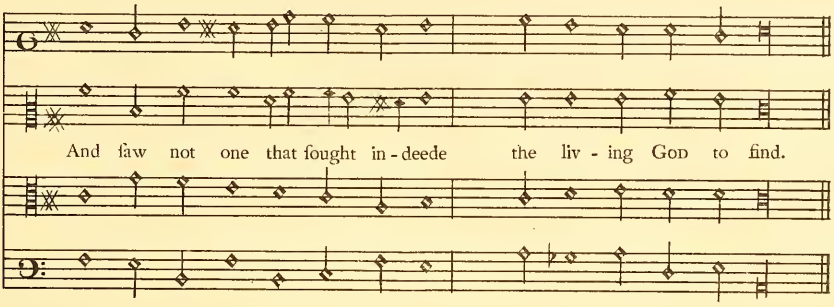
THe foole hath ſaid in his heart, There is no GOD: they have corrupted, and done an abbominable worke, there is none that doth good

The

PSALME XV.



2 The LORD looked downe from Heaven, upon the children of men, to ſee if there were any that would underſtand and ſeek GOD.



3 All are gone out of the way: they are all corrupt: there is none that doth good; no not one.

3 They went all wide, and were corrupt,
and truely there was none
That in the world did any good,
I ſay, There was not one.

4 Doe not all the workers of iniquity know that they eate up my people as they eate bread, they call not upon the LORD.

4 Is all their judgement ſo far loſt,
that all work miſchiefe ſtill?
Eating my people even as bread,
not one to ſeeke GODS will.

5 There they ſhall be taken with feare, becauſe GOD is in the generation of the Iuſt.

5 When they thus rage then ſuddenly
great feare on them ſhall fall:
For GOD doth love the righteous men,
and will maintaine them all.

6 Yee mock the doings of the poore,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call upon his Name.

6 You have made a mock at the counſell of ye poor, becauſe the LORD is his truſt.

7 But who ſhall give thy people health?
and when wilt thou fulfill
Thy promiſe made to Iſrael,
from out of Syon hill?

7 O give ſalvation unto Iſrael out of Sion.

8 Even when thou wilt reſtore againe
ſuch as were captive led:
Then Iaakob ſhall therein rejoice,
and Iſrael ſhall bee glad.

8 When the Lord turneth the captivitie of his people, then Iaakob ſhall rejoice, and Iſrael ſhal bee glad.

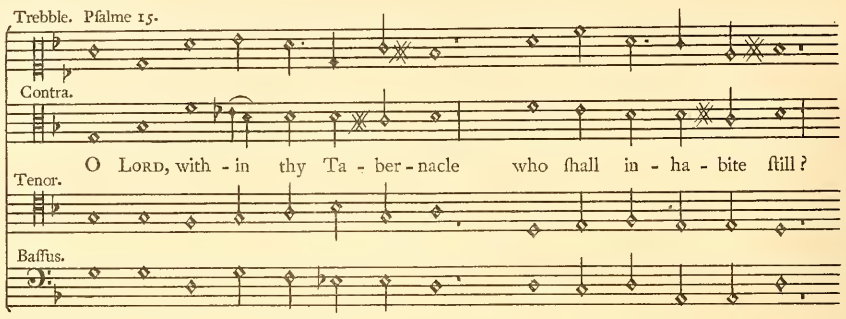
PSAL. XV.

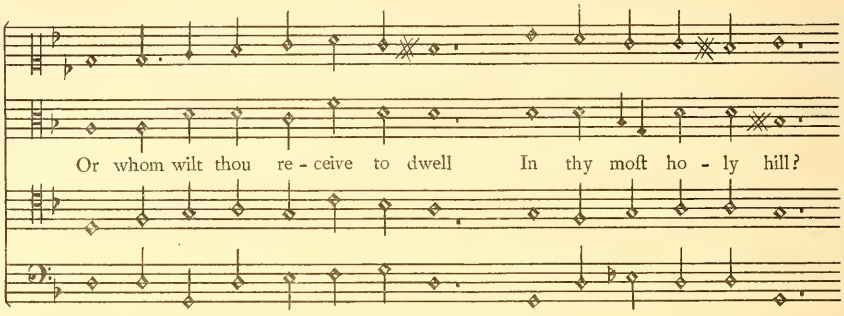
¶ *This Pſalme teacheth on what condition GOD did chooſe the Iewes for his peculiar people, and wherefore hee placed his Temple amongst them: which was to the intent, that they by living uprightly and godly, might witneſſe, that they were his ſpeciall and holy people.*

O

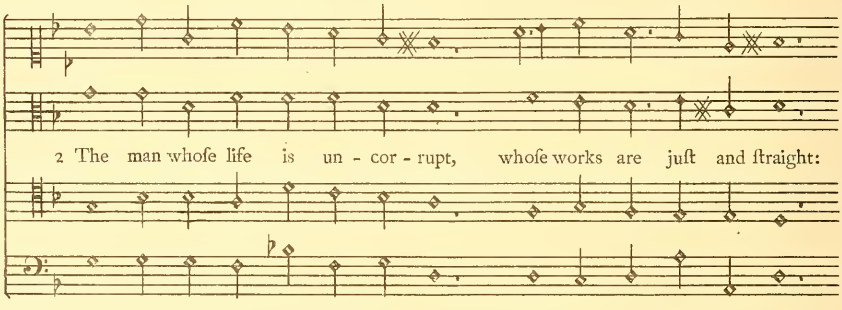
Pſalme 15.

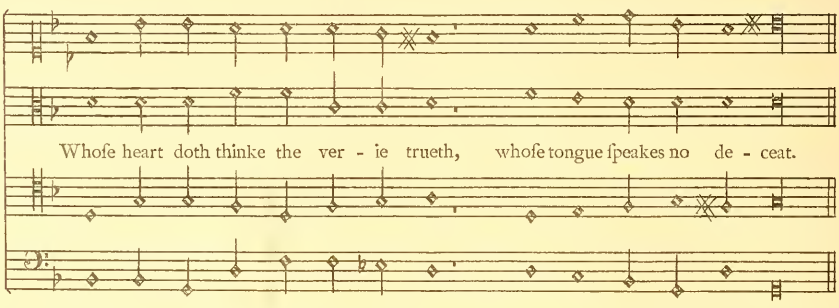
LOrd, who ſhal dwell in thy tabernacle? Who ſhall reſt in thine holy mountaine?





2 He that walketh uprightly, and worketh righteouſnes, and ſpeaketh the truth in his heart.





3 He that ſlandreth not with his tongue, nor doeth evil to his neighbour, nor receaveth a falſe report againſt his neighbour:

3 Nor to his neighbour doth none ill
in body goods, or name:
Nor willingly doth heare falſe tales,
which might impare the ſame.

4 That in his heart regardeth not
malicious wicked men:
But thoſe that love and feare the Lord
hee maketh much of them.

4 In whoſe eyes a vile perſon is contemned, but he honoureth them that feare the LORD.

5 His

5 Hee that ſweareth to his owne hinderance, and changeth not.

5 His oath and all his promiſes
that keepeth faithfully:
Although hee make his covenant ſo,
that hee doth loſe thereby.

6 That putteth not to uſurie
his money nor his coyne:
Ne for to hurt the innocent
doth bribe, or elſe purloyne.

6 Hee that giveth not his money unto uſurie, nor taketh reward againſt the innocent.

7 Who ſo doth all things as you ſee
that heere is to bee done,
Shall never periſh in this world,
nor in the world to come.
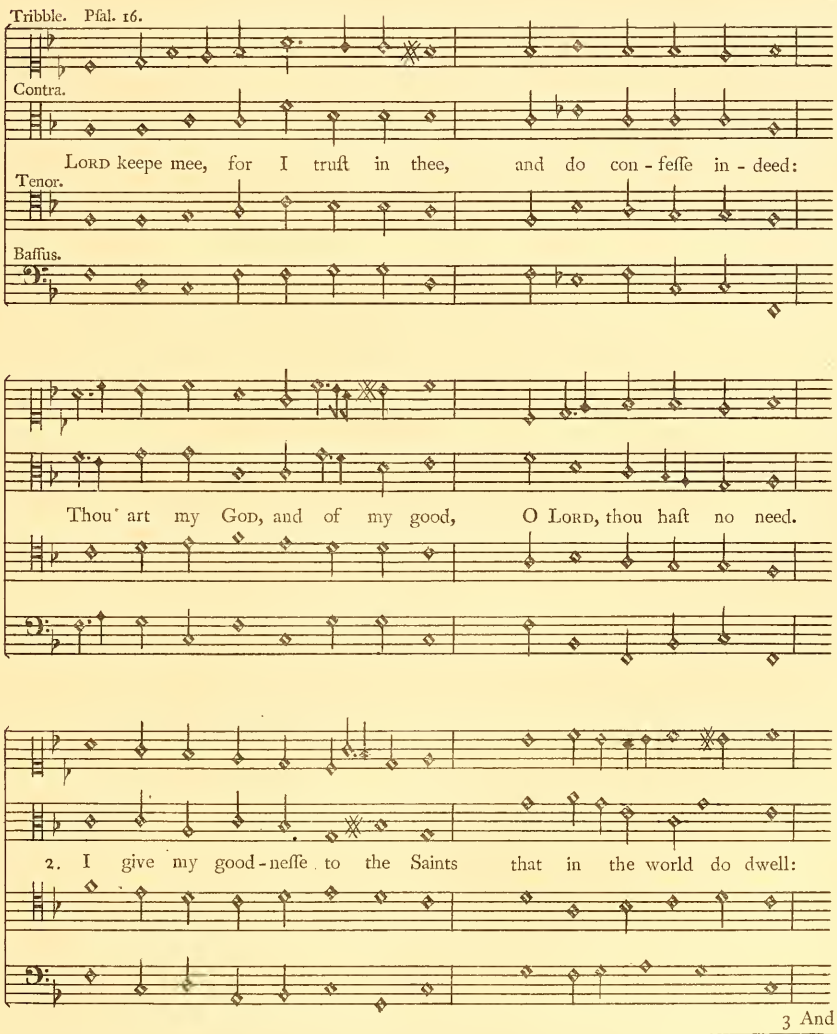
7 Hee that doeth theſe things ſhal never be moved.

PSAL. XVI.

¶ *David prayeth to GOD for ſuccour, not for his works, but for his faiths ſake, proteſting that hee hateth all idolatrie, taking GOD only for his comfort and felicitie, who ſuffereth his to lacke nothing.*

Pſalme 16.

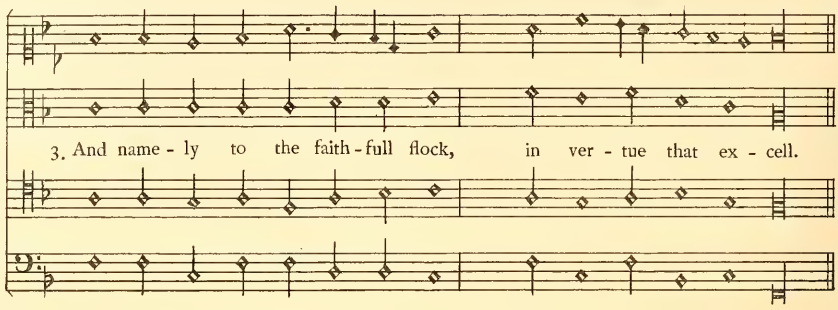
PReſerveme, O God for in thee do I truſt.



2 O my Soul, thou haſt ſaid unto the Lord thou art my Lord, my well-doing extendeth not to thee.

3 And

PSALME XVII.



3 But to the Saints ỳ are in the earth, and to the excellent: all my delight is in them.

4 They ſhall heap ſorrowes on their heads
which run as they were mad,
To offer to the Idole Gods,
alas, it is too bad.
As for their bloodie ſacrifice,
and offrings of that ſort
I will not touch, nor yet thereof
my lips ſhall make report.

4 The ſorowes of them that offer to another god, ſhal be multiplied their offerings of blood will I not offer, neither make mention of their names with my lips.

5 For why? the LORD the portion is
of mine inheritance:
And thou art hee that doſt maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall
in beautie doth excell:
Mine heritage aſſign'de to mee
doth pleaſe mee wondrous well.

5 The Lord is the portion of mine inheritance, and of my cup, thou ſhalt maintaince my lot.

6 The lines are fallen unto me in pleaſant places: yea, I have a faire heritage.

7 I thanke the LORD, who cauſed mee
to underſtand the right:
For by his meanes my ſecret thoughts
do teach mee every night.
8 I Set the LORD, ſtill in my ſight,
and truſt him over all:
For hee doth ſtand on my right hand,
therefore I ſhall not fall.

7 I will praiſe the Lord, who hath given me counſell: my reines alſo teach mee in the nights.

8 I have ſet the Lord alwayes before me, for hee is at my right hand, therefor I ſhal not ſlid.

9 Wherefore mine heart and tongue alſo
do both rejoyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leave my Soul in grave,
for, LORD, thou loveſt mee:
Nor yet wilt give thine holy One
corruption for to ſee.

9 Wherefore mine heart is glad, and my tong rejoyceth: my fleſh alſo doth reſt in hope.

10 For thou wilt not leave my Soul in the grave, neither wilt thou ſuffer thine holy One to ſee corruption.

11 But wilt mee teach the way to life,
for all treaſure and ſtore
Of perfect joy are in thy face,
and power for evermore.

11 Thou wilt ſhew mee the path of life: in thy preſence is the fulneſſe of joy, and at thy right hand there are pleaſures for evermore.

PSAL. XVII.

¶ *Heere David complaineth to God, of the cruell pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe given on his part: therefore hee deſireth God to revenge his innocencie, and deliver him. This Pſalme ought diligentlie to bee noted, of ſuch as receive evill for well-doing.*

Sing this as the 3. *Pſalme.*

Pſalme xvii.

HEare the right, O Lord conſider my cry, hearken unto my prayer of lips unfained.
2 Let my ſentence come foorth from thy preſence, and let thin eyes beholde equitie.

O LORD, give eare to my juſt cauſe,
attend when I complaine:
And heare the prayer that I put foorth,
with lips that do not faine.
2 And let the iudgement of my cauſe
proceed alwayes from thee.
And let thine eyes behold, and cleare
this my ſimplicitie.

3 Thou haſt well tride mee in the night,
and yet could'ſt nothing find
That I have ſpoken with my tongue,
that was not in my mind.
4 As for the works of wicked men,
and pathes perverſe and ill,
For love of thy moſt holy word
I have refrained ſtill.

5 Then

3 Thou haſt proved and viſited my heart in the night: thou haſt tryed mee, and foundeſt nothing: for I was purpoſed that my mouth ſhould not offend.

4 Concerning the workes of men, by the wordes of thy lips, I keept mee from the pathes of the cruell man.

5 Stay my ſteppes in thy pathes, that my feet do not ſlip.

6 I have called upon thee, ſurely thou wilt heare me O GOD, incline thy eare to mee, and hearken unto my words.

7 Shew thy marveilous mercies, thou that art ye Saviour of them that truſt in thee, from ſuch as reſiſt thy right hand

8 Keep me, as the apple of thine eye: hide me vnder the ſhadow of thy winges.

9 From the wicked that oppreſſe mee, from mine enemies who compaſſe mee round about, for my Soul.

10 They are inclofed in their own fat, and they have ſpoken proudly with their mouth.

5 Then in thy pathes, that bee moſt pure
ſtay mee, LORD, and preſerve:
That from the way wherein I walk
my ſteps may never ſwerve.
6 For I do call to thee, O LORD,
ſurely thou wilt mee aid:
Then heare my prayer; and weigh right
the words that I have ſaid. (well

7 O thou the Saviour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Majeſtie.
8 Oh, keepe mee LORD, as thou wouldſt
the apple of thine eye: (keep
And under couert of thy wings
defend mee ſecretly.

9 From wicked men, that trouble mee;
and dayly mee annoy:
And from my foes; that go about
my Soul for to deſtroy.
10 Who wallow in their worldly wealth
ſo full, and eke ſo fat:
That in their pride, they do not ſpare
to ſpeake they care not what.

11 They lie in waite where I ſhould paſſe,
with craft mee to confound.
And muſing miſchiefe in their minds,
to caſt mee to the ground.
12 Much like a lion griedily
that would his prey embrace:
Or lurking like a lions whelpe
within ſome ſecret place.

13 Up, LORD, with haſt prevent my ſo
and caſt him at thy feet:
Save thou my Soul from the ill man,
and with thy ſword him ſmit.
14 Deliver mee, LORD, by thy power
out of theſe tyrants hands:
Who now ſo long time reigned have,
and keept us in their bands.

15 I meane, from worldly men, to whom
all worldly goods are rife:
That have no hope, nor part of joy
but in this preſent life.
16 Thou of thy ſtore their bellies fils,
with pleaſures to their mind:
Their children have enough, and leave
to theirs the reſt behind.

17 But I ſhall with pure conſcience
behold thy gracious face:
So when I wake I ſhall bee full
with thine image and grace.

11 They have compaſſed us now in our ſteps: they have ſet their eyes to bring downe to the ground.

12 Like as a Lyon, that is greedie of his prey, and as it were a lions whelp lurking in ſecret places.

13 Up LORD, diſapoint him, caſt him down

14 Deliver my Soul from the wicked with thy ſword.

15 From men by thine hand, O Lord, from men of the world, who have their portion in this life.

16 Whoſe bellies thou filleſt with thine hid treaſure: their children have enough and leave the reſt of their ſubſtance for their children.

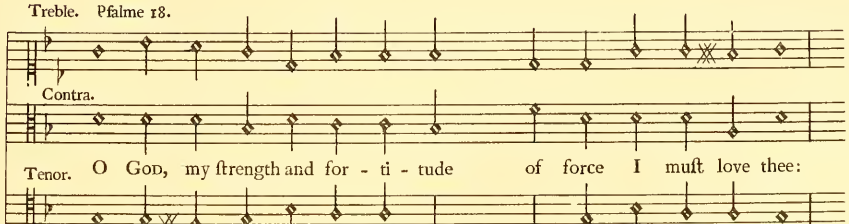
17 But I will behold thy face in righteouſneſſe, and when I awake, I ſhall bee ſatisfied with thine image.

PSAL. XVIII.

¶ *This Pſalme is the firſt beginning of Davids gratulation and thanksgiving, in the entring into his kingdome: wherein hee extolleth and praiſeth moſt highly the marveilous mercies, and grace of GOD, who thus preſerved and defended him. Alſo, hee ſetteth foorth the image of CHRISTS kingdome, that the Faithfull may bee aſſured, that Chriſt ſhall alwayes conquere and overcome, by the unſpeakeable power of his Father, though all the whole world ſhould ſtrive there againſt.*
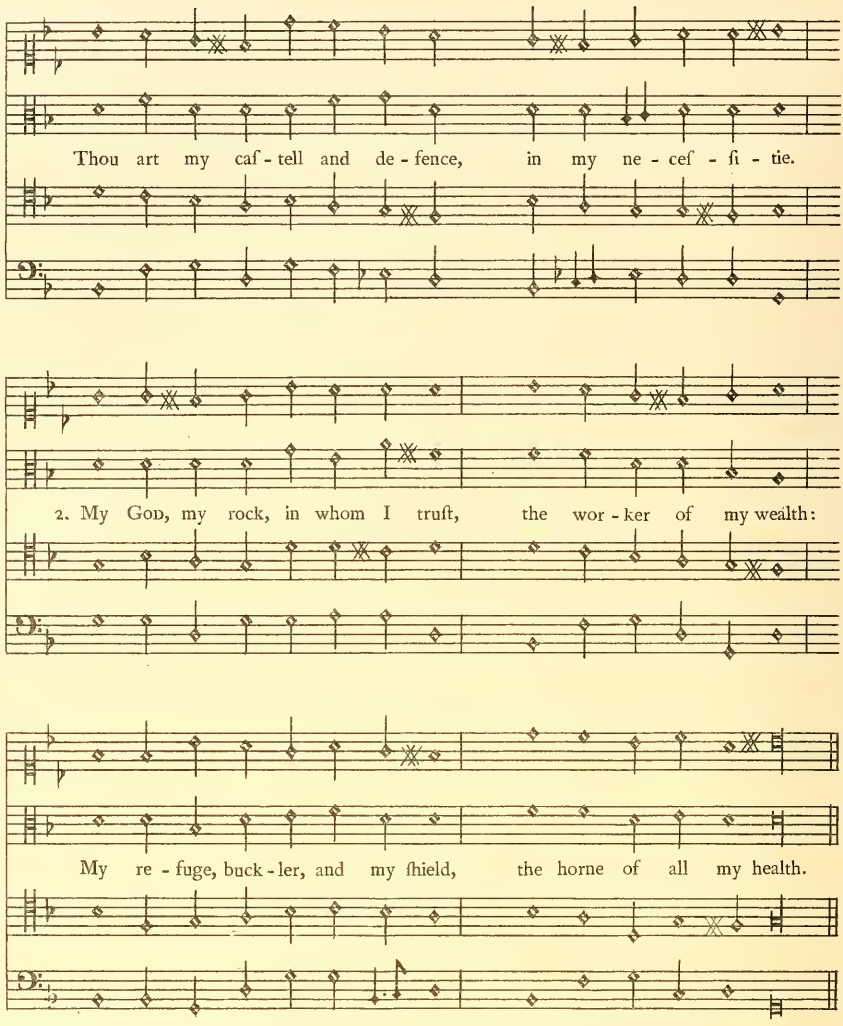
Pſalme xviii.

I Will love thee dearly. O LORD my ſtrength.



Thou

PSALME XVIII.



2 The Lord is my rock, and my fortreſſe, and hee that delivereth me my God, and my ſtrength: in him will I truſt, my ſhield, the horne alſo of my ſalvation, and my refuge.

3 When I ſing laude unto the Lord
moſt worthie to bee ſerv'd:
Then from my foes I am right ſure,
that I ſhall bee preſerv'd:
4 The pangues of death did compaſſe mee
and bound mee everie where:
The flowing waves of wickedneſſe
did put mee in great feare.

3 I wil cal upon the Lord, who is worthy to be praiſed, ſo ſhall I bee ſafe from mine enemies.
4 The ſorows of death compaſſed me and the floodes of wickedneſſe made mee afraid.

5 The ſlie and ſubtile ſnares of Hell
were round about mee ſet:
And for my death there was prepard
a deadly trapping net.
6 I thus beſet with paine and griefe
did pray to God for grace:
And hee foorth-with did heare my plaint,
out of his holy place.

5 The ſorows of the grave have compaſſed me about: the ſnares of death overtook mee.
6 But in my trouble did I call upon the Lord, and cry-ed unto my God: he heard my voice out of his Temple, and my cry did come before him, even into his eares.

7 Such is his power, that in his wrath
hee made the earth to quake:
Yea, the foundation of the mount
of Baſan for to ſhake.
8 And from his noſtrels came a ſmoke
when kindled was his ire:
And from his mouth came kindled coales
of hote conſuming fire.

9 The Lord deſcended from above,
and bowd the heavens hie:
And underneath his feete hee caſt
the darkneſſe of the ſkie.
10 On Cherubs and on Cherubins
full royally hee road:
And on the wings of all the winds
came flying all abroad.
11 And

7 Then the earth trembled, and quaked, the foundations of the mountaines mooved and ſhooke, becauſe hee was angrie.
8 Smok went out of his noſtrels, and a conſuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the Heavens alſo, and came downe, and darkneſſe was under his feete
10 And hee rode upon Cherub, and did flee, and hee came flying upon the wings of the wind.

11 And like a den moſt dark hee made
his hid and ſecret place,
With waters black, and airie cloudes
environed hee was.
12 But when the preſence of his face
in brightneſſe did appeare,
Then clouds conſumde, and in their ſtead
came haile, and coales of fire.

13 Theſe fierie darts and thunder bolts
diſperſe them here and there:
And with his often lightenings
hee put them in great feare.
14 Lord, at thy wrath, and threatnings (ſharp
and at thy chyding cheare,
The ſprings and the foundations
of all the world appeare.

15 And from above the LORD ſent down
to fetch mee from below:
And pluckt mee out of waters great
that would mee overthrow.
16 And mee delivered from my foes,
that would have made mee thrall:
Yea, from ſuch foes as were too ſtrong
for mee to deale withall.

17 They did prevent mee to oppreſſe,
in time of my great griefe:
But yet the LORD was my defence,
my ſuccour, and reliefe.
18 He brought mee foorth in open place,
where as I might bee free:
And kept me ſafe, becauſe hee had
a favour unto mee.

19 And as I was an innocent,
ſo did hee mee regard:
And to the cleaneneſſe of mine hands
hee gave mee my reward.
20 For that I walked in his wayes,
and in his pathes have trod:
And have not wavered wickedly
againſt my LORD, my GOD.

21 But evermore I have reſpect
to his Law and Decree:
His ſtatutes, and Commandements
I caſt not out from mee.
22 But pure, and cleane, and uncorrupt
appeard before his face:
And did refraine from wickedneſſe,
and ſin in any caſe.

23 The Lord, therefore; will mee reward,
as I have done aright:
And to the cleanneſſe of mine hands
appearing in his ſight.
24 Thou wilt with him that holy is
bee holy, (LORD,) alſo:
And with the good and vertuous men
right vertuouſly wilt do.

25 And to the loving and elect
thy love thou wilt reſerve:
And thou wilt vſe the wicked men
as wicked men deſerve.
26 For thou doſt ſave the ſimple folk,
in trouble when they lie:
And doſt bring down the countenance
of them that looke full hie.

27 The LORD will light my candle ſo,
that it ſhall ſhine full bright:
The LORD my GOD ſhall make alſo
my darkeneſſe to bee light.
28 For by thine helpe, an hoſte of men
diſcomfite, LORD, I ſhall:
By thee I ſcale and over-leape
the ſtrength of any wall.

29 Unſpotted are the wayes of GOD,
his word is ſurely tride:
Hee is a ſure defence to ſuch
as in his faith abide.
30 For who is GOD except the LORD,
for other there is none:
Or elſe who is Omnipotent
ſaving our GOD alone.

31 The God that girdeth me with ſtrength
is hee that I do meane:
That all the wayes wherein I walk
did evermore keepe cleane.
32 That made my feete like to the Harts
in ſwiftneſſe of my pace:
And for my ſuretie brought mee foorth
into an open place.

33 Hee did in order put my hands
to battell and to fight:
To breake in ſunder bars of braſſe
hee gave mine armes the might.
34 Thou teacheſt mee thy ſaving health,
thy right hand is my tower:
Thy love and familiaritie
doth ſtill increaſe my power.

12 Hee made darkneſſe his ſecret place, and his pavilion round about him, even darkneſſe of waters and clouds of the aire.
12 At the brightneſſe of his preſence his clouds paſſed, hailſtones and coales of fire.
13 The LORD alſo thundred in the heavens and the higheſt gave his voice, haileſtones, and coales of fire.
14 Then hee ſent out his arrowes, and ſcattered them, and hee increaſed lightnings, and deſtroyed them.
15 And the chanels of waters were ſeene, and the foundations of the world were diſcovered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrels.
Hee hath ſent downe from above, and taken me: hee hath drawne me out of many waters.
16 Hee hath delivered mee from my ſtrong enemies, and from them that hate me: for they were too ſtrong for me.
17 They prevented me in the day of my calamitie, but the Lord was my ſtay.
18 He brought me foorth alſo into a large place, he delivered mee, becauſe hee favoured mee.
19 The LORD rewarded mee according to my righteouſneſſe: according to the pureneſſe of mine hands he recompenſed mee.
20 Becauſe I keept the wayes of the Lord, and did not wickedly againſt my God.
21 For all his lawes were before mee, and I did not caſt away his Commandements from mee.
22 I was upright alſo with him, and have kept mee from my wickedneſſe.
23 Therefore the Lord rewarded me according to my righteouſnes, and according to the pureneſſe of mine hands in his ſight.
24 With the godly thou wilt ſhew thy ſelfe godly: with the upright man thou wilt ſhew thy ſelfe upright.
25 With the pure thou wilt ſhew thy ſelfe pure: and with the froward, thou wilt ſhew thy ſelfe froward.
26 Thus thou wilt ſave the poor people, and wilt caſt downe y^e proud lookes.
27 Surely thou wilt light my candle the Lord my God will lighten my darkneſſe.
28 For by thee I have broken thorow an hoſt, and by my GOD, I have leaped over a wall.
29 The way of God is uncorrupt, the word of the Lord is tryed in the fire; hee is a ſhield to all that truſt in him.
30 For who is GOD beſides the Lord? and who is mighty ſave our God?
31 God girdeth mee with ſtrength, and maketh my way upright.
32 He maketh my feete like Hindes feet, and ſetteth me upon mine hie places.
33 Hee teacheth my hands to fight: ſo that a bow of braſſe is broken with mine armes.
34 Thou haſt alſo given me the ſhield of thy ſalvation, and thy right hand ſtayed mee, and thy loving kindneſſe hath cauſed mee to encreaſe.

35 And

35 Thou haſt enlarged my ſteps under mee, and mine heeles have not ſlide.
36 I have purſued mine enemies, and taken them, and have not turned again, till I had conſumed them.
37 I have wounded them, that they were not able to riſe: they are fallen under my feete.
38 For thou haſt girded me with ſtrength to battell: them that roſe againſt mee, thou haſt ſubdued under mee.
39 And thou haſt given me the neckes of mine enemies, that I might deſtroy them that hate me.
40 They cryed, but there was none to ſave them: even unto the Lord, but hee anſwered them not.
41 Then I did beat them ſmall, as the duſt before the wind: I did treade them flat as the clay in the ſtreets.
42 Thou haſt delivered me from the contentions of the people:

35 And under mee thou makeſt plaine
the way where I ſhould walk:
So that my feete ſhall never ſlip,
nor ſtumble at a balk.
36 And fiercely I purſue and take
my foes that mee annoyed:
And from the field do not return,
till they bee all deſtroyed.

37 So I suppreſſe and wound my foes,
that they can riſe no more:
For at my feete they fall down flat,
I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength
to war in ſuch a wiſe;
That they bee ſcattered all abroad
that up againſt mee riſe.

39 LORD, thou haſt put into mine hands
my mortall enemies yoke:
And all my foes thou doſt divide
in ſunder with thy ſtroke.
40 They cald for help, but none would
nor yet give them relief: (heare,
Yea, to the LORD they cald for help,
yet heard hee not their griefe.

41 And ſtill like duſt before the wind
I drive them under feet:
And tread them down like filthie clay
that lyeth in the ſtreete.
42 Thou keepes mee from ſeditious folk
that ſtill in ſtrife bee led:
And thou doſt of the Heathen folk
appoint mee to bee head.

43 A people ſtrange, to mee unknown
and yet they ſhall mee ſerve:
And at the firſt obey my word,
whereas mine own will ſwerve.
44 I ſhall bee irkeſome to mine own,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed bee the living LORD,
moſt worthie of all praiſe:
Who is my Rock and ſaving health,
praiſed bee hee alwayes.
46 For GOD it is that gave mee power,
revenged for to bee:
And with his holy word ſubdude
the people unto mee.

47 And from my foes delivered mee,
and ſet mee up from thoſe
That cruell and ungodly were,
and up againſt mee roſe.
48 And for this cauſe, O Lord my God,
to thee give thanks I ſhall:
And ſing out praiſes to thy Name
among the Gentiles all.

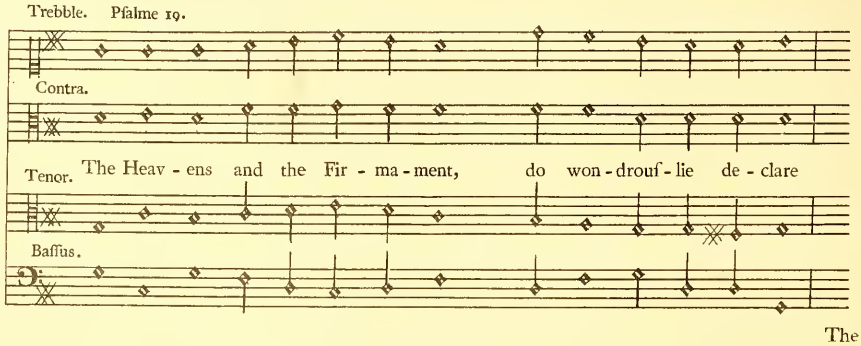
49 That gaveſt great proſperitie,
unto the King, I ſay:
To David thine anointed King,
and to his ſeed for aye.

43 Aſſoone as they heare, they ſhall obey mee: the ſtrangers ſhal bee in ſubjection to mee.
44 Strangers ſhall ſhrink away, and feare in their privie chambers.
45 Let the Lord live, and bleſſed be my ſtrength, and the God of my Salvation bee exalted.
46 It is GOD that giveth mee power to avenge mee, and ſubdueth the people under mee.
47 O my deliverer from mine enemies even thou haſt ſet mee up from them that roſe againſt mee, thou haſt delivered me from the cruell man.
48 Therefore I will praiſe thee, O Lord, among the Nations; and will ſing unto thy Name.
49 Great deliverance giveth hee unto his King, and ſheweth mercy to his anointed, even to David, and to his ſeed for ever.

Thou haſt made mee the heade of the Heathen: a people whom I have not knowne ſhall ſhall ſerve me.

PSAL. XIX.

¶ *To the intent he might moove the faithfull to a deeper conſideration of GODS glory, hee ſetteth before their eyes the moſt exquiſite workmanſhip of the Heavens with their proportion and ornaments. And afterward calleth them to the Law, wherein God hath revealed himſelf more familiarely to his chooſen people. The which peculiar grace, by commending the Law, hee ſetteth foorth more at large: and in the end hee concludeth with a prayer.*
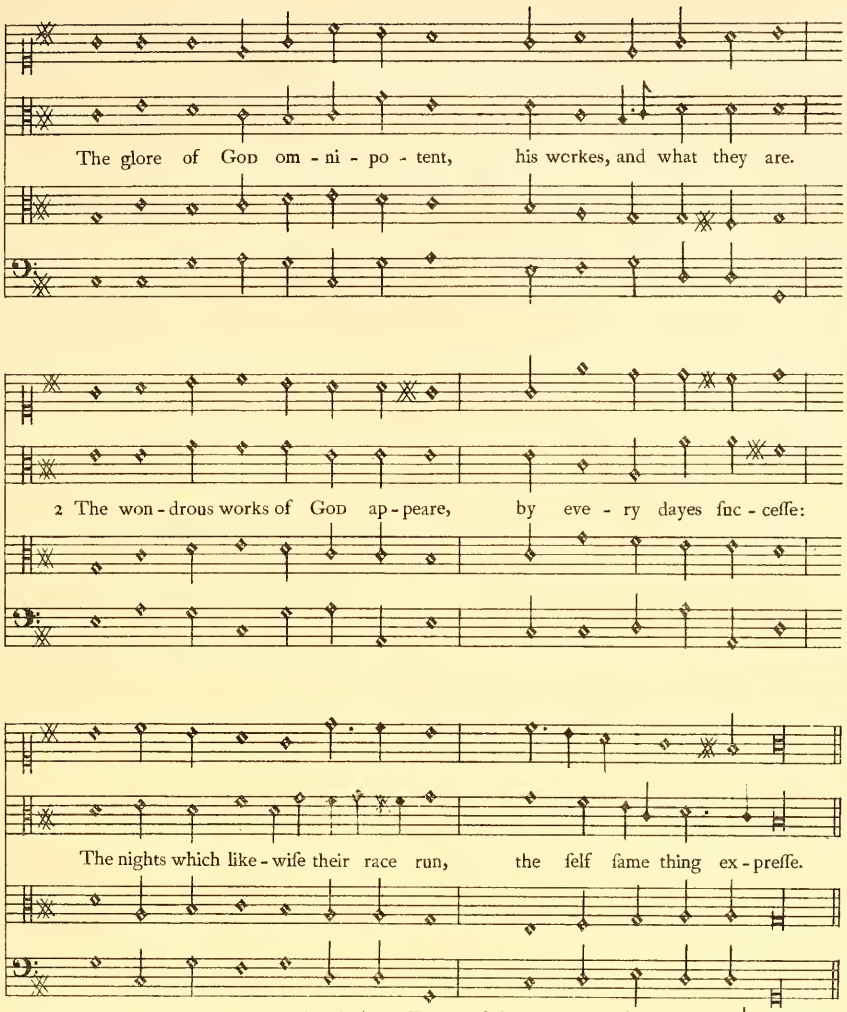


Pſalm xix.

THe Heavens declare the glory of God,

The

PSALME XIX.



and the firmament ſheweth the worke of his hands.

2 Day unto day uttereth the ſame, and night unto night teacheth knowledge.

3 There is no ſpeach nor language, where their voice is not heard.

4 Their lyne is gone foorth through al the earth, and their words in to the ends of the world, in them he hath ſet a tabernacle for the ſun.

5 Whichcommeth forth as a bridegrome out of his chāber, and rejoiceth like a mighty man to run his race

6 His going out is from the end of the heaven, and his compaſſe is unto the ends of the ſame, and none is hid from the heat thereof.

3 There is no language, tongue, nor ſpeach
where their ſound is not heard:
4 In all the earth and coaſtes thereof
their knowledge is conferd.
In them the LORD made for the Sun
a place of great renowne:
5 Who like a Bridegrome readie trimd
doth from his chamber come.

And as a valiant Champion,
who for to get a priſe,
With joy doth haſte to take in hand
ſome noble enterpriſe.
6 And all the ſkie from end to end
hee compaſſeth about:
Nothing can hide it from his heat,
but hee will find it out.

7 How perfect is the Law of GOD,
how is his covenant ſure,
Converting Souls, and making wiſe
the ſimple and obſcure.
8 Iuſt are the LORDS Commandements,
and glad both heart and mind:
His precepts pure, and giveth light
to eyes that bee full blind.

9 The feare of God is excellent,
and doth endure for ever:
The judgements of the Lord are true,
and righteous altogether:
10 And more to bee embrac'd alwayes
then fined gold, I ſay,
The honie and the honie combe
are not ſo ſweet as they:

7 The law of the LORD is perfite, converting the Soul: the teſtimonie of the Lord is ſure, and giveth wiſdome unto the ſimple.

8 The ſtatuts of the Lord are right, and rejoice the heart: the commandements of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are truth, they are righteous altogether. 10 And more to bee deſired then gold, yea then much fine gold: ſweeter alſo then the hony and the hony combe.

11 Moreover, by them is thy ſervant made circumſpect and in keeping of them, there is great reward.

12 Who can underſtand his faultes? cleanſe mee from ſecret faultes.

11 By them thy ſervant is fore-warn'd
to have God in regard:
And in performance of the ſame
there ſhall bee great reward.
12 But, Lord, what earthlie man doth
the errours of his life? (know
Then cleanſe my Soul from ſecret ſins
which are in mee moſt rife.

13 And keepe me, that preſumptuous ſins
prevaile not over mee:
And ſo I ſhall bee innocent,
and great offences flee.
14 Accept my mouth, and eke mine heart,
my words and thoughts each one:
For my redeemer, and my ſtrength
O Lord, thou art alone.

13 Keepe thy ſervant alſo from preſumptuous ſinnes, let them not reigne over mee: ſo ſhall I bee upright, and made cleane from much wickedneſſe.
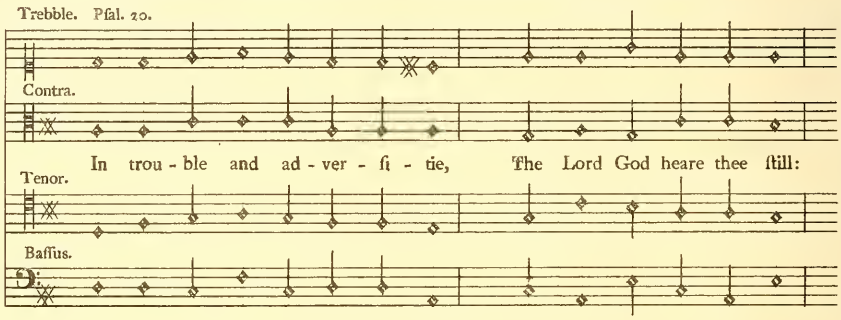
14 Let the wordes of my mouth, and the meditation of mine heart bee acceptable in thy ſight, O LORD, my ſtrength, and my Redeemer.
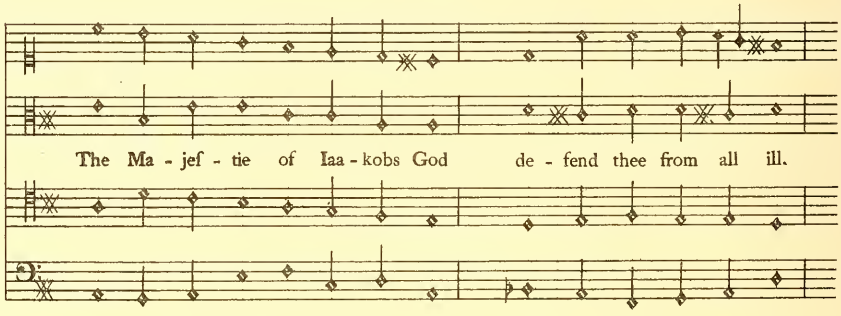
PSAL. XX.

¶ *A Prayer of the people unto GOD, that it would pleaſe him to heare their King, and receive his ſacrifice, which hee offered before hee went to battell againſt the Ammonites, declaring how that the Heathen put their truſt in horſes and chariots, but they truſt only in the Name of the LORD their GOD: wherefore the other ſhall fall, but the LORD will ſave the King and his people.*

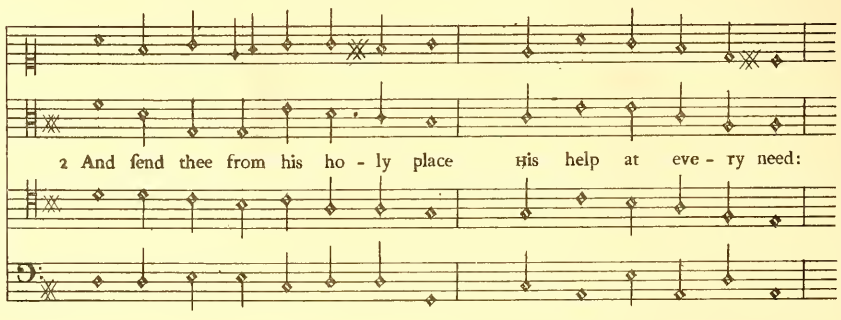
Pſalme xx.

THe Lord hear thee in the day of trouble: the Name of the God of Iaakob defend thee.

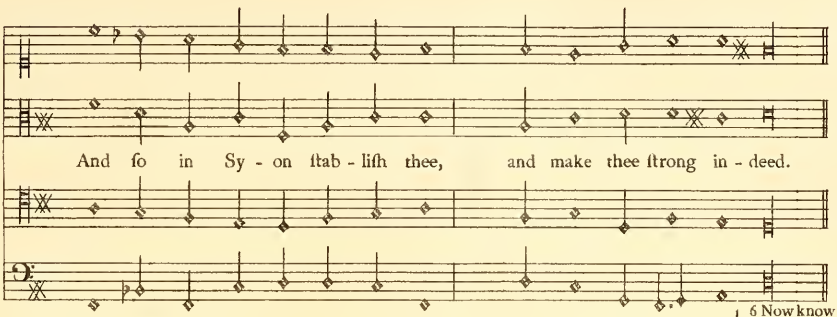




2 Send thee help from the Sanctuarie,



And



& ſtrengthé thee out of Syon.

3 Remembring well the ſacrifice,
that now to him is done:
And ſo receive right thankfully
thy burnt offerings each one.
4 According to thine hearts deſire
the LORD grant unto thee:
And all thy counſell and deviſe
full well performe may hee.

5 Wee ſhall rejoice when thou us ſaves,
and our banners diſplay
Unto the LORD, who thy requeſts
fulfilled hath alway.

6 The LORD will his Anoynted ſave
I know well by his grace:
And ſend him help by his right hand
out of his holie place.

7 In charets ſome put confidence,
and ſome in horſes truſt:
But wee remember God our Lord
who keepeth promiſe juſt.
8 They fall down flat, but wee do riſe,
and ſtand up ſtedfaſtly:
9 Now ſave and help us, Lord and King,
on thee when wee do crie.

3 Let him remember all thy offerings, and turn thy burnt offerings into aſhes. Selah.

4 And grant thee according to thine heart and fulfill all thy purpoſe.

5 That we may rejoice in thy ſalvation, and ſet up the bāner in ye Name of our GOD, when the Lord ſhall perform all thy petitions.

6 Now know I that the Lord will helpe his anoynted, and will hear him from his Sanctuarie, by the mightie helpe of his right hand.

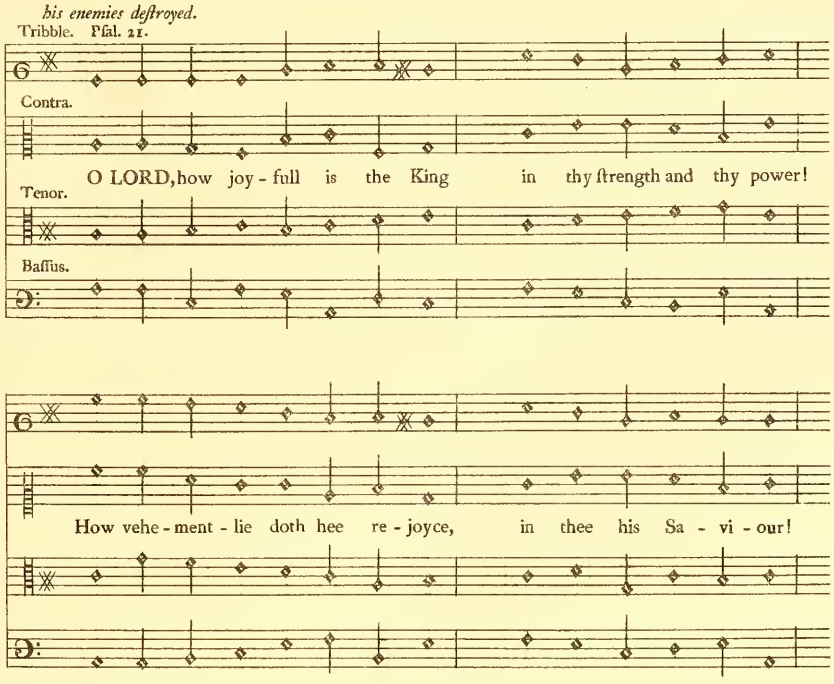
7 Some truſt in chariots, & ſome in horſes but wee will remember the Name of the LORD our GOD.

8 They are brought down, and fallen, but wee are riſen, and ſtand upright.

9 Save LORD, let the King heare us in the day that wee call

PSAL. XXI.

¶ *David in the perſon of the people praiſeth GOD, for the victory which he gave them againſt the Syrians and Ammonits,* 2 SAM. 10. 11. *wherein hee had the rich crowne of the King of Ammon ſet upon his head,* 2 SAM. 12. *and was indued with the manifold bleſſings of GOD, and contrariwiſe his enemies deſtroyed.*

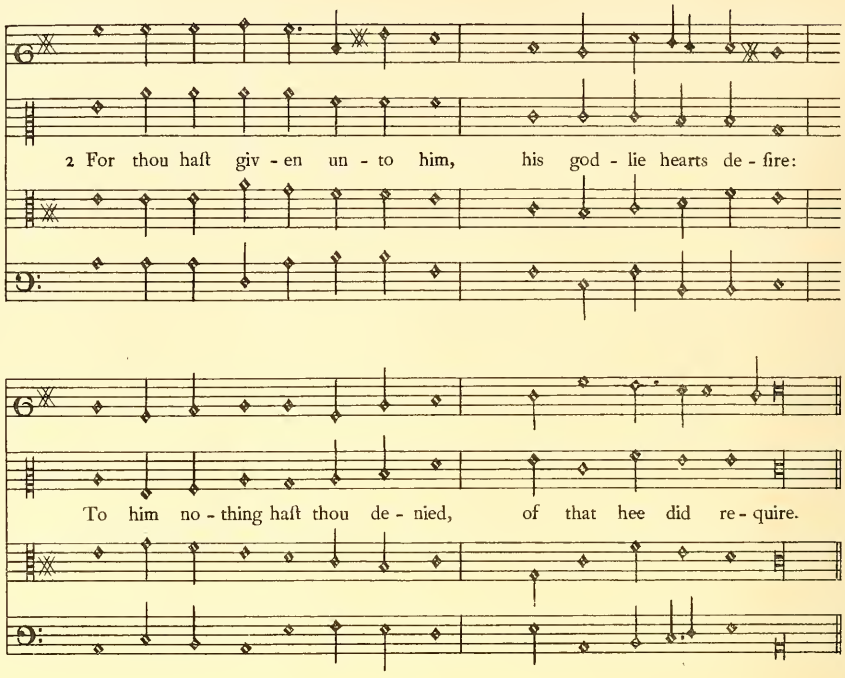


Pſal. xxi

THe King ſhall rejoyce in thy ſtrength, O Lord: yea, how greatlie ſhall hee rejoyce in thy ſalvation.

2 For

PSALME XXI.



2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips. Selah.

3 Thou didſt prevent him with thy gifts,
and bleſſings manifold:
And thou haſt ſet upon his head
a Crown of perfect gold.
4 And when hee aſked life of thee,
thereof thou mad'ſt him ſure
To have long life, yea ſuch a life
as ever ſhould endure.

3 For thou didſt prevent him with liberall bleſſings, and didſt ſet a crown of pure gold upon his head.

4 Hee aſked life of thee, and thou gaveſt him a long life, for ever and ever.

5 Great is his glorie, by thine helpe,
thy benefite, and aide:
Great worſhip, and great honour both
thou haſt upon him laide.
6 Thou wilt give him felicitie,
that never ſhall decay:
And with thy chearefull countenance
wilt comfort him alway.

5 His glorie is great in thy ſalvation, dignitie and honour haſt thou laid upon him

6 For thou haſt ſet him as bleſſings for ever: thou haſt made him glad with the joy of thy countenance.

7 For why? the King doth ſtrongly truſt
in God for to prevaile:
Therefore his goodneſſe and his grace
will not that hee ſhall quaile.
8 But let thine enemies feele thy force,
and thoſe that thee withſtand
Find out thy foes, and let them feele
the power of thy right hand.

7 Becauſe the King truſteth in the LORD, and in the mercy of the moſt High, he ſhall not ſlide.

8 Thine hands ſhall find out all thine enemies, and thy right hand ſhall find out them that hate thee.

9 And like an oven burne them, O Lord,
in fierie flame and fume:
Thine anger ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou wilt roote out of the earth
their fruit that ſhould encreaſe:
And from the number of thy folke
their ſeede ſhall end and ceaſe.

9 Thou ſhalt make them like a fierie oven, in time of thy anger: The Lord ſhall deſtroy them in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, & their ſeed from the children of men.

11 For why? much miſchief did they muſe
againſt thine holy Name:
Yet did they faile, and had no power
for to performe the ſame.
12 But as a mark thou ſhalt them ſet,
in a moſt open place:
And charge thy bow-ſtrings readily
againſt thine enemies face.

11 For they intended evill againſt thee, and imagined miſchiefe, but they ſhall not prevaile.

12 Therefore ſhalt thou put them apart, and the ſtrings of thy bow ſhalt thou make readie againſt their face.

13 Bee thou exalted, Lord, therefore
in thy ſtrength every houre:
So ſhall wee ſing right ſolemnelie,
praiſing thy might and power.

13 Be thou exalted, O Lord, in thy ſtrẽgth ſo will wee ſing and praiſe thy power.

PSAL.

PSALME XXII.

Pſalme xxii.

¶ *David complaineth himſelfe to bee brought into ſuch extremities, that hee is like a man deſperate, and paſt all hope: after declareth wherewith hee recovereth himſelf from the bottomleſſe pit of temptations. And under his owne perſon hee ſetteth foorth the figure of CHRIST, whom hee did fore-ſee in the ſpirit of prophecie. So this Pſalm after two ſorts doeth declare that prophecie of Eſai.* Hee was taken foorth of priſon and Iudgement.

Sing this as the 21. Pſalme.

MY GOD my GOD why haſt thou forſaken mee? and art ſo far from mine health, and from ye words of my roaring?

O GOD my GOD, wherefore doſt thou
forſake mee utterly?
And helpeſt not when I do make
my great complaint and cry?

2 O my God I crie by day, but thou heareſt not: and by night, but have no audience.

2 To thee my GOD even all day long
I do both cry and call:
I ceaſe not all the night, and yet
thou heareſt not at all,

3 But thou art holy, and doſt inhabite the praiſes of Iſrael.

3 Even thou that in thy Sanctuarie,
and holy place doſt dwell,
Thou art the comfort and the joy,
and glore of Iſrael.

4 Our Fathers truſted in thee: they truſted and thou didſt deliver them.

4 And hee in whom our Fathers old
had all their hope for ever:
And when they put their truſt in thee
thou didſt them ay delyver.

5 They called upon thee, and were delivered: they truſted in thee, and were not confounded.

5 They were delyvered ever when
they called on thy Name:
And for the faith they had in thee
they were not put to ſhame.

6 But I am a worm, and not a man: aſhame of men and the contempt of the people.

6 But I am now become a worme
more like than any man:
An out-caſt whom the people ſcorne
with all the ſpite they can.

7 All they that ſee mee, have me in deriſion they make a mow, and nod their heads, ſaying,

7 All mee deſpiſe, as they behold
mee walking on the way:
They girn, they mow, they nod their heads
and in this wiſe they ſay:

8 He truſted in the LORD, let him deliver him ſave him, ſeeing hee loveth him.

8 This man did glorie in the LORD,
his favour, and his love:
Let him redeeme and helpe him now,
his power if hee will prove.

9 But thou didſt draw me out of the wombe, thou gaveſt mee hope even at my mothers breaſts.

9 Even from my mothers wombe, O Lord,
to take mee thou was preſt:
Thou didſt preſerve mee ſtill in hope,
while I did ſuck her breſt.

10 I was caſt upon thee, even from the wombe, thou art my GOD from my mothers bellie.

10 I was committed from my birth
with thee to have abode:
Since I was in my mothers wombe,
thou haſt beene ay my God.

11 Be not far from mee, becauſe trouble is neare, for there is none to helpe me.

11 Then, Lord, depart not now from me,
in this my preſent griefe:
Since I have none to bee mine helpe,
my ſuccour and reliefe.

12 Many young buls have compaſſed mee: mighty buls of Baſhan have cloſed mee about.

12 So manie bulles do compaſſe mee,
that bee full ſtrong of head:
Yea, bulles ſo fat, as though they had
in Baſhan field beene fed.

13 They gape upon mee griedily,
as though they would me ſlay,
Much like a lyon, roaring out
and ramping for his prey.

13 They gape upon mee with their mouthes, as a ramping and roaring lion.

14 But I drop down; like water ſhed,
my joynts in ſunder breake:
Mine heart doth in my body melt,
like waxe againſt the heate.

14 I am like water powred out, and al my bones are out of ioynt: mine heart is like waxe: it is molten in the midſt of my bowels.

15 And like a potſheard drieth my ſtrength
my tongue it cleaveth faſt
Unto my jawes, and I am brought
to duſt of death at laſt.

15 My ſtrength is dried up like a pot-ſheard, and my tongue cleaveth to my iawes, and thou haſt brought mee into the duſt of death:

16 And many dogs do compaſſe mee;
and wicked counſell eke,
Conſpire againſt mee curſedly,
they pierce mine hands and feet.

16 For dogs have compaſſed mee, and the aſſemblie of the wicked have incloſed mee: they pearced mine hands, and my feet.

17 I was tormented ſo, that I
might all my bones have told:
Yet ſtill upon mee they do looke,
and ſtill they mee behold.

17 I may tell all my bones: yet they behold, and look upon mee.

18 My garments they divided eke
in parts among them all:
And for my coate they did caſt lots
to whom it might befall.

18 They part my garmentes among them, and caſt lots upon my veſture.

19 Therefore, I pray thee bee not far
from mee at my great need:
But rather, ſith thou art my ſtrength
to helpe mee, LORD, make ſpeed.

19 But bee not thou far off, O LORD, my ſtrength haſten to helpe mee.

20 And from the ſword, Lord ſave my Soul
by thy might, and thy power:
And keep my Soul, thy darling deare
from dogs that would devoure.

20 Deliver my Soul from the ſword: my deſolate Soul from the power of the dogs.

21 And from the lions mouth, that would
mee all in ſunder ſhiver:
And from the hornes of Unicorns,
LORD, ſafely mee deliver.

21 Save mee from the lions mouth, and anſwere me, in ſaving mee from the horns of the Unicorns.

22 And I ſhall to my brethren all,
thy Majeſtie record:
And in thy Church ſhall praiſe the Name
of thee the living LORD.

22 I will declare thy name unto my brethren: in the midſt of the Congregation will I praiſe thee, ſaying,

23 All yee that feare the Lord him praiſe,
exalt him Iaakobs ſeed:
And thou, O houſe of Iſrael,
looke thou him feare and dread.

23 Praiſe the Lord, yee that feare him, magnifie yee him, all the ſeed of Iaakob, and feare yee him all the ſeed of Iſrael.

24 For hee deſpiſeth not the poore,
hee turnéth not awrie,
His countenance, when they do call,
but granteth to their crie.

24 For he hath not deſpiſed nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called unto him, he heard.

25 Among

25 My praiſe ſhall be of thee in the great Congregation my vowes will I performe before them yᵗ feare him.
26 The poore ſhall eate, and and be ſatisfied: they yᵗ ſeek after yᵉ Lord ſhal praiſe him, your hart ſhal live for ever.
27 Al the ends of the world ſhall remember themſelfs, and turne to the LORD, and all the kinreds of the nations ſhall worſhip before thee.
28 For the kingdome is the Lords, and hee ruleth among the nations.

25 Among the flock that feare the LORD,
I will therefore proclaime
Thy praiſe, and keepe my promiſe made,
for ſetting foorth thy Name.
26 The poore ſhall eate, and bee ſufficed,
and thoſe that endevour
To know the Lord, their heart ſhall live,
and praiſe him evermore.

27 All coaſts of earth ſhall praiſe the Lord,
and turne to him for grace:
The Heathen folk ſhall worſhip him,
before his bleſſed face.
28 The kingdome of the Heathen folk
the LORD ſhall have therefore:
And hee ſhall bee their Governour,
and King for evermore.

29 The rich man of his goodly gifts
ſhall feede and taſte alſo:
And in his preſence worſhip him,
and bow their knees full low.
30 And all that ſhall go down to duſt
of life by him muſt taſt:
My ſeed ſhall ſerve and praiſe the LORD,
while any world ſhall laſt.

31 My ſeed ſhall plainly ſhew to them
that ſhall bee born heereafter,
His juſtice and his righteouſneſſe,
and all his works of wonder.

29 All they that bee fat in the earth ſhal eate and worſhip: all they that go downe into the duſt ſhall bow before him, even hee that cannot quicken his own Soul.
30 Their ſeede ſhall ſerve him: it ſhall bee counted unto the LORD for a generation.
31 They ſhall come, and ſhall declare his righteouſneſſe unto a people that ſhall beeborne, becauſe hee hath done it.

PSAL. XXIII.

¶ *Becauſe the Prophet had prooved the great mercies of GOD at diverſe tymes, and in ſundrie manners, hee gathereth a certaine aſſurance, fully perſwading himſelfe, that GOD will continue the verie ſame goodneſſe towards him for ever.*

Sing this as the 3. *Pſalme.*

Pſalme xxiii.

THe Lord is my ſheepeheard, I ſhall not want.

2 Hee maketh me to reſt in green paſture, and leadeth me by the ſtil waters.

3 He reſtoreth my Soul, and leadeth me in the pathes of righteouſneſſe for his Names ſake.

The LORD is only my ſupport,
and hee that doth me feede:
How can I then lacke anie thing
whereof I ſtand in need?
2 Hee doth me fold in coates moſt ſafe,
the tender graſſe faſt by:
And after driv'th me to the ſtreames
which run moſt pleaſantly.

3 And when I feele my ſelf neare loſt
then doth hee mee home take:
Conducting mee in his right pathes,
even for his own Names ſake.

4 And though I were even at deaths doore,
yet would I feare none ill:
For by thy rod, and ſheepheards crooke
I am comforted ſtill.

5 Thou haſt my table richly deckt
in deſpite of my fo:
Thou haſt mine head with balme refreſht,
my cup doth over-flow.
6 And finally, while breath doth laſt,
thy grace ſhall mee defend:
And in the houſe of God will I
my life for ever ſpend.

4 Yea; though I ſhould walke thorow the valley of the ſhadow of death, I will feare no evill: for thou art with mee: thy rod and thy ſtaffe they comfort me.
5 Thou doeſt prepare a table before mee, in the ſight of mine enemies: thou doſt anoint mine head with oyle, and my cup runneth over.
6 Doubtleſſe kindneſſe and mercie ſhall follow mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the LORD.

PSAL. XXIIII.

¶ *Albeit the Lord God hath made, and governeth the world, yet towards his choſen people his gracious goodneſſe doth moſt aboundantlie appeare: in that among them hee will have his dwelling place, which though it was appointed among the children of Abraham, yet only they do enter aright into the Sanctuarie, who are the true worſhippers of God, purged from the ſinfull filth of this world. Finally, hee magnifieth Gods grace, for the building of the Temple, to the end hee might ſtir up all the faithfull, to the true ſervice of GOD.*

Sing

PSALME XXV.

Sing this as the 15. Pſalme.

Pſalme xxiiii.

THe earth isy^e Lords, and all that therein is: the worlde, and they that dwel therein.

2 For he hath founded it upon the ſeas: and eſtabliſhed it upon the floods.

To God the earth doth appertaine,
with all things great and ſmall:
The world alſo is his demaine,
with the indwellers all.

2 For hee hath founded it full faſt
above the ſalt-ſea ſtrand:
And ſtabliſht it t' abide and laſt,
and on the floods to ſtand.

3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?

4 Even hee that hath innocent hands, and a pure heart; who hath not lift up his minde unto vanitie, nor ſworn deceitfully.

5 Hee ſhall receive a bleſſing from the Lord, & righteouſnes from the God of his ſalvation.

3 Now who is hee that ſhall up go
into Gods holy hill?
And in his holy place alſo
who ſhall continue ſtill?

4 The man whoſe hands no wrong have
whoſe heart is pure and neat, (wrought
Whoſe mind for vanitie not fought,
nor ſworn hath with deceit.

5 Hee that is ſuch the LORD will ſend
his bleſſings him upon,
And righteouſneſſe unto him lend
ſhall GOD his Salvation.

6 This is the generation of them that ſeek him, of them that ſeeke thy face, this is Iaakob. Selah.

7 Lift up your heads, ye gats, and be ye lift up ye everlaſting doores, and the King of glorie ſhall come in.

8 Who is this king of glory? The LORD ſtrong & migh tie, even the Lord mightie in battell.

9 Lift up your heads ye gates and lift up your ſelfe yee everlaſting doores, and the King of glorie ſhall come in?

10 Who is this King of glorie? The LORD of Hoſtes, Hee is the King of glorie. Selah.

6 This is the ſtock and off-ſpring eke
of thoſe that ſearch for thee,
Of them, O LORD that thy face ſeeke,
who true Iſraelites bee.

7 Exalt your heads, yee gates on hie,
yee doores that laſt for ay
Bee lift, ſo the King of glorie
ſhall through you make his way.

8 Who is this King ſo glorious?
the ſtrong and mightie LORD:
Even hee that is victorious
in battell tride by ſword.

9 Exalt your heads, yee gates on hie,
yee doores that laſt for ay
Bee lift, ſo the King of glorie
ſhall through you make his way.

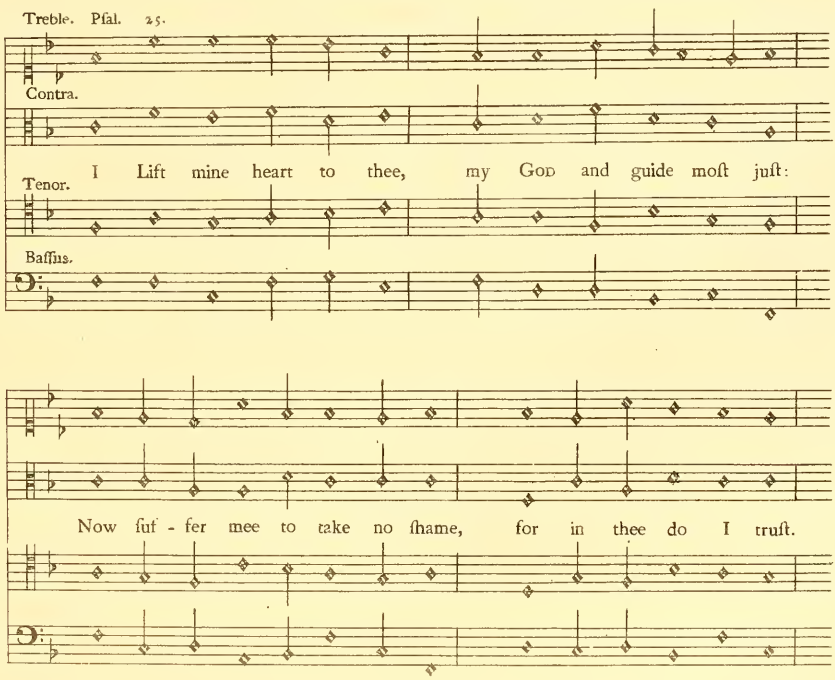
10 Who is this glorious King, I ſay?
the LORD of Hoſtes moſt hie:
Even hee is King, and ſhall bee ay
of everlaſting glorie.

PSAL. XXV.

¶ *The Prophet touched with the conſideration of his ſins, and also grieved with the cruell malice of his enemies, prayeth to GOD moſt fervently to have his ſins forgiven, eſpecially ſuch as hee had committed in his youth. Hee begin̄eth everie verſe according to the Hebrew letters, except two or three.*

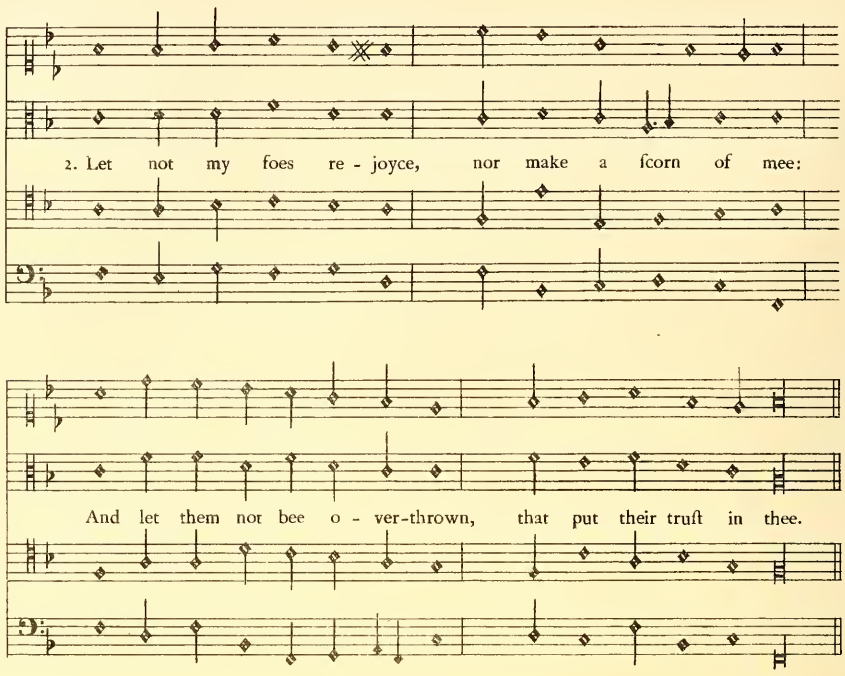
Pſalme xxv.

VNto thee O Lord. lift I up my Soul.



2 Let

PSALME XXV.



2 My GOD, I truſt in thee, let me not be confounded: let not mine enemies reioyce over me.

3 But ſhame ſhall them befall
which harme them wrongfully:
Therefore thy pathes, and thy right wayes
unto me, LORD, deſcrie.
4 Direct mee in thy truth,
and teach mee, I thee pray,
Thou art my God, and Saviour,
on thee I waite alway.

3 So all that hope in thee ſhall not be aſhamed, but let them bee confounded that tranſgreswithout cauſe.
4 Shew me thy wayes, O Lord and teach mee thy paths: lead mee foorth in thy truth, and teach me: for thou art the God of my ſalvation in thee doe I truſt all the day.

5 Thy mercies manifold
I pray thee, LORD, remember:
And eke thy pitie plentifull,
for they have beene for ever.
6 Remember not the faults,
and frailtie of my youth:
Remember not how ignorant
I have beene of thy truth:

Nor after my deſerts
let mee thy mercies find:
But of thine own benignitie,
LORD, have mee in thy mind.
7 His mercie is full ſweet,
his truth a perfect guide:
Therefore the LORD, will ſinners teach,
and ſuch as go aſide.

5 Remember, O Lord, thy tender mercies, and thy loving kindnes, for they have beeu for ever.
6 Remember not the ſins of my youth nor my rebellions, but according to thy kindneſſe remember thou me, even for thy goodneſſe ſake O LORD.
7 Gracious & righteous is the LORD, therefore will hee teach ſinners in the way.

8 The humble hee will teach
his precepts for to keepe:
Hee will direct in all his wayes
the lowlie and the meeke:
9 For all the wayes of GOD
are truth and mercie both,
To them that keepe his teſtament
the witneſſe of his truth.

10 Now for thine holie Name,
O LORD, I thee intreat,
To grant mee pardon for my ſin,
for it is wondrous great.
11 Who ſo doth feare the LORD,
the Lord doth him direct
To lead his life in ſuch a way,
as hee doth beſt accept.

12 His Soul ſhall evermore
in goodneſſe dwell and ſtand:
His ſeed and his poſteritie
inherit ſhall the land.
13 All thoſe that feare the Lord
Know his ſecret intent:
And unto them hee doth declare
his will and teſtament.

8 Them that bee meeke wil hee guide in iudgement, & teachthe humble his way.

9 Al the paths of the Lord are mercy and truth, unto ſuch as keepe his Covenant and his Teſtimonies.

10 For thy Names ſake, O Lord, bemercifull unto mine iniquitie, for it is great.

11 What man is hee that feareth the Lord? him wil hee teach the way that he ſhall chooſe.

12 His Soul ſhall dwell at ease, and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is revealed to them ỳ feare him: and his covenant to give them underſtanding.

14 Mine

14 Mine eyes are ever toward the Lord for hee will bring my feet out of the net.

15 Turne thy face unto me, and have mercy upon mee: for I am defolate and poor.

16 The forrowes of mine heart are enlarged: Draw mee out of my troubles.

17 Look upon mine affliction, and my travell, and forgive all my fins.

14 Mine eyes and eke mine heart
to him I will advance;
That pluckt my feete out of the fnare
of fin and ignorance.
15 With mercie mee behold,
to thee I make my mone:
For I am poore and defolate,
and comfortleffe alone.

16 The troubles of mine heart
are multiplied indeede:
Bring mee out of this miferie,
neceffitie, and neede.
17 Behold my povertie,
mine anguifh, and my paine:
Remit my fin, and mine offence,
and make mee cleane againe.

18 O LORD, behold my foes,
how they do ftill increafe:
Purfuing mee with deadly hate
that faine would live in peace.
19 Preferve and keepe my Soul,
and eke delyver mee:
And let mee not bee overthrowne,
becaufe I truft in thee.

20 Let my fimple pureneffe
mee from mine enemies fhend:
Becaufe I looke as one of thine,
that thou fhouldft mee defend.
21 Delyver, LORD, thy folk,
and fend them fome reliefe:
(I meane thy chofen Ifrael)
from all their paine and griefe.

18 Behold my enemies, for they are many and they hate mee with cruell hatred.

19 Keepe my Soul, and deliver mee. Let me not be confounded, for I truft in thee.

20 Let my uprightneffe and equitie preferve mee: for mine hope is in thee.

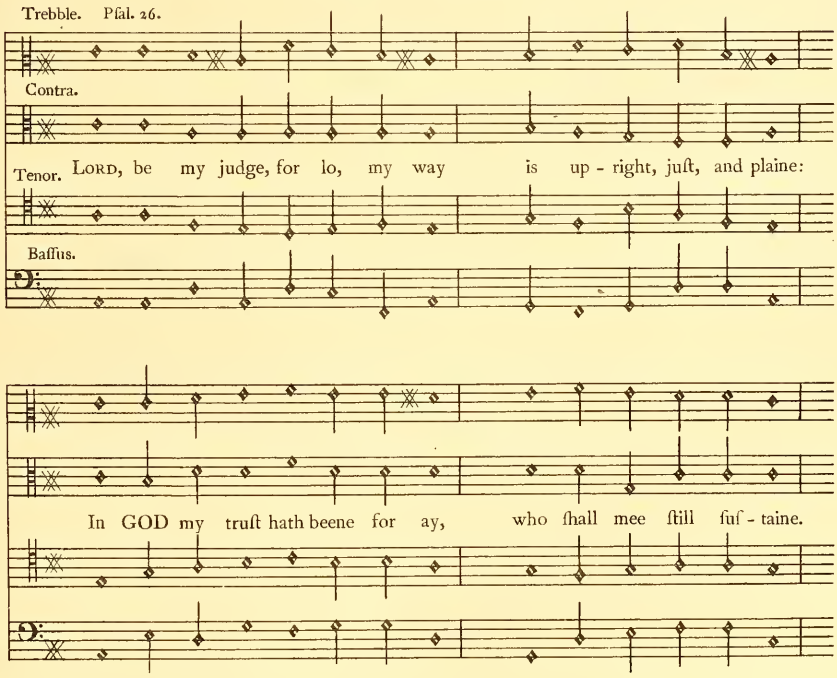
21 Deliver Ifrael, O GOD, out of all his troubles.

PSAL. XXVI.

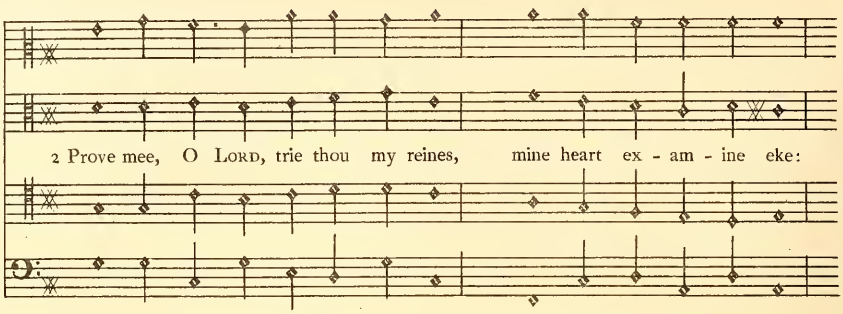
¶ *David oppreffed with many iniuries, finding no help in the world called for aide from GOD: and aſſured of his integritie towards Saul, deſireth GOD to bee his Iudge, and to defend his innocencie. Finally, hee maketh mention of his ſacrifice, which hee will offer for his delyverance, and deſireth to bee in the companie of the Faithfull, in the congregation of GOD, whence hee was baniſhed by Saul: promiſing integritie of life; and open praiſes and thankeſgiving.*

Pſalme xxvi.

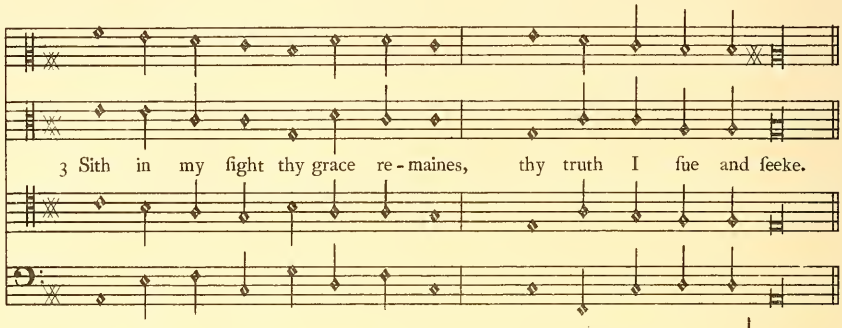
IUdge mee, O Lord for I have walked in mine innocencie: my truſt hath beene alſo in the LORD, therefore ſhal I not ſlide.



PSALME XXVII.



2 Prove mee, O Lord and trie mee: examine my reins & mine heart.



3 For thy loving kindnes is before mine eyes: therefor have I walked in thy truth.

4 I had no will to haunt or vſe
with men whoſe works are vaine:
The companie I did refuſe
of the deceitfull traine.
5 I much abhord the wicked ſort,
their deeds did I refuſe:
To them would I not once reſort
which hurtfull things deviſe.

4 I have not haunted with vaine perſons, neither keept company with ye diſſemblers.

5 I have hated the aſſemblie of the evill, and have not companied wt the wicked.

6 Mine hands I waſh, and do proceed
in works that are upright:
Then to thine Altar I make ſpeed,
to offer there in ſight:
7 That I may ſpeake and preach the praiſe
that doth belong to thee:
And ſo declare how wondrous wayes
thou haſt beene good to mee.

6 I will waſh mine hands in innocencie, O Lordandcompaſſe thine Altar.

7 That I may declare with the voice of thankſgiving, and ſet foorth all thy wondrous works.

8 O Lord thine houſe I love moſt deare
to mee it doth excell:
I have delight, and would bee neare
whereas thy grace doth dwell.
9 Oh, gather not my Soul with them
to ſin that bent their will:
Nor yet my life amongſt thoſe men
that thirſt much blood to ſpill:

8 O Lord, I have loved the habitation of thine houſe, and the place where thy honour dweleth.

9 Gather not my Soul with the ſinners, nor my life with ye bloody men.

10 Whoſe hands are heapt and ſtuffed full
of fraude, deceit; and guile:
And their right hand for bribes doth pull,
and plucke with wrench and wile.
11 But I in righteouſneſſe intend,
my time and dayes to ſerve:
Have mercie, Lord, and mee defend,
ſo that I do not ſwerve.

10 In whoſe handes is wickedneſſe, and their right hād is ful of bribes.

11 But I will walk in mine innocenci: redeem me therfore, and bee mercifull unto mee.

12 My foote is ſtaide 'gainſt all aſſayes,
it ſtandeth well and right:
Therefore O God, thee will I praiſe
in all the peoples ſight.

12 My foote ſtandeth in uprightneſſe, I wil praiſe thee O Lord, in the congregation.

PSAL. XXVII.

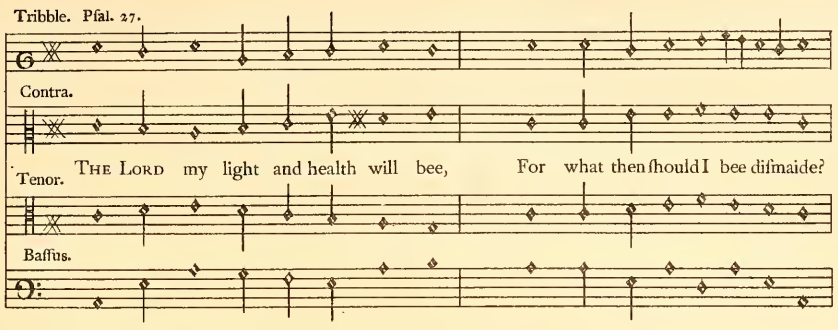
¶ *David maketh this Pſalm, being delyvered from great perils, as appeareth by the praiſes and thankſgiving annexed: wherein we may ſee the conſtant faith of David againſt the aſſaults of all his enemies: and alſo the end wherefore hee deſireth to live, and to bee delyvered, only to worſhip GOD in his Congregation.*

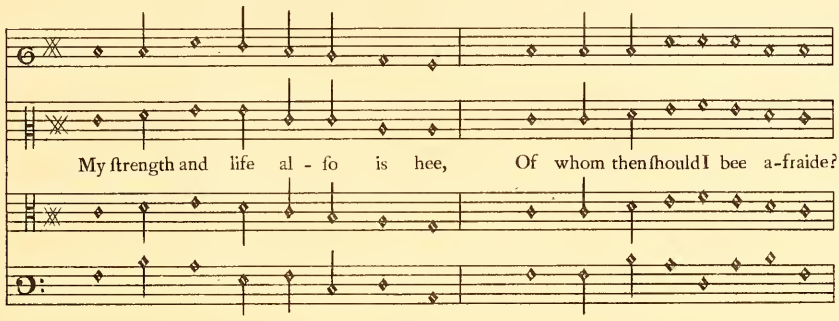
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PSALME XXVII.

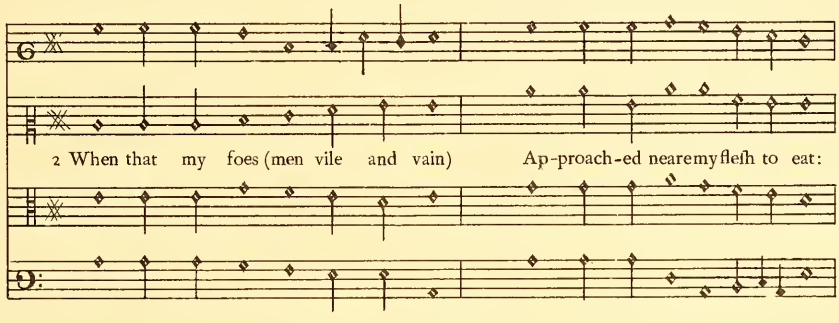
Pſalme xxvii.
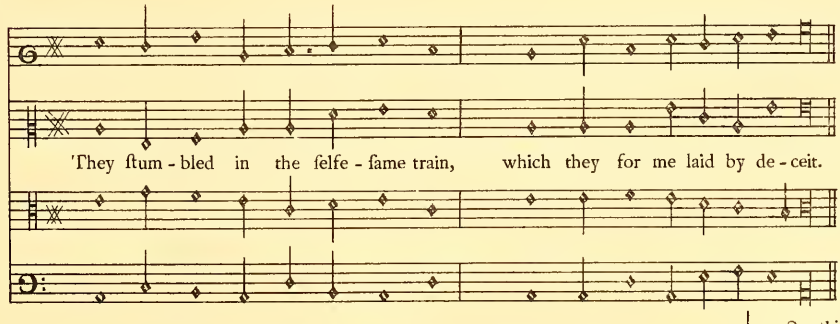
THe LORD is my light and my ſalvation, whom ſhal I fear? the Lord is the ſtrength of my life, of whom ſhall I bee afraide?





2 When the wicked, even mine enemies and my foes, came upon me to eate up my fleſh they ſtumbled and fell.





3 Though an hoſte pitched againſt mee, mine heart ſhould not bee afraid: though war bee raiſed againſt mee, I will truſt in this.

3 Againſt me though there pitch an hoſt,
Mine heart from feare yet far it is:
Though wars be raiſed with great boaſt,
Yet will I furely truſt in this.

4 One thing I have the LORD beſought,
That I may in his Houſe ſtill dwell:
To ſee his beautie paſſing thought,
His Temple eke which doth excell.

4 One thing have I deſired of the LORD that I will require: even that I may dwell in the houſe of the LORD all the dayes of my life, to behold the beautie of the Lord, and to viſite his Temple.

5 For

PSALME XXVIII.

5 For in the time of troubles great
His Tabernacle ſhall mee hide:
His ſecret tents ſhall bee my ſeat,
And on a Rock I ſhall abide.
6 And now mine head lift up will hee,
Above my foes who work ſuch fraud:
With ſacrifice and offring free
Within his tents I will him laude.

7 My voice, O LORD, let it take place,
With mercie heare mee when I cry:
8 When thou didſt ſay, Seek yee my face,
With full conſent lo here, quoth I.
9 Hide not therefore thy face mee fro,
Nor in thy wrath thy Servant ſpill:
Thou haſt mee helpt, then leave not ſo,
O GOD of health help thou mee ſtill.

10 Although my parents mee forſake,
The LORD yet will mee raiſe and ſtay:
My foes ſet ſnares mee in to take,
11 But, LORD, lead mee in the right way.
Unto mine adverſaries luſt
12 LORD, give mee not in any wiſe:
For witneſſe falſe, with words unjuſt
They ſeek againſt mee to deviſe.

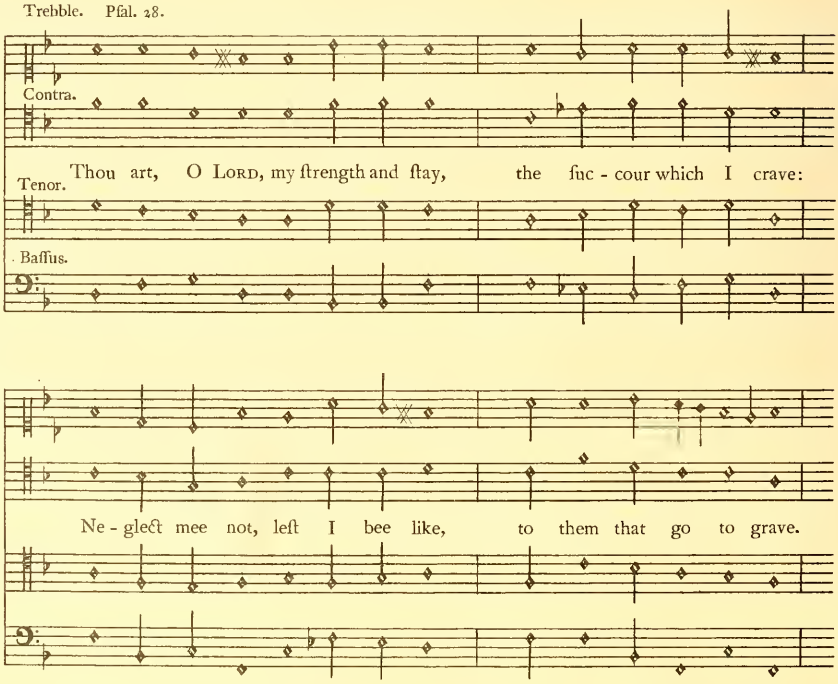
13 I ſhould waxe faint, and ſore diſmaide,
But that I did beleeve to ſee
GODS goodneſſe in that land displaid,
Whereas his faithfull ſervants bee.
14 Hope in the LORD, and bee thou ſtrong,
Hee comfort will thine heart indeed:
Truſt in the LORD, and think not long,
For hee will ſurely come with ſpeed.

5 For in the time of trouble hee ſhall hide me in his tabernacle: in ye ſecret place of his pavilion ſhall hee hide mee, and ſet mee up upon a rock.
6 And now ſhall hee lift up mine head above mine enemies round about mee: therefore will I offer in his Tabernacle ſacrifices of joy, I will ſing and praiſe the Lord.
7 Hearken unto my voice, O Lord, when I cry: have mercie alſo upon mee, and heare mee.
8 When thou ſaideſt, Seek yee my face, mine heart anſwered unto thee, O Lord, I will ſeek thy face. 9 Hide not therefore thy face from mee, nor caſt thy ſervant away in diſpleaſure: thou haſt beene my ſuccour: leave mee not, neither forſake mee, O GOD of my Salvation.

10 Though my father and my mother ſhould forſake mee, yet the Lord will gather me up.
11 Teach mee thy way, O Lord and lead mee in a right path, becauſe of mine enemies.
12 Give mee not unto the luſt of mine adverſaries, for there are falſe witneſſes riſē up againſt mee, and ſuch as ſpeak cruelly.
13 I ſhould have fainted, except I had beleeved to ſee the goodneſſe of the LORD in the land of the living.
14 Hope in the LORD: bee ſtrong, and hee ſhall comfort thine heart, and truſt in the LORD.

PSAL. XXVIII.

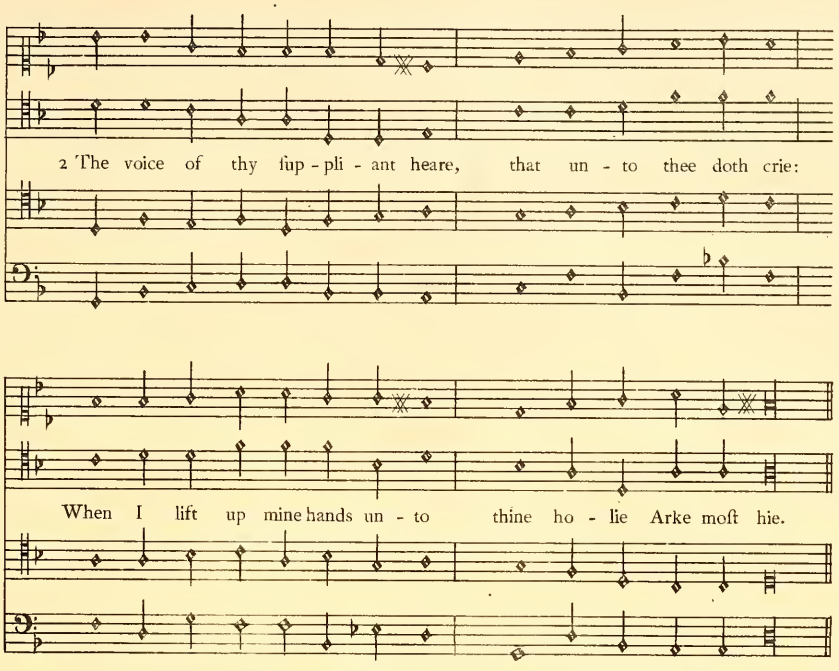
¶ *David beeing in great feare and penſiveneſſe, to ſee God diſhonoured by the wicked men, hee deſireth to bee rid of them, and cryeth for vengeance againſt them: and at length aſſureth himſelf, that God hath heard his prayer: unto whoſe tuition he commendeth all the Faithfull.*



Pſal. xxviii.

Vnto thee, O Lord, do *I* crie: O my ſtrength, bee not deafe towardme, leſt if thou anſwer me not, I bee like them that go downe into the pit.

PSALME XXIX.



2 Heare the voice of my petitiõs, when I crie unto thee, when I hold up mine hands toward thy holyoracle

3 Repute mee not among the fort
of wicked and pervert:
That ſpeake right faire unto their friends;
and think full ill in heart.
4 According to their handie work,
as they deſerve indeed:
And after their inventions
let them receive their meed.

3 Draw me not away with the wicked, and with the workers of iniquitie, who ſpeak friendly to their neighbours, when malice is in their hearts.
4 Reward thē according to their deeds, & according to the wickednes of their inventions: recompenſe them after the work of their hands render them their reward.

5 For they regard nothing Gods works,
his law, ne yet his lore:
Therefore will hee them and their ſeed
deſtroy for evermore.
6 To render thanks unto the LORD
how great a cauſe have I?
My voice, my prayer, and my complaint
that heard ſo willingly.

5 For they regard not the workes of the LORD nor the operation of his handes therefor break them down, & build them not up.

7 Hee is my ſhield and fortitude,
my buckler in diſtreſſe,
Mine hope, mine helpe, mine hearts relief,
my ſong ſhall him confeſſe.
8 Hee is our ſtrength, and our defence,
our enemies to reſiſt:
The health, and the ſalvation
of his elect by CHRIST.

9 Thy people, and thine heritage
LORD, bleſſe, guide, and preſerve:
Increaſe them LORD, and rule their hearts,
that they may never ſwerve.

7 The Lord is my ſtrength & my ſhield: mine heart truſted in him, & I was helped, therefore mine heart ſhal rejoice, & with my ſong will I praiſe him.
8 The Lord is their ſtrength, and hee is the ſtrength of the delyverances of his Anoynted.
9 Save thy people. and bleſſe thy inheritance: feed them alſo, and exalt them for ever.

6 Praiſed bee the Lord, for he hath heard the voice of my petition.

PSAL. XXIX.

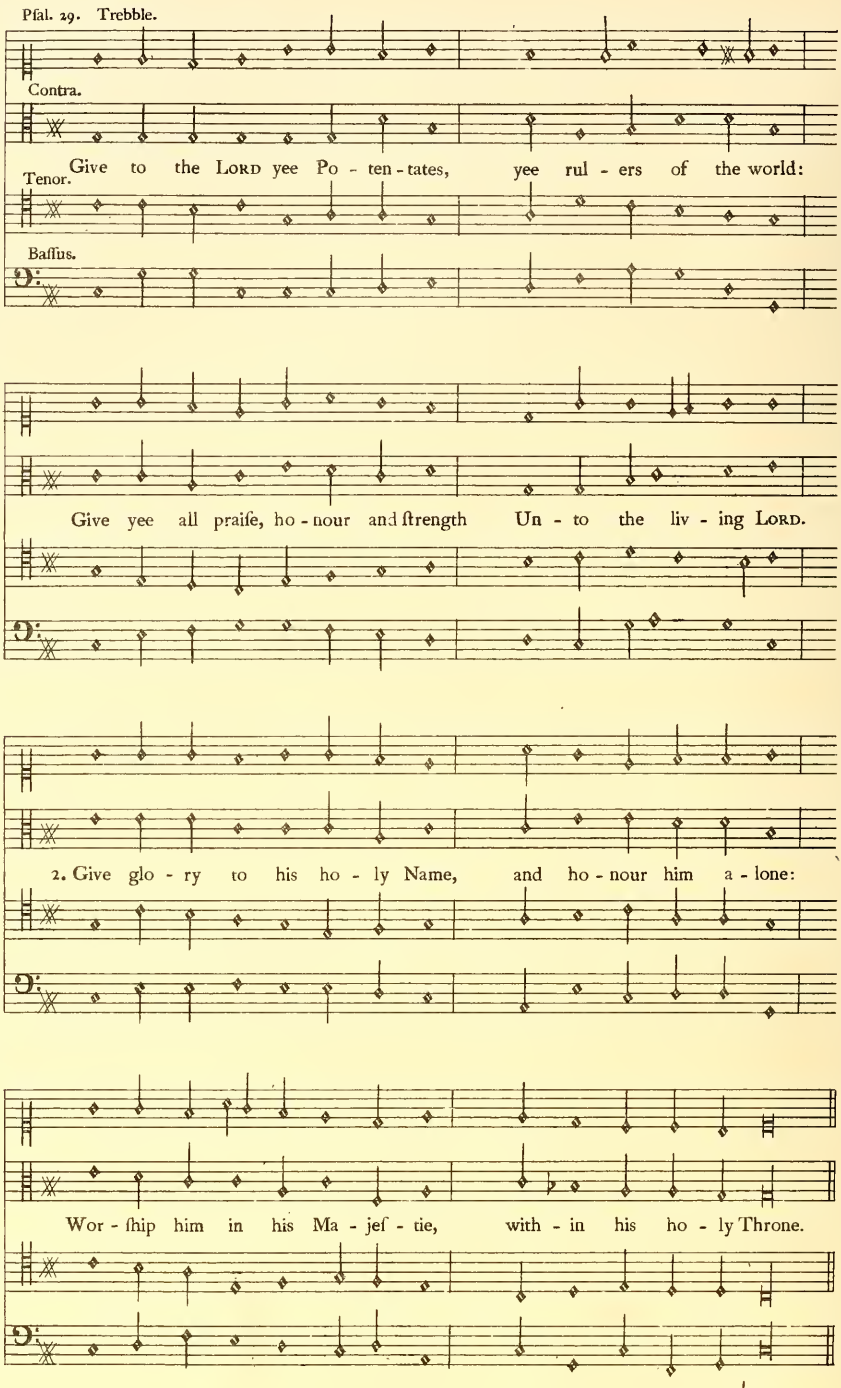
¶ *An excellent Pſalme, wherein the Prophet exhorteth the verie Princes and Rulers of the world (which otherwiſe for the moſt part thinke there is no God) at the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. And though therby God threatneth ſinners, yet he is alwaies mercifull to his, and moveth them thereby to praiſe his Name.*

Give

PSALME XXIX.

Pſal. xxix.

GIve unto the Lord, yee ſons of the mightie: Give unto the Lord glorie, and ſtrength.



2 Give unto the Lord glorie due unto his Name: Worſhip the Lord in the glorious Sanctuarie.

3 The voyce of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters.

3 His voice doth rule the waters all,
even as himſelfe doth pleaſe:
Hee doth prepare the thunder claps,
and governes all the ſeas.

4 The voice of GOD is of great force,
and wondrous excellent:
It is moſt mighty in effect,
and moſt magnificent.

4 The voice of the Lord is mighty, the voice of the Lord is glorious.

5 The

5 The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.
6 Hee maketh them alſo to leap like a calf Lebanon alſo and Sirion like a young Unicorne.
7 The voice of the Lord divideth the flams of fire.
8 The voice of the Lord maketh the wilderneſſe to tremble: the Lord maketh the wildernes of Ka-diſh to tremble.

5 The voice of God doth rent and break
the Cedar trees ſo long:
The Cedar trees of Lebanus,
which are moſt high and ſtrong.
6 And makes them leape like as a calf,
or els the Unicorne:
Not only trees, but mountains great,
whereon the trees are borne.

7 His voice divides the flames of fire,
and ſhakes the wilderneſſe:
8 It makes the deſert quake for feare,
that called is Cadeſh.

9 It makes the hinds for feare to calve,
and makes the covert plaine:
Then in his Temple every man
his glory doth proclaime.

10 The LORD was ſet above the floods,
ruling the raging ſea:
So ſhall hee reigne as Lord and King,
for ever and for ay.
11 The LORD will give his people power
in vertue to encreaſe:
The Lord will bleſſe his choſen folke
with everlaſting peace.

9 The voice of the Lord makethy hindsto calve and diſcovereth the foreſts: therefore in his Temple doth every man ſpeake of his glory.

10 The Lord ſitteth upon the floods, and the Lord doth remaine King for ever.

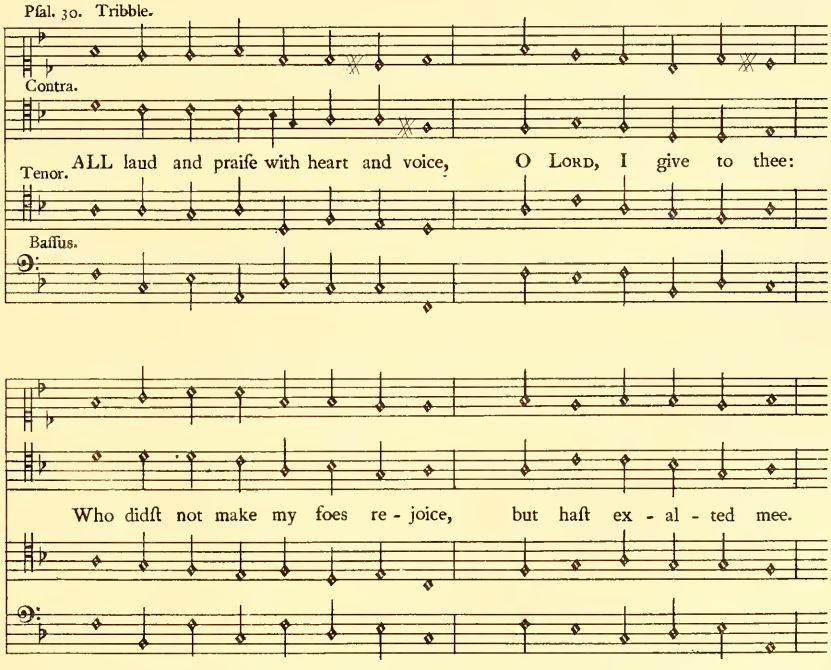
11 The Lord ſhall give ſtrength unto his people: the Lord ſhall bleſſe his people with peace.

PSAL. XXX.

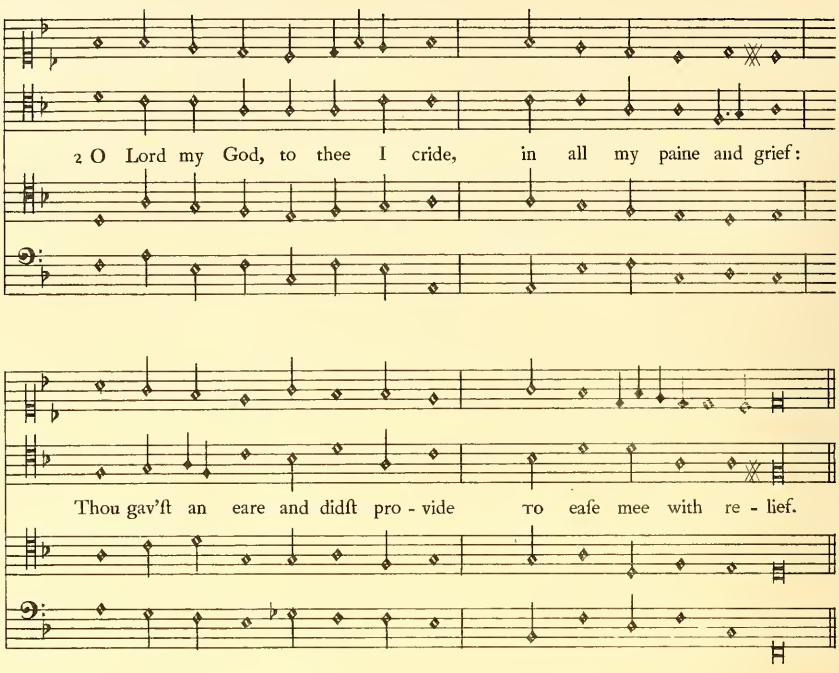
¶ *When David ſhould have dedicated his houſe to the Lord, hee fell ſo extreame ſick that he was without all hope of life: and therefore, after his recovery, hee rendreth thanks to God, exhorting others to the like, and to learne by his example, that God is rather mercifull, then ſevere and rigorous towards his children: and alſo that the fall from proſperitie to adverſitie, is ſudden. This done, hee returneth to prayer, promiſing to praiſe GOD for ever.*

Pſalme xxx.

I Will magnifie thee, O LORD: for thou haſt exalted mee, and haſt not made my foes to rejoice over me.



PSALME XXX.



2 O Lord my God, I cryed unto thee, and thou haſt reſtored mee.

3 Of thy good will thou haſt cald back
my Soul from hell to ſave:
Thou didſt revive when ſtrength did lack,
and keepes mee from the grave.
4 Sing praiſe ye Saints, that prove and ſee
the goodneſſe of the LORD:
In memorie of his Majeſtie
rejoice with one accord.

3 O Lord, thou haſt brought up my Soule out of the grave: thou haſt revived me from them that go downe into the pit.

4 Sing praiſes unto the Lord yee his Saints, & give thanks before the remembrance of his Holineſſe.

5 For why? his anger but a ſpace
doth laſt, and ſlack againe.
But in his favour and his grace
alwayes doth life remaine.
Though gripes of grief, and pangs full ſore
ſhall lodge with mee all night:
The LORD to joy ſhall us reſtore
before the day bee light.

5 For hee endureth but a while in his anger: but in his favour is life. Weeping may abide at evening, but joy commeth in ye morning.

6 When I enjoyde the world at will,
thus would I boaſt and ſay,
Tuſh, I am ſure to feare none ill,
this wealth ſhall not decay.
7 For thou, O LORD, of thy good grace
hadſt ſent mee ſtrength and aide:
But when thou turnd'ſt away thy face
my minde was ſore diſmaide.

6 And in my proſperitie I ſaid I ſhal never be moved.

7 For thou Lord of thy goodneſſe had mademymoũtaine to ſtand ſtrong: but thou didſt hide thy face, and I was troubled.

8 Wherefore againe yet did I cry
to thee, O LORD of might:
My GOD with plaints I did apply,
and praide both day and night.
9 What gaine is in my blood, ſaid I,
if death deſtroy my dayes?
Doth duſt declare thy Majeſtie?
or yet thy truth doth praiſe?

10 Wherefore my GOD, ſome pittie take,
O Lord, I thee deſire:
Do not this ſimple Soul forſake,
of help I thee require.
11 Then didſt thou turn my grief and wo
unto a chearfull voice:
The mourning weed thou tookes mee fro,
and madſt me to rejoice.

12 Wherefore my Soul unceſſantly,
ſhall ſing unto thee praiſe:
My Lord, my God, to thee will I
give laud and thanks alwayes.

8 Then cryed I unto thee, O Lord, & prayed to my Lord

9 What profite is there in my blood, when I go down to the pit? Shall the duſt give thankes unto thee? or ſhall it declare thy trueth?

10 Hear, ô Lord and have mercie upon mee: Lord bee thou my helper.

11 Thou haſt turned my mourning into joy: thou haſt loſed my ſack, and girded me with gladnes.

12 Therefore ſhall my tong praiſe thee, and not ceaſe: O LORD my GOD, I will give thanks unto thee for ever.

PSAL.

PSALME XXXI.

¶ *David delivered from ſome great danger, firſt rehearſeth what meditation hee had by the power of Faith, when death was before his eyes, his enemies beeing ready to take him. Then hee affirmeth, that the favour of God is alwayes ready to thoſe that feare him. Finally hee exhorteth all the faithfull to truſt in God, and to love him, becauſe hee preſerveth and ſtrengtheneth them as they may ſee by his example.*

Sing this as the 18. *Pſalme.*

Pſalme xxxi.

IN thee, O Lord, have I put my truſt, let mee never beconfounded deliver me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliver mee: bee unto mee a ſtrong rock, & an houſe of defence to ſave me.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct and guide mee.

4 Draw mee out of the net that they have laide privilie for mee, for thou art my ſtrength.

5 Into thine hand I commend my ſpirit: for thou haſt redeemed mee, O Lord God of truth.

6 I have hated them that give themſelves to deceitfull vanity: for I truſt in the Lord.

7 I wil be glad and rejoice in thy mercy: for thou haſt ſeen my trouble: thou haſte known my Soul in adverſities.

8 And thou haſte not ſhut me up into the hand of the enemie, but haſte ſet my feet at large.

9 Have mercy upon me, O Lord, for I am in trouble: mine eye, my Soul, & my belly are conſumed with grief.

10 For my life is waſted with heavineſſe, and my yeers with mourning: my ſtrength faileth, for my paine, and my bones are conſumed.

O LORD, I put my truſt in thee,
let nothing work mee ſhame:
As thou art juſt deliver mee,
and ſet mee quite from blame.

2 Heare mee, O LORD, and that anone,
to help mee make good ſpeed:
Bee thou my Rock, and houſe of ſtone,
my fence in time of neede.

3 For why? as ſtones thy ſtrength is tride,
thou art my fort and tower:
For thy Names ſake be thou my guide,
and leade mee in thy power.

4 Pluck forth my feet, & breake the ſnare,
which they for mee have laide:
Thou art my ſtrength, and all my care
is in thy might and aide.

5 Into thine hands, Lord I commit
my ſpirit which is thy due:
For why? thou haſt redeemed it,
O Lord my GOD moſt true.

6 I hate ſuch folk as will not part
from things to bee abhord:
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy joy,
I ſee it doth excell:
Thou ſeeſt when ought would mee annoy,
and knowſt my Soul full well.

8 Thou haſt not left mee in their hand,
that would mee over-charge:
But thou haſt ſet mee out of band
to walk abroad at large.

9 Great griefe, O Lord, doth me aſſaile,
ſome pitie on mee take:
Mine eyes wax dim, my ſight doth faile,
my wombe for wo doth ake.

10 My life is worn with grief and paine,
my yeeres are gone and paſt:
My ſtrength is gone, and through diſdaine
my yeares corrupt and waſt.

11 Among my foes I am a ſcorn,
my friends are all diſmaid:
My neighbours and my kinſmen born,
to ſee mee are afraid.

12 As men once dead are out of mind,
ſo am I now forgot:
As ſmall effect in mee they find
as in a broken pot.

13 I heard the brags of all the rout,
their threats my minde did fray:
How they conſpirde, and went about,
to take my life away.

14 But, Lord, I truſt in thee for aide,
not to bee overtrod:
For I confeſſe, and ſtill have ſaid
thou art my Lord and God.

15 The length of all my life and age,
O Lord, is in thine hand:
Defend mee from the wrathfull rage
of them that mee withſtand.

16 To mee thy ſervant, Lord expreſſe,
and ſhew thy joyfull face:
And ſave mee Lord, for thy goodneſſe,
thy mercie and thy grace.

17 Lord, let mee not bee put to blame,
for that on thee I call:
But let the wicked beare their ſhame,
and in the grave to fall.

18 O Lord, make dum their lips out-right
which are addict to lies:
And cruelly with pride and ſpight
againſt the Iuſt deviſe.

19 Oh! how great good haſt thou in ſtore
laide up, and done for them
That feare and truſt in thee, before
the ſons of mortall men.

20 Thy preſence doth them fence & guide
from all proud brags and wrongs:
Within thy place thou doſt them hide
from all the ſtrife of tongues.

11 I was a reproach among all mine enemies, but eſpecially among my neighbors, and a feare to mine acquaintance: whoſeing mee in the ſtreete fled from mee.

12 I am forgotten as a dead man out of mind: I am like a broken veſſell.

13 For I have heard the railing of great men: fear was on every ſide, while they conſpired together againſt mee, and conſulted to take my life.

14 But I truſted in thee ô Lord, I ſaid, Thou art my GOD.

15 My times are in thine hand: delyver mee from the hand of mine enemies, and from them that perſecute mee.

16 Make thy face to ſhine upon thy ſervant, and ſave mee through thy mercies.

17 Let me not be confounded, O Lord, for I have called upon thee: let the wicked be put to confuſion, and to ſilence in the grave.

18 Let the lying lippes bee made dumbe, which cruelly proudly, and ſpightfullie ſpeake againſt the righteous.

19 How great is thy goodnes which thou haſt laide up for them that feare thee, and done to them that truſt in thee, even before the ſons of men.

20 Thou doſt hide them privily in thy preſence from the pride of men: thou keepeſt them ſecretly in thy Tabernacle from the ſtrife of tongs.

21 Thanks

21 Bleſſed bee the Lord, for he hath ſhewed his marveilous kindneſſe toward me in a ſtrong citie.
22 Though I ſaid in mine haſt, I am caſt out of thy ſight, yet thou heard the voice of my prayer when I cryed unto thee.

21 Thanks to the Lord that hath declard
on mee his grace ſo far,
Mee to defend with watch and ward,
as in a towne of war.
22 Though in mine haſte and grief, ſaid I,
lo, ſee I am reject:
Yet Lord on thee when I did cry
my plaint thou didſt accept.

23 Yee Saints love yee the Lord, I ſay,
the Faithfull hee doth guide:
And to the proude hee will repay
according to their pride.
24 Be ſtrong, and God ſhall ſtay your heart
bee bold yee that are juſt:
For ſure the Lord will take your part,
ſith yee on him do truſt.

23 Love ye the Lord all his Saints, for the Lord preſerveth the faithfull, and rewardeth aboundantly the proude doer.
24 All ye that truſt in ye Lord be ſtrong, and hee ſhall eſtabliſh your heart.

PSAL. XXXII.

¶ *David puniſhed with grieuous ſickneſſe for his ſins, counteth all them happy, to whom God doth not imput their tranſgreſſions: and after that hee hath confeſſed his ſins, and obtained pardon, hee exhorteth the wicked men to live godly, and the good to reioyce.*

Sing this as the 29. Pſalme.

Pſalme xxxii.

BLeſſed is hee, whoſe wickedneſſe is forgiven, and whoſe ſinne is covered.
2 Bleſſed is the man unto whom ye Lord imputeth not iniquitie, and in whoſe ſpirit there is no guile.
3 When I held mytongve, my bones conſum med or when I roared all the day.
4 For thine hand is heavy upon mee day and night, and moiſture is turned into y^e^ drought of Summer. Selah.
5 Then I acknowledged my ſinne unto thee, neither hid I mine iniquity: for I thought I will confes againſt my ſelfe my wickednes unto the Lord, & thou forgaveſt the puniſhmēt of my ſin. Selah

The man is bleſt, whoſe wickedneſſe
the Lord hath cleane remitted:
And hee whoſe ſin and wretchedneſſe
is hid and alſo covered.
2 And bleſt is hee, to whom the Lord,
imputeth not his ſin:
Which in his heart hath hid no guile;
nor fraud is found therein.

3 For whiles that I kept cloſe my ſin,
by ſilence and conſtraint,
My bones did weare and waſte away
with dayly mone and plaint.
4 For night and day thine hand on mee
ſo grievous was and ſmert:
That all my blood and humours moiſt
to dryneſſe did convert.

5 I did therefore confeſſe my fault,
and all my ſins diſcover:
Then thou, O LORD, didſt mee forgive,
and all my ſins paſſe over.

6 The humble man ſhall pray therefore
and ſeeke thee in due time,
So that the floods of waters great,
ſhall have no power on him.

7 When trouble and adverſitie
do compaſſe mee about,
Thou art my refuge and my joy,
and thou doſt ride mee out.
8 Come hither, and I ſhall thee teach,
how thou ſhalt walk aright:
And will the guide, as I my ſelf
have learn'd by proofe and ſight.

9 Bee not ſo rude and ignorant,
as is the horſe and mule,
Whoſe mouth without a raine or bit
from harme thou canſt not rule.
10 The wicked man ſhall manifold
ſorrowes and griefe ſuſtaine:
But unto him that truſts in GOD
his goodneſſe ſhall remaine.

11 Bee merrie therefore in the LORD
yee Iuſt lift up your voice:
And yee of pure and perfect heart
bee glad and eke rejoice.

11 Bee glad yee righteous, and rejoice in the LORD, and bee joyfull all yee that are upright in heart.

6 Therefore ſhall everyone that is godly make his prayer unto thee, in a time when thou mayeſt be found: ſurely in the flood of great waters they ſhall not come neare him.
7 Thou art my ſecrete place: Thou preſerveſt me from trouble: thou compaſſeſt mee about with joyfull deliverance. Selah.
8 I will inſtruct thee, and teach thee in the way that thou ſhalt go, and I will guide thee with mine eye.
9 Bee yee not like an horſe, or like a mule, which underſtand not: whoſe mouthes thou doſt bind with bit and bridle leſt they come neare thee.
10 Many ſorrowes ſhall come to the wicked, but hee that truſteth in the Lord mercy ſhall compaſſe him.

PSAL. XXXIII.

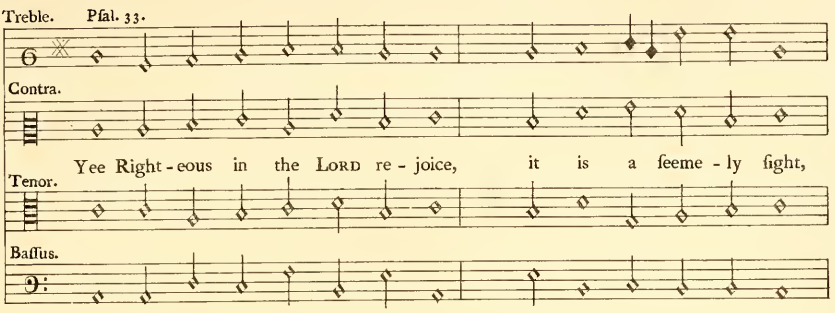
¶ *Hee exhorteth good men to praiſe GOD, for that hee hath not only created all things, and by his providence governeth the ſame, but alſo is faithfull in his promiſes. Hee underſtandeth mans heart, and ſcattereth the counſell of the wicked, ſo that no man can bee preſerved by any creature; or mans ſtrength: but they that put their confidence in his mercy ſhall bee preſerved from all adverſitie.*

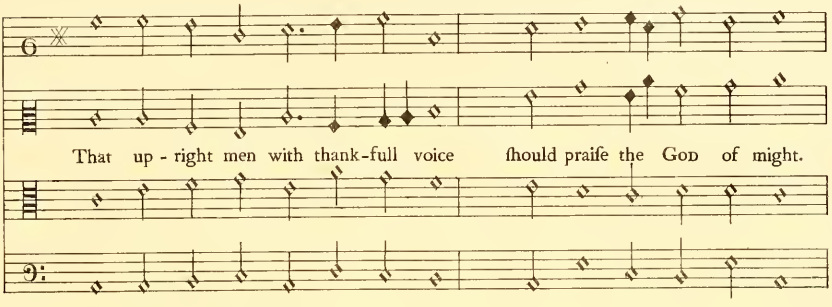
Yee

PSALME XXXIII.

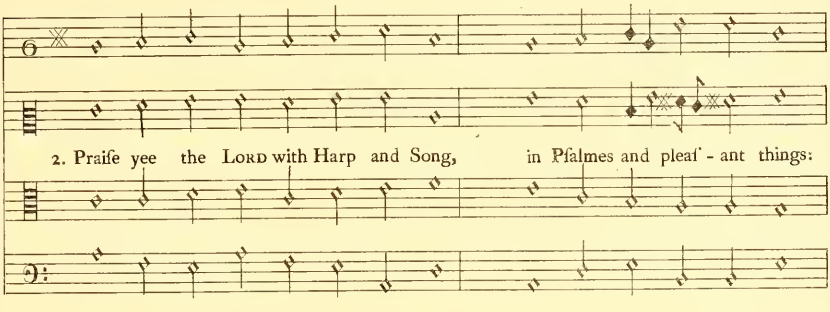
Pſalme 33.

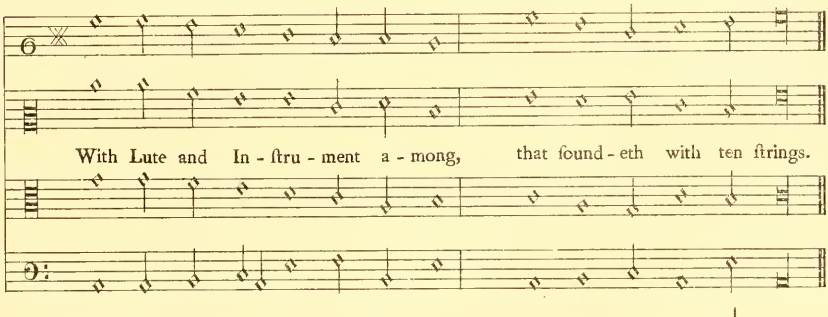
REjoyce in the Lord, O yee righteous: for it becommeth upright men to be thankfull.





2 Praiſe the LORD with Harp, ſing unto him with Viole, and inſtrument of ten ſtrings.





3 Sing unto him a new ſong: Sing cheerefully with a loude voice.
4 For the word of the Lord is true, and all his workes are faithfull.

3 Sing to the LORD a ſong moſt new,
with courage give him praiſe:
4 For why? his word is ever true,
his works and all his wayes.

5 To judgement, equity, and right
hee hath a great good will:
And with his gifts hee doth delight
The earth throughout to fill.

5 Hee loveth righteouſneſſe & judgement: the earth is ful of the goodneſſe of the LORD.

6 For

6 By the word of the Lord were the heavens made, & all the hoſte of them by the breath of his mouth.
7 Hee gathereth the waters of the ſea together as upon an heape and layeth up the depths in his treaſures.
8 Let all the earth feare the Lord: let all them that dwell in the worlde feare him.
9 For he ſpake & it was done, he commaded and it ſtood.
10 The Lord breaketh the counſell of the Heathen, and bringeth to naught the deviſes of the people.
11 The counſell of the Lord ſhall ſtand for ever, and the thoughts of his heart throughout all ages.
12 Bleſſed is that Nation, whoſe God is the Lord even the people that hee hath choſen for his inheritance.
13 The Lord looketh down from heaven, and beholdeth all the childrē of men.
14 From the habitation of his dwelling hee beholdeth all them that dwell in the earth.

6 For by the word of God alone
the heavens all were wrought:
Their hoſtes and powers every one
his breath to paſſe hath brought.
7 The waters great gath'red hath hee
on heapes within the ſhore:
And hid them in the depths to bee
as in an houſe of ſtore.

8 All men on earth, both leaſt and moſt
feare God and keepe his Law:
Yee that inhabite in each coaſt
dread him and ſtand in aw.
9 What hee commanded wrought it was
at once with preſent ſpeed:
What hee doth will is brought to paſſe
with full effect indeed.

10 The counſels of the Nations rude
the Lord doth bring to naught:
Hee doth defeat the multitude
of their deviſe and thought.
11 But his Decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

12 And bleſt are they to whom the Lord
as God and guide is known:
Whom hee doth chuſe of meere accord
to take them as his own:
13 The Lord frō heaven doth caſt his ſight
on men mortall by birth:
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord, I ſay whoſe hād hath wroght
mans heart, and doth it frame.
For hee alone doth know the thought,
and working of the ſame.
16 A King that truſteth in his hoſte
ſhall not prevaile at length:
The man that of his might doth boaſt
ſhall fall for all his ſtrength.

17 the troups of horſe-men eke ſhall faile,
their ſturdie ſteeds ſhall ſterve:
The ſtrength of horſe ſhall not prevaile
the rider to preſerve.
18 But lo, the eyes of God intend,
and watch to aide the juſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt:
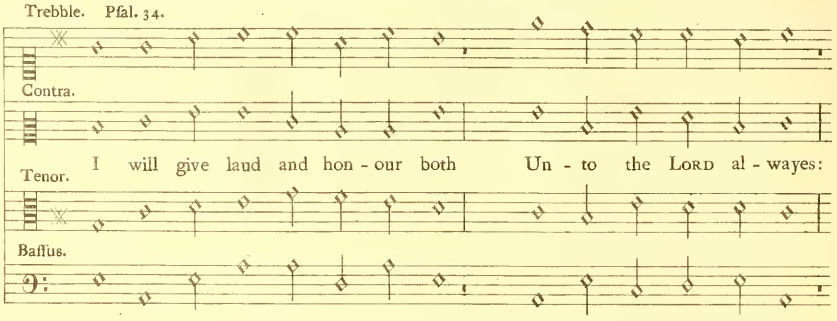
19 That hee of death and all diſtreſſe
may ſet their ſoules from dread:
And if that dearth the land oppreſſe,
in hunger them to feed.
20 Wherefore our Soul doth ſtill depend
on God our ſtrength and ſtay:
Hee is our ſhield, us to defend
and drive all darts away.

21 Our Soul in God hath joy and game,
rejoycing in his might:
For why? in his moſt holy Name
wee hope and much delight.
22 Therefore let thy goodneſſe, O Lord,
ſtill preſent with us bee:
As wee alwayes with one accord
do only truſt in thee.

15 Hee faſhioneth their hearts everie one, and underſtandeth al their works.
16 The King is not ſaved by the multitude of an hoſte, neither is the mighty man delivered by great ſtrength
17 An horſe is a vaine help, and ſhall not deliver any by his great ſtrength
18 Behold, the eye of the Lord is upon them that feare him, & upon them yt truſt in his mercy.
19 To deliver their Soules from death, and to preſerve them in famine.
20 Our Soule waiteth for the Lord: for hee is our helpe, and our ſhield
21 Surely our heart ſhall rejoice in him: becauſe we truſted in his holy Name.
22 Let thy mercie, O Lord bee upon us, as wee truſt in thee.

PSAL. XXXIIII.

¶ *After David had eſcaped Achis, according as it is written, 1. Sam. 21. whom in this title hee calleth Abimelech, (which was a generall name to all the Kings of the Philiſtims) Hee praiſeth GOD for his delyverance, provoking all others by his example to truſt in GOD, to feare and ſerve him, who defendeth the godly with his Angels, and utterly deſtroyeth the wicked in their ſinnes.*



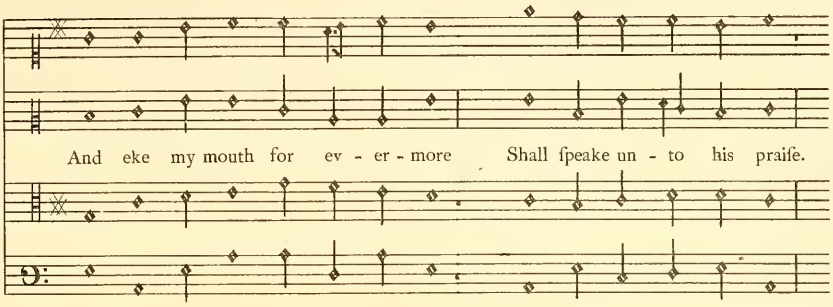
Pſalme 34.

I Will alwayes give thankes unto the Lord:
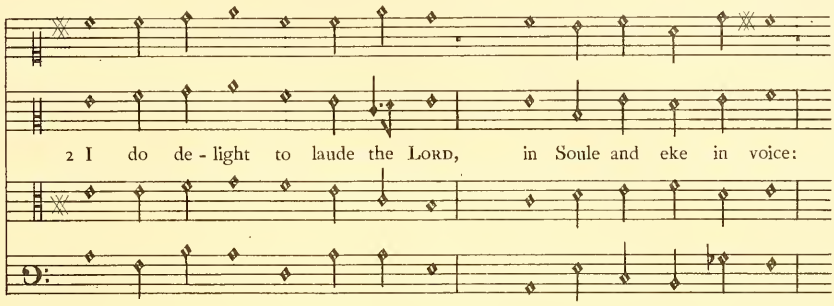
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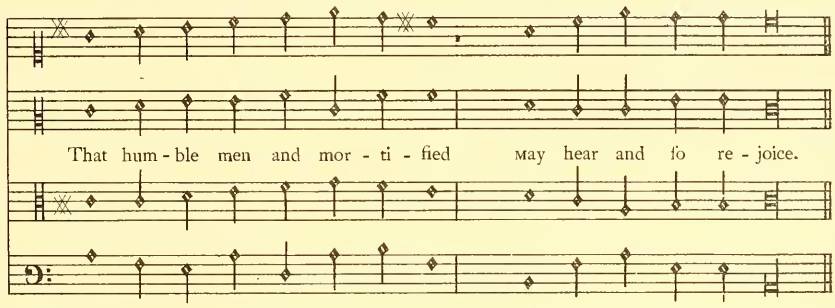
PSALME XXXIIII.

his praiſes ſhal be in my mouth continually.



2 My Soule ſhall glory in the LORD: the humble ſhall heare it, and bee glad.





3 Praiſe ye the Lord with me, & let us magnify his Name together.

3 Therefore ſee that yee magnifie
with mee the living LORD:
And let us now exalt his Name
together with one accord.

4 I ſought the Lord, and hee heard me: yea, hee delivered me out of all my feare.

4 For I my ſelf beſought the LORD,
hee anſwered mee againe:
And mee reliev'd incontinent
from all my feare and paine.

5 They ſhall look unto him & run to him & their faces, ſhall not be aſhamed, ſaying

5 Who ſo they bee that him behold
ſhall ſee his light moſt cleare:
Their countenance ſhall not bee daſht,
they need it not to feare.

6 This poore man cryed, & ye Lord heard him and ſaved him out of all his troubles.

6 This ſilly wretch for ſome reliefe
unto the LORD did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angell of the LORD doth pitch
his tents in every place:
To ſave all ſuch as feare the LORD,
that nothing them deface.

8 Taſte and conſider well, therefore
that God is good and juſt:
O happy man that maketh him
his only ſtay and truſt.

9 Feare yee the LORD, his holy ones,
above all earthly thing:
For they that feare the living LORD
are ſure to lacke nothing.

10 The lyons ſhall bee hunger bit,
and pin'd with famine much:
But as for them that feare the Lord
no lacke ſhall bee to ſuch.

11 Come

7 The Angell of the LORD pitcheth roũd about them y' feare him, and delivereth thẽ

8 Taſte ye and ſee how gratious the Lord is: bleſſed is the man that truſteth in him.

9 Feare the Lord, yee his Sainćts: for no thing wanteth to them that feare him.

10 The lyons do lacke, and ſuffer hunger, but they that ſeeke the Lord ſhall want nothing that is good.

PSALME XXXV.

11 Come children, hearken unto mee, I wil teach you the feare of the LORD.

12 What man is hee, that deſireth life, & loveth long dayes, for to ſee good?

13 Keepe thy tongue from evill, and thy lips that they ſpeak no guile

14 Eſchew evil and do good: ſeeke peace, & follow after it.

15 The eyes of the Lord are upon the righteous, and his eares are open unto their cry.

16 But the face of the Lord is against them that do evil to cut off their remembrance from the earth.

17 The righteous cry, & the Lord heareth them, and delivereth them out of all their troubles.

11 Come neare, therefore; my children dear
and to my words give eare:
I ſhall you teach the perfect way
how yee the Lord ſhall feare.

12 Who is that man that would live long,
and lead a bleſſed life?

13 See thou refraine thy tongue and lips
from all deceit and ſtrife.

14 Turne backe thy face from doing ill
and do the godly deed:
Inquire for peace and quietneſſe
and follow it with ſpeed.

15 For why? the eyes of God above
upon the juſt are bent:
His eares likewiſe do heare the plaint,
of the poore innocent.

16 But he doth frown and bend his browes
upon the wicked traine:
And cuts away the memorie
that ſhould of them remaine.

17 But when the juſt do call and crie
the Lord doth heare them ſo:
That out of paine and miſerie
foorthwith hee lets them go.

18 The Lord is kind and ſtreight at hand
to ſuch as bee contrite:
Hee ſaves alſo the ſorrowfull,
the meeke and pure in ſprite.

19 Full many bee the miſeries
that righteous men do ſuffer:
But out of all adverſities
the Lord doth them delyver.

20 The LORD doth ſo preſerve and keepe
his verie bones alway,
That not ſo much as one of them
doth periſh or decay.

21 The ſin ſhall ſlay the wicked man
which hee himſelfe hath wrought:
And ſuch as hate the righteous man
ſhall ſoone bee brought to nought.

22 But they that ſerve the living Lord,
the Lord doth ſave them ſound:
And who that put their truſt in him
nothing ſhall them confound.

18 The Lord is neere unto them that are of a contrite heart, and will ſave ſuch as be afflicted in ſpirit.

19 Great are the troubles of the righteous: but the Lord delyvereth him out of them all.

20 He keepeth all his bones, not one of thē is broken.

21 But malice ſhall ſlay the wicked: And they that hate the righteous ſhall periſh.

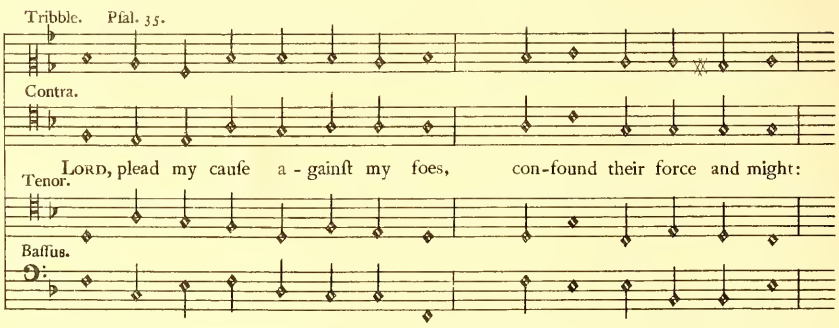
22 The Lord redeemeth the Soule of his ſervants: And none that truſt in him ſhall periſh.

PSAL. XXXV.

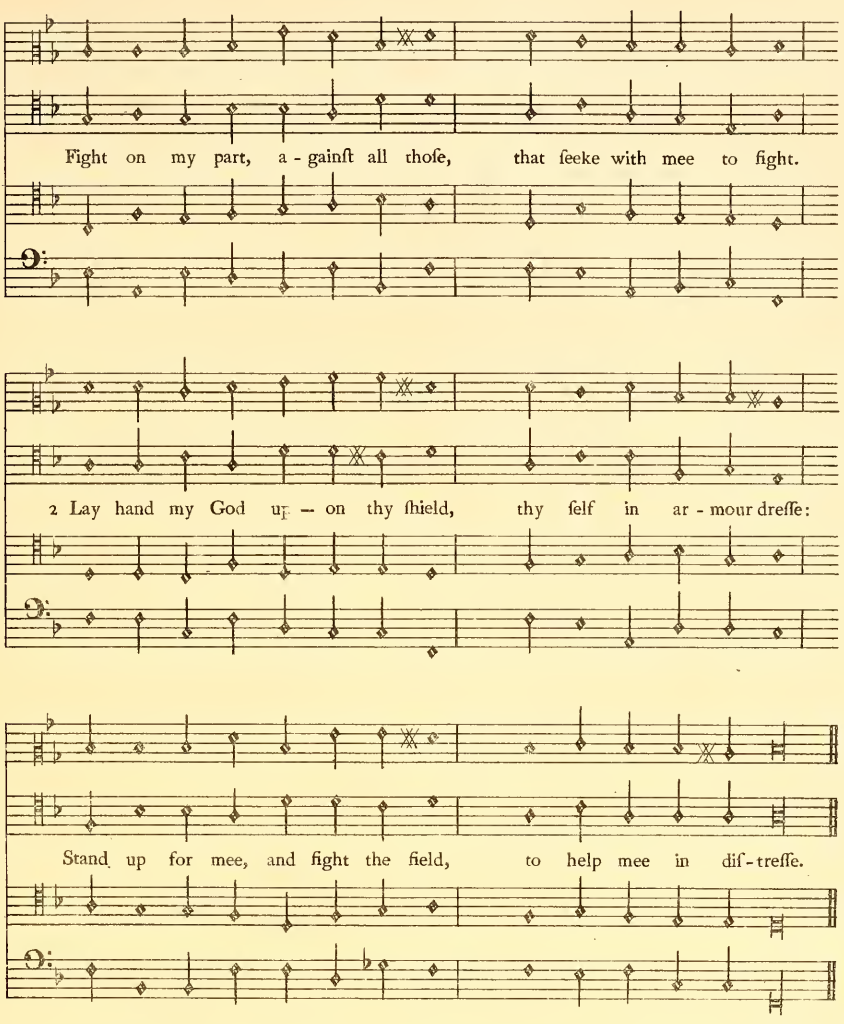
¶ *So long as Saul was enemie to David, all that had any authoritie under him to flatter their King (as is the courſe of the world) did alſo moſt cruelly perſecute David: againſt whom he prayeth God to plead and to avenge his cauſe, that they may bee taken in their owne net and ſnares, that his innocencie may bee declared: and that the innocent who taketh part with him, may reioyce and praiſe the Name of the LORD, that thus delyvereth his ſervant: and ſo hee promiſeth to ſpeak foorth the iuſtice of the LORD, and to magnifie his Name all the dayes of his life.*

Pſal. 35.

PLead thou my cauſe, O Lord, with them yᵗ ſtrive with mee:



Fight



fight thou againſt them that fight againſt mee.

2 Lay hand upon thy ſhield and buckler, and ſtand up for mine help.

3 Bring out alſo the ſpeare, and ſtop the way againſt them that perſecute me: ſay unto my Soul I am thy ſalvation.

4 Let them be confounded & put to ſhame, that ſeeke after my Soul, let them bee turned back, and brought to confuſion, that imagine mine hurt.

5 Let them be as chaffe before the wind, & let the Angell of ye Lord ſcatter them.

6 Let their way be dark & ſlipry, and let the Angell of the Lord perſecute them.

3 Bring foorth the ſpear, and ſtop the way
mine enemies to withſtand:
Then, LORD, unto my Soul thus ſay,
I am thine help at hand.
4 Confound them with rebuke and blame
that ſeeke my Soul to ſpill:
Let them turne back and flee with ſhame,
that think to work mee ill.

5 Let them bee ſcattred all abrod
as chaffe let them bee toſt:
And by the Angell of our GOD
diſperſt, deſtroid, and loſt.
6 Let all their wayes be void of light
and ſlipry like to fall:
And ſend thine Angell with thy might
to perſecute them all.

7 For why? without my fault they have
in ſecret ſet their girn:
And for no cauſe have dig'd a cave
to take my Soul therein.
8 When they think leaſt, and have no care
O LORD deſtroy them all:
Let them be trapt in their own ſnar,
and in their miſchiefe fall.

9 Then ſhal my Soul, mine heart, & voice
in GOD have joy and wealth:
That in the LORD I may rejoyce
and in his ſaving health.
10 And then my bones ſhall ſpeak and ſay
my parts ſhall all agree:
O LORD, though they do ſeeme full gay,
what man is like to thee?

11 That

7 For without cauſe they have hid the pit, and their net for mee, without cauſe have they digged a pit for my Soul.

8 Let deſtruction come upon him at unwares, and let his net that he hath laid privily take him, let him fall into the ſame deſtruction.

9 Thē my Soul ſhall be joyful in the Lord, it ſhall reioice in his ſalvatiō.

10 All my bones ſhal ſay Lord, who is like unto thee?

11 That doſt defend the weak from them
that are both ſtout and ſtrong:
And rid the poore from wicked men
that ſpoile and do them wrong.
12 Againſt mee cruell men did riſe,
to witneſſe things untrue:
And to accuſe mee did deviſe,
of that I never knew.

13 And where to them I bear good will
they quite mee with diſdaine:
For their intent was how to ſpill,
and bring my Soul in paine.
14 Yet I when they were ſick took thought
and clad my ſelfe in ſack:
With faſting I my ſelfe low brought,
to pray I was not ſlack.

15 As to my friend or brother deare
I did my ſelfe behave:
And as one making wofull cheare
about his mothers grave.
16 But in my troubles they did joy,
and gather on a rout:
Yea, abject ſlaves at mee did toy,
with mockes and checks full ſtout.

17 The belly gods and flattring traine
at feaſts did mee deride:
They gnaſht their teeth with great diſdain,
and wride their mouth aſide.
18 Lord, when wilt thou amend this gear?
why doſt thou ſtay and pauſe?
Oh, rid my Soul, repleat with feare
out of theſe Lyons clawes.

19 So then will I give thanks to thee
before thy Church alwayes:
And where in preaſſe the people bee
there will I ſhew thy praiſe.
20 Let not my foes prevaile on mee,
who hate mee for no fault:
Nor yet to wrink or turn their eye,
that cauſeleſſe mee aſſault.

21 Of peace no word they think or ſay,
their talk is all untrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouth they run at mee,
they gape, they laugh, they ſlire:
Well, well (ſay they) our eye doth ſee
the thing that wee deſire.

23 But Lord thou ſeeſt what waies they take
ceaſe not this geare to mend:
Bee not far off, nor mee forſake,
as men that faile their friend.
24 Awake, ariſe, and ſtir abroad,
defend mee in my right:
Revenge my cauſe, my LORD, my God,
and aide mee with thy might.

25 According to thy righteouſneſſe
my Lord God ſet mee free:
And let not them their pride expreſſe,
nor triumph over mee.
26 Let not their hearts rejoyce and cry,
There, there, this geare goth trim,
Nor give them cauſe to ſay on hie,
Wee have our will on him.

27 Confound them with rebuke & ſhame,
that joy when I do mourn:
And pay them home with ſpite and blame
that brag at mee with ſcorn.
28 Let them bee glad and eke rejoyce,
who love mine upright way:
And they all times with heart and voyce
ſhall praiſe the LORD; and ſay

29 Great is the Lord, and doth excell,
for why? hee doth delight
To ſee his ſervants proſper well,
that is his pleaſant ſight.
30 Wherefore my tongue I will apply
thy righteouſneſſe to praiſe:
Unto the Lord my God will I
ſing laud and thanks alwayes.

11 Who delivereſt the poore from him that is too ſtrong for him yea, the poore and him that is in miſery, from him that ſpoyleth him.
12 Cruell witneſſes did riſe up: they aſked of me things that I never knew.
13 They rewarded mee evill for good, to have ſpoyled my Soul.
14 Yea, I when they were ſick, I was clothed with a ſack: I humbled my Soule with faſting: and my prayer was turned upon my boſome.
15 I behaved my ſelfe as to my friend, or as to my brother: I humbled my ſelfe, mourning as one that bewaileth his mother.
16 But in mine adverſity they rejoiced, and gathered thēſelves together: the abjects aſſembled themſelves againſt mee, and I knew not: they tare mee, and ceaſed not.
17 With the falſe ſcoffers at bankets, gnaſhing their teeth againſt mee.
18 Lord, how long will thou behold this? Delyver my Soul from their tumult, even my deſolate Soul from the lions.
19 So will I give thee thanks in a great congregation: I will praiſe thee among much people.
21 For they ſpeake not as friends, but they imagine deceitful words againſt the quiet of the land.
22 And they gaped on mee with their mouthes, ſaying, Aha, aha, our eye hath ſeene.
23 Thou haſt ſeene it, O LORD, keepe not ſilence: bee not farre from mee, O LORD.
24 Ariſe, and wake to my ludgement: even to my cauſe, my GOD and my Lord.
25 Iudge me, O Lord my God, according to thy righteouſneſſe. and let them not rejoice over mee.
26 Let them not ſay in their hearts, O our Soul reioice: neither let them ſay, We have devoured him.
27 Let them bee confounded and put to ſhame together, that reioyce at mine hurt: let them bee cloathed with confuſion and ſhame that lift up themſelves againſt mee.
28 But let them bee ioyfull and glad that love my righteouſnes: yea, let them ſay alway:
29 Let the Lord beemagnified, who loveth the proſperity of his ſervant.
30 And my tongue ſhall utter thy righteouſnes, & thy praiſe every day.

20 Let not them that are mine enemies unjuſtly rejoice over me: Neither let them winke with the eye, that hate mee without a cauſe.

PSAL. XXXVI.

¶ *The Prophet grievouſly vexed by the wicked, doth complaine of their malicious wickedneſſe: Then hee turneth to conſider the unſpeakeable goodneſſe of God towards all creatures, but eſpecially towards his children, that by the faith thereof he may bee comforted and aſſured of his deliverance, by this ordinary courſe of GODS work, who in the end deſtroyeth the wicked, and ſaveth the iuſt.*

THE

PSALME XXXVI.

Pſalme 36.

Trebble. Pſal. 36.

Contra.

Tenor. THE wick - ed deedes of the ill man, Un - to mine heart do wit - nes plaine:

Baſſus.

That feare of GOD in him is none, Though hee him-ſelf would flat - ter faine:

His wic - ked - neſſe is judgde and knowne.

W Icked neſſe ſaieth to the wicked man, even in mine heart, that there is no feare of GOD before his eies

2 For he flattereth himſelf in his owne eyes, whiles his iniquitie is found worthie to bee hated.

3 His mouth is bent to vile deceit,
With ignorance hee is repleat,
And to do good hee hath no will.
4 In bed hee doth for miſchief wait,
Full bent to ſeeke the way moſt ill.

5 Thy mercies, Lord, to Heaven reach,
Thy faithfulneſſe the clouds do preach:
6 Thy righteouſneſſe as mountaines huge:
Thy judgements deep no tong can teach,
To man and beaſt thou art refuge.

7 O God! how great thy mercies bee!
The ſons of men do truſt in thee:
8 With thee they ſhall bee fully fed,
And thou wilt give them drink full free
Of pleaſant rivers largely ſpred.

9 The Well of life is thine by right,
Thy brightneſſe doth give us our light.
10 Thy favour, Lord, to ſuch extend
As knowledge thee with heart upright,
Thy righteouſneſſe to ſuch men lend.

3 The words of his mouth are iniquitie, and deceit: he hath left off to underſtand & to do good.
4 Hee imagineth miſchief upon his bed: he ſetteth himſelf upon a way yt is not good, and doth not abhor evill.
5 Thy mercy, O Lord reacheth unto the heavens, and thy faithfulnes unto ye clouds.
6 Thy righteouſneſſe is like the mightie mountaines: thy judgemẽts are like a great deepe: thou Lord doſt ſave man and beaſt.

7 How excellent is thy mercie, O GOD! therefore the children of men truſt under the ſhadow of thy wings.
8 They ſhal be fatisfied with the fatneſſe of thine houſe, and thou ſhalt give them drink out of the rivers of thy pleaſures.
9 For with thee is the Well of life, and in thy light ſhall we ſee light.
10 Extend thy loving kindnes unto them that know thee, and thy righteouſneſſe unto them that are upright in heart.

11 Let

11 Let not the foote of pride come againſt me, and let not the hand of the wicked men move mee.

11 Let not the proud, O Lord, prevaile,
Nor vain mens power make me to quail:
12 But lo, they faile in their deviſe,
They miſchiefe work with tooth & nail
And fall, but can by no meanes riſe.
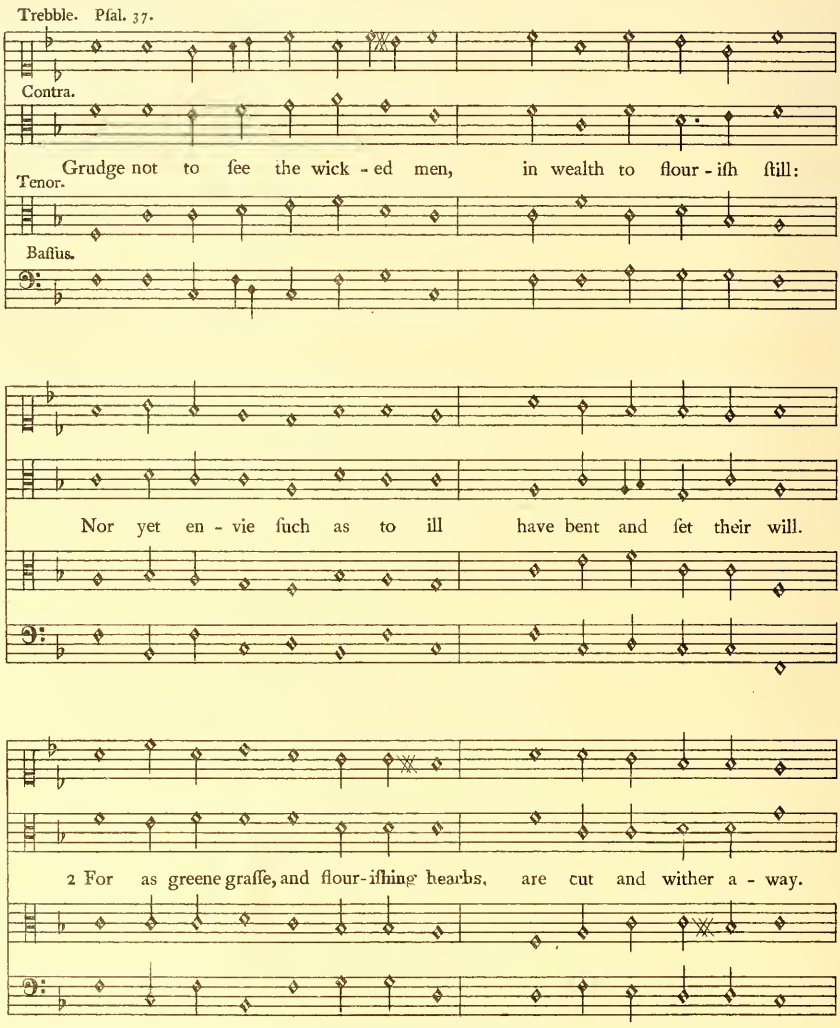
12 There they are fallen that workiniquitie, they are caſt downe and ſhall not bee able to riſe.

PSAL. XXXVII.

¶ *Becauſe the Godly ſhould not wonder to ſee wicked men proſper in this world, the Prophet ſheweth that all things ſhall bee granted according to their hearts deſire; to them that love and feare GOD, and they that do the contrarie, although they ſeeme to flouriſh for a tyme, ſhall at length periſh.*

Pſalme 37.

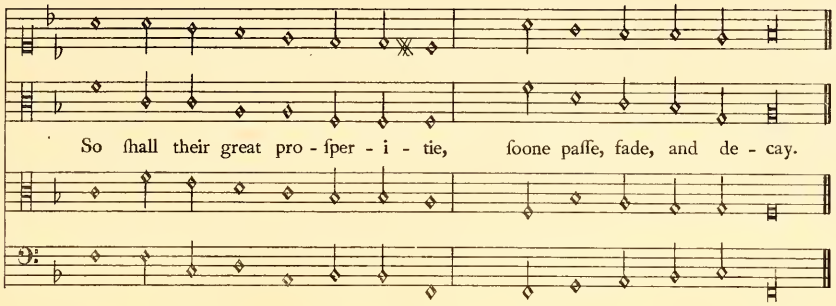
FRet not thyſelf, becauſe of the wicked men, neither be envious for the evill doers.



2 For they ſhal ſoone bee cut downe like graſſe, & ſhall wither as the green hearbe.

So

PSALME XXXVII.



3 Truſt thou, therefore in God alone
to do well give thy mind:
So ſhalt thou have the land as thine,
and there ſure food ſhalt find.
4 In God ſet all thine hearts delight,
and look what thou wouldſt have,
Or els canſt wiſh in all the world,
thou needſt it not to crave.

5 Caſt both thy ſelf and thine affaires
on God with perfect truſt:
And thou ſhalt ſee with patience,
th' effect both ſure and juſt.
6 Thy perfect life and godly name
hee will cleare as the light:
So that the Sun even at noone dayes
ſhall not ſhine half ſo bright.

7 Be ſtill, therefore, and ſtedfaſtly
on God ſee thou waite then:
Not ſhrinking for the proſperous ſtate
of lewd and wicked men.
8 Shak off deſpight, envie, and hate,
at leaſt in any wiſe:
Their wicked ſteps auoide and flee,
and follow not their guiſe.

9 For every wicked man will God
deſtroy both more and leſſe:
But ſuch as truſt in him are ſure
the land for to poſſeſſe.
10 Watch but a while, and thou ſhalt ſee;
no more the wicked traine:
No not ſo much as houſe or place
where once hee did remaine.

11 But mercifull and humble men
enjoy ſhall ſea and land:
In reſt and peace they ſhall rejoice,
for naught ſhall them withſtand.
12 The lewd men and malicious
againſt the Iuſt conſpire:
They gnaſh their teeth at him, as men
who do his bane deſire.

13 But while that leud men thus do think,
the Lord laughes them to ſcorn:
For why? hee ſees their terme approach
when they ſhall ſigh and mourn.
14 The wicked have their ſword out drawn
their bow eke have they bent,
To overthrow and kill the poore,
as they the right way went.

15 But the ſame ſword ſhall pierce their
which was to kill the juſt: (hearts
Likewiſe the bow ſhall breake to ſhivers
wherein they put their truſt.
16 Doubtleſſe the juſt mans poore eſtate
is better a great deale more
Than all theſe lewd and worldly mens
rich pompe and heaped ſtore.

17 For bee their power never ſo ſtrong
God will it overthrow:
Where contrarie hee doth preſerve
the humble men and low.
18 Hee ſeeth by his great providence
the good mens trade and way:
And will give them inheritance
which never ſhall decay.

19 They ſhall not bee diſcouraged
when ſome are hard beſted:
When other ſhall bee hunger-bit
they ſhall bee clad and fed.
20 For whoſoever wicked is,
and enemies to the Lord,
Shall quaile, yea melt even as lambs greaſe,
or ſmoak that fleeth abroad.

21 Behold the wicked borroweth much,
and never payeth againe:
Whereas the Iuſt by liberall gifts
makes many glad and faine.
22 For they whom God doth bleſſe ſhall
the land for heritage: (have
And they whom hee doth curſe likewiſe
ſhall periſh in his rage.

3 Truſt thou in the Lord, and doe good, dwell in the land and thou ſhalt bee fed aſſuredly.
4 And delight thy ſelf in the Lord, and hee ſhall give thee thy hearts deſires.
5 Commit thy way unto the Lord, and truſt in him, and he ſhall bring it to paſſe.
6 And he ſhal bring foorth thy righteouſneſſe as the light, and thy judgement as the noon day.
7 Wait patiently upon the Lord, and hope in him freet not thy ſelfe for him who proſpereth in his way, nor for yᵉ man yᵗ bringeth his enterpriſes to paſſe.
8 Ceaſe from anger, & leave off wrath: fret not thy ſelfe alſo to do evil
9 for evil doers ſhal be cut off, and they that wait upon the LORD, they ſhall inherite the land.
10 Therefore yet a little while, and the wicked ſhall not appeare, and thou ſhalt looke after his place, and hee ſhall not bee found.
11 But meeke men ſhal poſſeſſe the earth and ſhall have their delight in the multitude of peace.
12 The wicked practiſeth againſt the Iuſt and gnaſheth his teeth againſt him.

13 But the LORD ſhall laugh him to ſcorn: for hee ſeeth that his day is coming.
14 The wicked have drawne their ſword, and have bent their bow, to caſt down the poor & needie and to ſlay ſuch as bee of upright converſation.
15 But their ſword ſhal enter into their own heart, and their bowes ſhall bee broken.
16 A ſmall thing unto the iuſt man is better than great riches to the wicked and mightie.
17 For the armes of the wicked ſhal be broken: but the Lord upholdeth the iuſt men.
18 The Lord, knoweth the dayes of upright men, and their inheritance ſhall bee perpetuall.
19 They ſhall not bee confounded in the perilous time, & in the daies of famine they ſhall have enough.
20 But the wicked ſhal periſh, and the enemies of the Lord ſhall bee conſumed as the fatte of lambes, even with the ſmok ſhall they conſume away.
21 The wicked borroweth, and payeth not againe, but the righteous is mercifull, & giveth.

22 For such as bee bleſſed of God ſhall inherite the land, and they that bee curſed of him, ſhall bee cutte off.

23 The

23 The pathes of man are directed by the LORD: for he loveth his way.

24 Though he fall, hee ſhall not be cut off, for the Lord putteth under his hand.

25 I have bene young and I am old, yet I ſaw never the righteous forſaken, nor his ſed begging bread.

26 But hee is ever merciful and lendeth, and his ſeed enioyeth the bleſſing.

27 Flee from evill, and do good and dwel for ever.

28 For the Lord loveth iudgement, and forſaketh not his Saincts they ſhall bee preſerved for evermore: but the ſeed of the wicked ſhall bee cut off.

29 The righteous man ſhall inherite the land & dwell therein for ever.

30 The mouth of the righteous wil ſpeake of wiſedome, and his tong will talk of iudgement.

31 For the law of his God is in his heart and his ſteps ſhall not ſlid.

23 The Lord the juſt mans waies doth guid
and gives him good ſucceſſe:
To every thing hee taks in hand
hee ſendeth good addreſſe.

24 Though that hee fall, yet is hee ſure
not utterly to quaile:
Becauſe God ſtretcheth out his hand
at need, and doth not faile.

25 I have beene young, and now am old,
yet did I never ſee
The juſt man left, or els his ſeed
to beg for miſery.

26 But gives alwayes moſt liberallie,
and lends whereas is need:
His children and poſteritie
receive of God their meed.

27 Flee vice, therefore, and wickedneſſe,
and vertue do embrace:
So God ſhall grant thee long to have
in earth a dwelling place.

28 For God ſo loveth equity,
and ſhewes to his ſuch grace.
That hee preſerveth them alway,
but ſtroyeth the wicked race.

29 Whereas the good and godly men
inherite ſhall the land:
Having as lords all things therein
in their own power and hand.

30 The juſt mans mouth doth ever ſpeake
of matters wiſe and hie:
His tongue doth talk to edifie
with truth and equitie.

31 For in his heart the law of God
his Lord doth ſtill abide:
So that where ever he goth or walk'th,
his foot can never ſlide.

32 The wicked like a ravening wolf
the juſt man doth beſet:
By all meanes ſeeking him to kill,
if hee fall in his net.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend:
Though men againſt him ſentence give,
God would him yet defend.

34 Wait thou on God, and keep his way,
hee ſhall preſerve thee then,
The earth to rule and thou ſhalt ſee
deſtroid theſe wicked men.

35 The wicked have I ſeen moſt ſtrong,
and plac'd in high degree:
Flouriſhing in all wealth and ſtore,
as doth the lawrell tree.

36 But ſuddenly he paſſed away,
and lo, hee was quite gone:
Then I him ſought, but could ſcarce find,
the place where dwelt ſuch one.

37 Mark and behold the perfect man,
how God doth him increaſe:
For the juſt man ſhall have at length
great joy with reſt and peace.

38 As for tranſgreſſours, wo to them,
deſtroid they ſhall all bee:
God will cut off their budding race,
and rich poſteritie.

39 But the Salvation of the Iuſt
doth come from God above,
Who in their trouble ſends them aide
of his meere grace and love.

40 God doth them helpe, ſave, and delyver
from leud men and unjuſt:
And ſtill will ſave them, whiles that they
in him do put their truſt.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 But the LORD will not leave him in his hand, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his way, and hee ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I have ſeene the wicked ſtrong & ſpreading himſelf like a green bay tree.

36 Yet he paſſed away: and lo, hee was gone, and I fought him, but hee could not bee found.

37 Mark the upright man, and behold the Iuſt: for the end of that man is peace.

38 But the tranſgreſſours ſhall bee deſtroyed together, and the end of the wicked ſhall bee cut off.

39 But the Salvation of the righteous men ſhall bee of the Lord: hee ſhall bee their ſtrength in the tyme of trouble.

40 For the LORD ſhall helpe them, & delyver them: Hee ſhall delyver them from the wicked, and ſhall ſave them, becauſe they truſt in him.

PSAL XXXVIII.

¶ *David lying ſick of ſome grievous diſeaſe, acknowledgeth himſelfe to bee chaſtiſed of the LORD for his ſins, and therefore prayeth GOD to turne away his wrath: Hee uttereth the greatneſſe of his griefe by many words and circumſtances, as wounded with the arrowes of GODS ire: forſaken of his friends, evill intreated of his enemies: but in the end, with firme confidence hee commendeth his cauſe to God, & hopeth for ſpeedie help at hand.*

Pſal. 38.

Sing this as the 6. *Pſalme.*

O Lord, rebuke mee not in thy anger, neither chaſtiſe me in thy wrath.

Put mee not to rebuke, O Lord,
when kindled is thine ire:
Nor in thy furie mee correct,
O Lord, I thee deſire.

2 For lo, on mee poor wretch have light
thine arrowes ſharp and keene:
And on my back thine heavie hand
to lie may well bee ſeene.

3 Sith

2 For thine arrowes have light upon me and thy hand lyeth upon mee.

PSALME XXXIX.

3 There is nothing found in my fleſh, becauſe of thine anger: neither is there reſt in my bones, becauſe of my ſinne.
4 For mine iniquities are gone over my head, and as a weightie burthen they are too heavie for mee.
5 My wounds are putrified, and corrupt, becauſe of my fooliſhneſſe.
6 I am bowed and crooked verie fore: I go mourning all the day.
7 For my reines are full of burning, and there is nothing found in my fleſh.
8 I am weakened and fore broken, I roare for the verie griefe of mine heart.
9 Lord I powre my whole deſire before thee, and my ſighing is not hid from thee
10 Mine heart panteth: my ſtrength faileth mee, and the ſight of mine eyes, even they are not mine own.
11 My lovers & my friends ſtād aſid from my plague, & my kinſmen ſtand afar off.
12 They alſo, that ſeek after my life, lay ſnares, and they that goe about to doe me evill, talk wicked things and imagine deceit continually.

3 Sith thou art angrie, LORD therefore
no health my fleſh is in:
Nor in my bones reſt leſſe or more
by reaſon of my ſin.
4 For lo, my wicked doings LORD,
above mine head are gone:
A greater load than I can beare
they lie mee ſore upon.

5 My wounds ſo ſtink, and feſtered are,
as loathſome is to ſee:
Which all through mine owne fooliſhneſſe
betideth unto mee.
6 I am bowde down, and crookt full ſore,
through this my great diſtreſſe:
That I paſſe over all the day
with plaints and heavineſſe.

7 For why? with raging heat throughout
my loines are whole repleat:
And in my fleſh no part at all
is ſound or yet compleat.
8 So weake and feeble am I brought,
and broken eke ſo ſore:
That even for verie griefe of heart,
I am compeld to roare.

9 My whole requeſt, my ſighes alſo
are open in thy ſight.
10 Mine heart doth pant, my ſtrength hath
mine eyes have loſt their light. (faild
11 My lovers and my wonted friends
flee this my plague and grief:
My kinsfolk they aloofe do ſtand
and ſhew mee no reliefe.

12 They that did ſeeke my life laid ſnares,
and they that ſought the way
To do mee hurt, ſpake lyes, and thought
on treaſon all the day.

13 But as a deafe man I became
that could not heare at all:
And as one dumbe, that openeth not
his mouth to ſpeake with all.

14 Even as the man both deafe and dumbe
that anſwereth not againe:
When hee reprooved is, ſuch like
am I become certaine.
15 For why? O Lord, on thee with hope
I wait and do attend:
Thou wilt me heare, my Lord my God,
and ſuccour to mee ſend.

16 Heare mee in time ſaid I, leſt that
my foes ſhould mee deſpiſe:
Rejoycing when they ſee mee ſlip,
who then againſt mee riſe.
17 For lo, I am already brought
to halt moſt ſhamefully:
And ever preſent mee before
is my great miſery.

18 For whiles that I my wickedneſſe
in humble wayes confeſſe:
And whiles I for my ſinfull deeds
my ſorrow do expreſſe.
19 My foes do ſtill remaine alive,
and mighty are alſo:
And they that hate mee wrongfully
in number hudgely grow.

20 They are mine adverſaries eke
that ill for good repay:
Becauſe I follow with mine heart,
and enſue goodneſſe ay:
21 Forſake not mee therefore, O LORD
bee not far off away:
With ſpeed make haſt unto mine help,
O God, mine health and ſtay.

13 But I as a deafe man heard not, and am as a dumbe man who opened not his mouth.
14 Thus am I as a man that heareth not, and in whoſe mouth are no reproofs.
15 For on thee; O LORD doe I waite, thou wilt heare mee, my Lord my GOD.
16 For I ſaid, Heare me, leſt they reioyce over mee: for when my foot ſlippeth they extoll themſelves againſt mee.
17 Surely I am ready to halt and my ſorrow is ever before mee.
18 When I declare my paine, and am ſorie for my ſin.
19 Then mine enemies are alive, and are mightie, and they that hate mee wrongfullie are many.
20 They alſo that reward evill for good, are mine adverſaries, becauſe *I* follow goodneſſe.
21 Forſake mee not O LORD: bee thou not far from mee, my GOD: Haſt thee to help mee, O my LORD, my ſalvation.

PSAL. XXXIX.

¶ *David uttereth with what griefe and bitterneſſe of minde hee was driven to theſe outrageous complaints of his infirmitie: For hee confeſſeth, that when hee had determined ſilence, that hee bruſt foorth yet into words, that hee would not, through the greatneſſe of his griefe. Then hee rehearſeth certaine requeſts, which taſte of the infirmitie of man, and mixeth with them many prayers: but all do ſhew a mind wonderfully troubled, that it may plainly appeare how hee did ſtrive mightily againſt death and deſperation.*

Pſalme 39.

Sing this as the 29. *Pſalme.*

I Thought, I wiltakeheed to my wayes, that I ſin not wt my tongue.

I Said, I will looke to my wayes,
for feare I ſhould go wrong:
I will take heed all tymes that I
offend not with my tongue.

As with a bit I will keepe faſt
my mouth with force and might:
Not once to whiſper all the while
the wicked are in ſight.

I will keep my mouth bridled, while the wicked is in my ſight.

PSALME XL.

2 I held my tongue, and ſpake no word,
but kept mee cloſe and ſtill:
Yea, from good talk I did refraine,
but ſore againſt my will.
3 Mine heart waxt hote within my breſt
with muſing, thought, and doubt:
Which did increaſe, and ſtirre the fire,
at laſt theſe words braſt out,

4 LORD, number out my life and dayes,
which yet I have not paſt:
So that I may bee certified
how long my life ſhall laſt.
5 LORD, thou haſt pointed out my life
in length much like a ſpan:
Mine age is nothing unto thee,
ſo vaine is everie man.

6 Man walketh like a ſhade, and doth
in vaine himſelfe annoy,
In getting goods, and cannot tell
who ſhall the ſame enjoy.
7 Now Lord, ſith things this wiſe do frame
what help do I deſire?
Of truth my hope doth hang on thee,
I nothing elſe require.

8 From all the ſins that I have done,
LORD, quite mee out of hand:
And make mee not a ſcorn to fooles
that nothing underſtand.
9 I ſhould have beene as dumb, and to
complaine my lips not move:
Becauſe I knew it was thy work
my patience for to prove.

10 Lord, take from me thy ſcourge & plague
I can them not withſtand:
For I conſume and pine with feare
of thy moſt heavy hand.
11 When thou for ſin doſt man rebuke,
hee waxeth wo and wan:
As doth a cloth that moths have fret,
ſo vaine a thing is man.

12 Lord, heare my ſute & give good heed,
regard my teares that fall:
I ſojourne like a ſtranger heere,
as did my fathers all.
13 Oh, ſpare a little give mee ſpace,
my ſtrength for to reſtore:
Before I go away from hence,
and ſhall bee ſeene no more.

2 I was dumb, and ſpake nothing: I kept ſilence, even fromgood, and my ſorow was more ſtirred.
3 Mine heart was hote within mee, and while I was muſing, the fire kindled, and I ſpake with my tong, ſaying,
4 Lord, let me know mine end, and the meaſure of my dayes what it is: let me know how long I have to live.
5 Behold, thou haſt made my dayes as an hand-bredth, and mine age is nothing in reſpect of thee Surely everie man in his beſt eſtate is altogether vanitie. Selah.
6 Doubtleſſe man walketh in a ſhaddow, and diſquyeteth himſelf in vain: hee heapeth up riches and can not tell who ſhall gather them.
8 Deliver mee from all my tranſgreſſions and make mee not a rebuke unto the fooliſh.
9 I ſhould have bene dumb, and not have opened my mouth, becauſe thou didſt it.
10 Take thy plague away from mee: for I am conſumed by the ſtrock of thine hand.
11 When thou with rebukes doſt chaſtiſe man for iniquitie, thou as a mothe makeſt his beauty to conſume, ſurelie every man is vanity. Selah.
12 Heare my prayer, O Lord, & hearken unto my crie: keepe not ſilence at my teares: for I am a ſtranger with thee, and a ſojourner, as all my fathers.
13 Stay thine anger from

7 And now, LORD, what waite I for? mine hope is even in thee.

mee, that I may recover my ſtrength before I go hence, and bee not.

PSAL. XL.

¶ *David delivered from great danger, doth magnifie and praiſe the grace of God, for his deliverance, and commendeth his providence towards all mankind. Then doth hee promiſe to give himſelf wholly to Gods ſervice, and ſo declareth how God is truely worſhipped. Afterward he giveth thanks and praiſeth GOD, and having complained of his enemies, with good courage hee calleth for aide and ſuccour.*

Sing this as the 35. *Pſalme.*

Pſal. 40.

I Waited long and fought the LORD,
and patiently did beare:
At length to mee hee did accord
my voice and cry to heare.
2 Hee pluckt me from the lake ſo deepe,
out of the myre and clay:
And on a rock hee ſet my feet,
and hee did guide my way.

3 To mee hee taught a Pſalme of praiſe,
which I muſt ſhew abroad:
And ſing new ſongs, of thanks alwayes,
unto the LORD, our GOD.
When all the folk theſe things ſhall ſee,
as people much afraid:
Then they unto the LORD will flee,
and truſt upon his aid.

4 O bleſt is hee whoſe hope and heart
doth in the LORD remaine:
That with the proud doth take no part,
nor ſuch as lie and faine.
5 For Lord my God, thy wondrous deeds
in greatneſſe far do paſſe:
Thy favour towards us exceeds
all things that ever was.

When I intend and do deviſe
thy works abroad to ſhow:
To ſuch a reckoning they do riſe
thereof none end I know.
6 Burnt offrings thou didſt not deſire,
(mine eares well underſtand)
Nor ſacrifice for ſin with fire
thou didſt at all demand.

1 Waited patiently for the LORD, and be inclined unto mee, and heard my cry.
2 He brought me alſo out of the horrible pit, out of the myry clay, & ſet my feet upon the rock, and ordered my goings.
3 And he hath put in my mouth a new ſong of praiſe unto our God many ſhall ſee it, and feare and ſhall truſt in the Lord.
4 Bleſſed is the man that maketh the Lord his truſt and regardeth not the proud nor ſuch as turne aſide to lyes.
5 O Lord my God, thou haſt made thy wonderfull works ſo many, that none can count in order to thee thy thoughtes toward us: I would declare and ſpeak of them but they are more then I am able to expreſſe.
6 Sacrifice and offring thou dideſt not deſire: (for mine

eares haſt thou prepared) burnt offrings and ſin offrings haſt thou not required.

7 But

7 Then ſaid I, lo, I come: for in the rol of thy booke it is written of mee.

8 I deſired to doe thy good will, O my God: yea thy Law is within mine heart.

9 I have declared thy righteouſnes in the great Congregation lo, I will not refraine my lips O Lord, thou knoweſt.

10 I have not hid thy righteouſnes within mine heart: but I have declared thy truth, and thy ſalvation: I have not concealed thy mercie & thy truth from the great Congregation.

11 Withdraw not thou thy tender mercie from mee, O Lord, let thy mercy and thy truth alway preſerve mee.

12 For innumerable troubles have compaſſed me: my ſins have taken ſuch hold on me that I am not able to looke up:

7 But then, ſaid I, behold and looke,
I come; O Lord to thee:
For in the volume of thy booke
thus is it writ of mee:
8 That I O God, with my whole mind
thy will to do like well:
For in mine heart thy Law I find
faſt placed there to dwell.

9 Thy juſtice and thy righteouſneſſe
in great reſorts I tell:
Behold, my tongue no time doth ceaſe,
O Lord, thou knoweſt full well.
10 I have not hid within my breſt
thy goodneſſe as by ſtealth:
But I declare and have expreſt
thy truth and ſaving health.

I keept not cloſe thy loving mind
that no man ſhould it know:
The truſt that in thy truth I find
to all the Church I ſhow.
11 Thy tender mercie Lord from mee
with-draw thou not away:
But let thy love and veritie
preſerve mee ſtill for ay.

12 For I with miſchiefs many one
am ſore beſet about:
My ſins ſuch hold have tane mee on
I cannot once looke out.

Yea, they in number far exceed
the haires upon mine head:
So that mine heart doth faint for dread
that I almoſt am dead.

13 With ſpeed ſend help, and ſet mee free
O Lord, I thee require:
Make haſt with aid to ſuccour mee
O Lord, at my deſire.
14 Let them ſuſtaine rebuke and ſhame
that ſeeke my Soul to ſpill.
Drive back my foes, and them defame
that wiſh and would mee ill.

15 For their ill feats do them deſtroy,
that would deface my name:
Who at mee thus do raile and cry,
Fie on him, fie for ſhame.
16 Let them in thee have joy and wealth
that ſeeke to thee alwayes.
That ſuch as love thy ſaving health
may ſay, To God bee praiſe.

17 But as for mee, I am but poore,
oppreſt, and brought full low:
Yet thou O Lord, wilt mee reſtore
to health full well I know.
For why? thou art mine hope and truſt,
my refuge, help, and ſtay:
Wherefore, my God, as thou art juſt
with mee no time delay.

yea, they are more in number then the haires of mine head: therefore my heart hath failed me.

13 Let it pleaſe thee, O Lord, to deliver me: mak haſt O Lord, to help mee.

14 Let them be confounded & put to ſhame together, that ſeek my Soul to deſtroy it: let them bee driven backward, and put to rebuke, that deſire mine hurt.
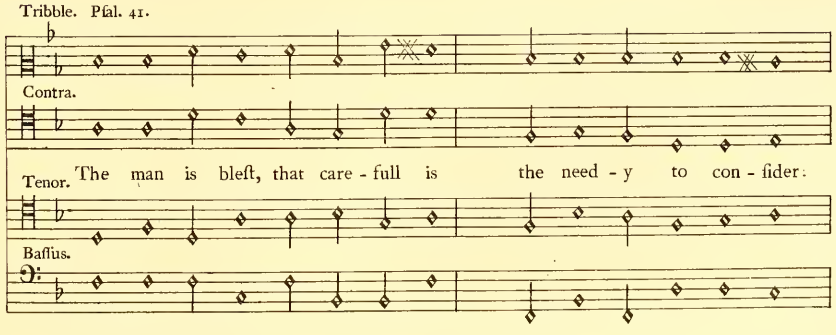
15 Let them be deſtroyed for a reward of their ſhame who ſay to mee, Aha, aha.

16 Let all them that ſeeke thee, reioyce and bee glad in thee and let them that love thy ſalvation ſay alway, The Lord bee praiſed.

17 Though I bee poore and nedy, the Lord thinketh on mee: thou art mine helper, and my deliverer: my God make no tarying.

PSAL. XLI.

¶ *David beeing afflicted, bleſſeth them that pitie his caſe, and complaineth of the treaſon of his friends and familiars, as come to paſſe in Iudas, Ioh. 15. After, having felt GODS mercies in delivering him hee giveth moſt hearty thanks unto God.*

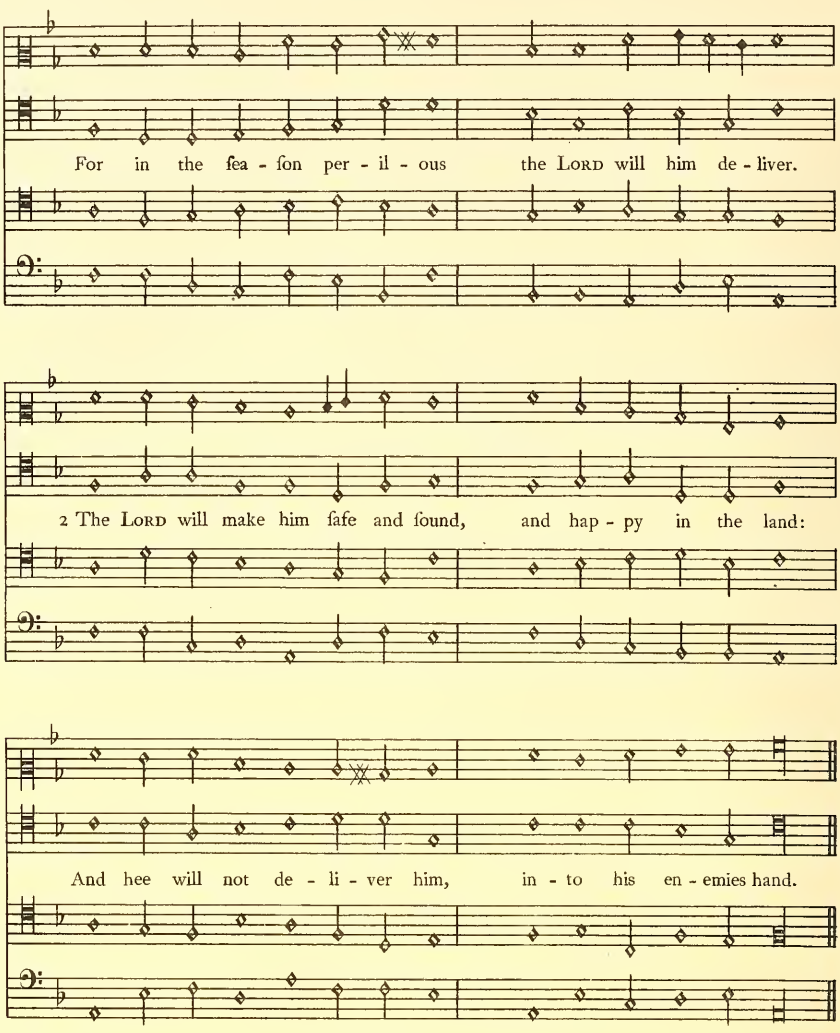


Pſalme 41.

BLeſſed is hee that judgeth wiſely of the poor

For

PSALME XLI.



the LORD ſhal deliver him in the time of trouble.

2 The LORD will keep him and preſerve him alive: he ſhall bee bleſſed upon the earth, & thou wilt not deliver him unto the will of his enemies.

3 And in his bed when hee lieth ſick
the LORD will him reſtore:
And thou, O LORD, wilt turne to health
his ſickneſſe and his ſore.
4 Then in my ſickneſſe thus ſay I
have mercy LORD on mee:
And heale my Soul, which is full wo
that I offended thee.

5 Mine enemies wiſht mee ill in heart
and thus of mee did ſay,
When ſhall hee die, that all his name
may vaniſh quite away?
6 And when they come to viſite mee
they aſke if I do well:
But in their hearts miſchiefe they hatch
and to their mates it tell.

7 They bite their lips, and whiſper ſo
as though they would mee charme:
And caſt their fetches how to trap
mee, with ſome mortall harme.
8 Some grievous ſin hath brought him to
this ſickneſſe, ſay they plaine:
Hee is ſo low, that without doubt
riſe can hee not againe.

9 The man alſo that I did truſt
with mee did uſe deceit:
Who at my table ate my bread
the ſame for mee laid wait.
10 Have mercy LORD, on mee therefore
and let mee bee preſerved:
That I may render unto them
the things they have deſerved.

11 By

3 The LORD will ſtrengthen him upon the bed of ſorrow: thou haſt turned all his bed in his ſickneſſe.
4 Therefore I ſaid, LORD have mercy upon me, heale my Soul, for I have ſinned againſt thee.
5 Mine enemies ſpeake evill of me ſaying Whē ſhal he die, and his name periſh.
6 And if hee come to ſee me, he ſpeakth lies but his heart heapeth iniquity within him, and when he commeth foorth, hee telleth it.

7 Al they that hate me, whiſper together againſt me even againſt me do they imagine my hurt.
8 A miſchiefe is light upon him, and hee that lyeth, ſhall no more riſe.
9 Yea, my familiar friend, whom I truſted, who did eate of my bread, hath lifted up the heele againſt mee.
10 Therefore, O LORD, have mercie upon mee, and raiſe me up: ſo I ſhall reward them.

11 By this I know, that thou favoureſt me becauſe mine enemie doth not triumph againſt mee.

11 By this I know aſſuredly
to bee beloved of thee:
When that mine enemies have no cauſe
to triumph over mee.

12 But in my right thou haſt mee keept
and maintained alway:
And in thy preſence place aſſign'd
where I ſhall dwell for ay.

12 And as for mee, thou upholdeſt me in mine integritie, and doeſt ſet mee before thy face for ever.

13 The LORD the GOD of Iſrael
bee praiſed evermore:
Even ſo bee it LORD, will I ſay,
even ſo bee it, therefore.

13 Bleſſed bee the LORD GOD of Iſrael worldwithout end, So bee it, even So bee it.

PSAL. XLII.

¶ *The Prophet grievouſly complaineth, that being hindered by his perſecution, hee could not bee preſent in the Congregation of Gods people: proteſting that although hee was ſeparat in body from them, yet his heart was thitherward affectioned. And laſt of all hee ſheweth that hee was not ſo far overcome with theſe ſorrowes and thoughts, but that he continually put his confidence in the Lord.*

Pſalme 42.

Sing this as the 15. *Pſalme.*

AS the Hart brayeth for the rivers of water, ſo panteth my Soul after thee, O GOD.

Like as the Heart doth breath and bray
the well-ſprings to obtaine:
So doth my Soul deſire alway
with thee, LORD, to remaine.

2 My Soul thirſteth for God, even for the living GOD: when ſhall I come and appeare before the preſence of GOD.

2 My Soul doth thirſt, and would draw
the living GOD of might: (neare
Oh, when ſhall I come and appeare
in preſence of his ſight.

3 My teares have been my meat day and night, while they dayly ſay unto mee Where is thy GOD.

3 The teares all times are my repaſt
which from mine eyes do ſlid:
When wicked men cry out ſo faſt
where is now GOD thy guide?

4 When I remẽbred theſe things, I powred out my very heart, becauſe I had gone with the multitude & led them into the houſe of GOD with the voyce of ſinging and praiſe as a multitude that keepeth a feaſt.

4 Alas, what griefe is it to think,
what fredome once I had:
Therefore my Soul, as at pits brink
is moſt heavy and ſad.

5 Why art thou caſt down my Soul and unquiet within mee? wait on GOD: for I will yet give him thanks for the help of his preſence.

When I did march in good aray
well furniſht with my traine,
Unto the Temple was our way,
with ſongs and hearts moſt faine.

5 My Soul, why art thou ſad alwayes,
and fret'ſt thus in my breſt?
Truſt ſtill in God, for him to praiſe
I hold it ever beſt.

6 My GOD, my Soul is caſt down within mee, becauſe I remember thee from the land of Iordane & Hermon, and from the mount Mizar.

By him I have ſuccour at need,
againſt all paine and griefe:
Hee is my God, who with all ſpeed
will haſt to ſend reliefe.

6 And thus my Soul within mee, Lord,
doth faint to think upon,
The land of Iordan, and record
the little hill Hermon.

7 One griefe another in doth call,
as clouds burſt out their voyce:
The floods of evils that do fall
run over mee with noyſe.

7 One deepe calleth another deepe by the noyſe of the water-ſpouts: al thy waves & thy floods are gone over me.

8 Yet I by day felt his goodneſſe
and help at all aſſayes:
Likewiſe by night I did not ceaſe
the living GOD to praiſe.

8 The LORD will grant his loving kindneſſe in the day, and in the night ſhal I ſing of him even a prayer unto the God of my life.

9 I am perſwaded thus to ſay
to him with poore pretence:
O LORD, thou art my guide and ſtay,
my rock, and my defence.

9 I will ſay unto GOD, who is my rock, Why haſt thou forſaken mee? why go I murning whē the enemie oppreſſeth mee?

Why do I then in penſiveneſſe
hanging the head thus walk?
While that mine enemies mee oppreſſe,
and vexe mee with their talk.

10 My bones are cut aſunder, while mine enemies reproach mee, ſaying dayly unto mee Where is thy GOD?

10 For why? they pearce mine inward
with pangues to be abhord: (parts
When they cry out with ſtubborn hearts
where is thy GOD thy LORD?

11 Why art thou caſt downe, my Soul? and why art thou diſquieted within mee? Wait on God: for I will yet give him thanks: he is my preſent help & my God

11 So ſoone why doſt thou faint and quaile
my Soul with paines oppreſt?
With thoughts why doſt thyſelf aſſaile,
ſo ſore within my breſt.

Truſt in the LORD thy GOD alwayes
and thou the time ſhall ſee:
To give him thanks with laud and praiſe,
for health reſtord to thee.

PSAL.

PSAL. XLIII.

¶ *Hee prayeth to bee delivered from them which conſpire with Abſolon, to the end that hee might ioyfully praiſe God in his holy Congregation.*

Pſalme 43.

Sing this as the 35. *Pſalme.*

Iudge me, O God, & defend my cauſe againſt the unmercifull people: deliver mee from the deceitfull & wickedman.
2 For thou art the God of my ſtrength: why haſt thou put me away? why go I ſo mourning, when the enemy oppreſſeth mee?
3 Send thy light and thy truth: let thē lead me let thē bring me unto thine holie mountaine & to thy Tabernacles.

Iudge and revenge my cauſe, O LORD,
from them that evill bee:
From wicked and deceitfull men,
O LORD deliver mee.
2 For of my ſtrength thou art the GOD,
why putſt thou mee thee fro?
And why walk I ſo heavily
oppreſſed with my fo?

3 Send out thy light and eke thy truth,
and lead mee with thy grace:
Which may conduct mee to thy hill,
and to thy dwelling place.

4 Then ſhall I to the Altar go
of GOD my joy and cheare,
And on mine harp give thanks to thee,
O God my God most deare.

5 Why art thou then ſo ſad my Soul,
and fretſt thus in my breſt?
Still truſt in GOD, for him to praiſe
I hold it alwayes beſt.
By him I have deliverance
againſt all paine and griefe:
Hee is my GOD, which doth alwayes
at need ſend mee reliefe.

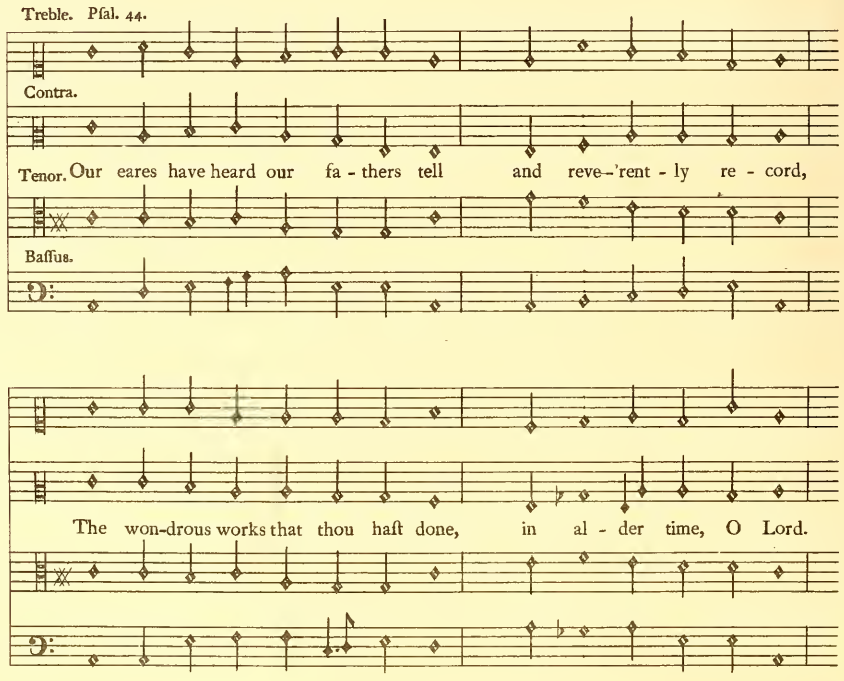
4 Then will I goe unto the Altar of God even unto the God of my ioy and gladneſſe and upon the harpe will I give thanks to thee, O GOD my GOD.
5 Why art thou caſt downmy Soul, and why art thou diſquieted within mee? wait on God, for I will yet give him thanks, hee is my preſent help and my GOD.

PSAL. XLIIII.

¶ *A moſt earneſt Prayer, made in the name of the faithfull, when they are afflicted by their enemies, for ſuſtaining the quarell of Gods word, according to the expoſition, Rom.* 8.

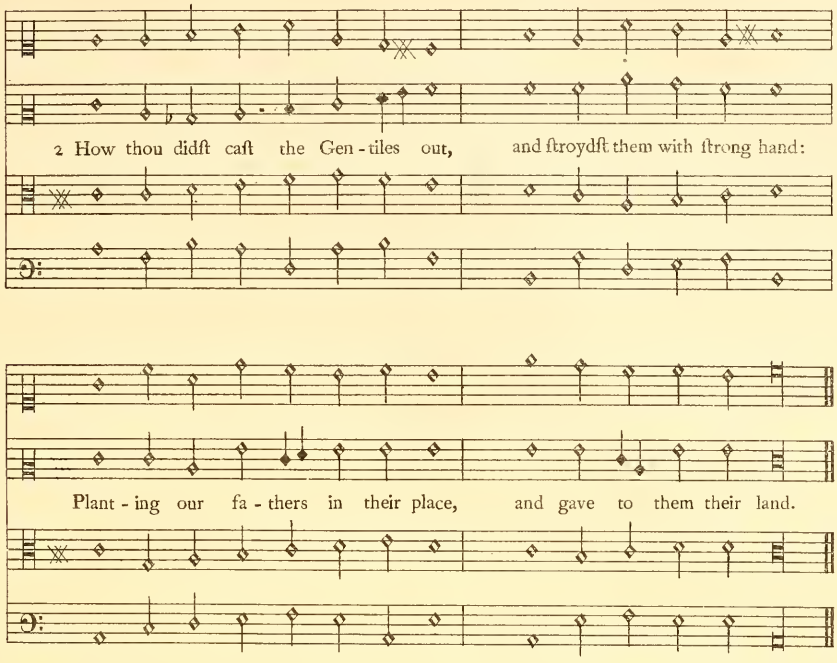
Pſalme 44.

WE have heard with our ears, O God, our fathers have tolde us the works yt thou haſt done in their dayes, in the old time.



2 How

PSALME XLIIII.



2 How thou haſt driven out the Heathen with thy mighty hand, and planted them: how thou haſt deſtroyed the people, and cauſed them to grow.

3 They conquered not by ſword nor
the land of thy beheſt: (ſtrength
But by thine hand, thine arme, and grace,
becauſe thou loves them beſt.
4 Thou art my King, O God that helpt
Iaakob in ſundry wiſe:
5 Led with thy power, wee threw down
as did againſt us riſe. (ſuch

3 For they inherited not the land by their owne ſword: neither did their own arme ſave thē but thy right hand, & thine arme, and the light of thy countenance, becauſe thou dideſt favour them.

4 Thou art my King, O GOD, ſend helpe unto Iaakob.

5 Through thee have we thruſt backe our adverſaries: by thy Name have wee trodden downe them that roſe up againſt us.

6 I truſted not in bow nor ſword,
they could not ſave mee ſound:
7 Thou kep'ſt us from our enemies rage,
thou didſt our foes confound.
8 And ſtill wee boaſt of thee our God,
and praiſe thine holy name:
9 Yet now thou goeſt not with our hoaſt,
but leaveſt us to ſhame.

6 For I do not truſt in my bow, neither can my ſword ſave mee.

7 But thou haſt ſaved us from our adverſaries, and haſt put them to confuſion that hate us.

10 Thou mad'ſt us flee before our foes,
and ſo were over-trod:
Our enemies ſpoild and robde our goods,
when wee were ſparſt abroad.
11 Thou haſt us given to our foes,
as ſheepe for to bee ſlaine:
Amongſt the Heathen every where
ſcatt'red wee do remaine.

8 Therefore will we praiſe God continually, and will confeſſe thy Name for ever. Selah. 9 But now thou art far off, and putteſt us to confuſion, & goeſt not forth with our armies. 10 Thou makeſt us to turne back from the adverſarie, & they who hate us, ſpoile for themſelves. 11 Thou giveſt us as ſheepe to be eaten and doſt ſcatter us among the Nations.

12 Thy people thou haſt ſold like ſlaves,
and as a thing of naught:
For profit none thou hadſt thereby
no gaine at all was ſought.
13 And to our neighbours thou haſt made
of us a laughing ſtock:
And thoſe that round about us dwell
at us do girn and mock.

12 Thou ſelleſt thy people without gaine, and doſt not increaſe their price.

13 Thou makeſt us a reproach to our neighbours, a jeſt and a laughing ſtock to them that are round about us.

14 Thus wee ſerve for none other uſe,
but for a common talk:
They mock, they ſcorn, & nod their heads
where ever wee go or walk.
15 I am aſham'd continually
to heare thoſe wicked men:
Yea, I ſo bluſh, that all my face
with red is covered then.

14 Thou makeſt us a proverb among the nations, and a nodding of the head amongſt people

15 My confuſion is dayly before mee, and the ſhame of my face hath covered mee.

16 For why? wee heare ſuch ſlandrous
ſuch falſe reports and lies: (words
That death it is to ſee their wrongs,
their threatnings, and their cries.
17 For all this wee forget not thee,
nor yet thy Covenant breake:
18 We turn not back our hearts from thee
nor yet thy paths forſake.

16 For the voice of the ſlanderer and rebuker, for the enemie & avenger:

17 All this is come upon us yet do we not forget thee, neither deale we falſely concerning thy Covenant.

18 Our heart is not turned back, neither our ſteps gone out of thy paths.

19 Yet

19 Albeit thou haſt ſmitten us down into the place of dragons, and covered us with the ſhadow of death.
20 If wee have forgotten the Name of our GOD, and holden up our hands to a ſtrange god,
21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.
22 Surely for thy ſake are we ſlaine continually, and are counted as ſheepe for the ſlaughter.

19 Yet thou haſt trod us down to duſt,
where dens of dragons bee:
And covered us with ſhade of death,
and great adverſitie.
20 If wee had our GODS Name forgot
and help of idoles ſought:
21 Wold not God then have trid this out?
for hee doth know our thought.

22 Nay, nay, for thy Name ſake, O Lord,
alwayes are wee ſlaine thus:
As ſheepe unto the ſhambles ſent,
right ſo they deale with us.

23 Up LORD, why ſleepeſt thou? awake,
and leave us not for all:
24 Why hideſt thou thy countenance,
and doſt forget our thrall.

25 For down to duſt our Soul is brought,
and wee now at laſt caſt,
Our belly, like as it were glude
unto the ground cleav'th faſt.
26 Riſe up, therefore, for our defence
and help us, LORD, at need:
Wee thee beſeech, for thy goodneſſe
to reſcue us with ſpeed.

23 Up, why ſleepeſt thou, O Lord, awake bee not far off for ever.
24 Wherefore hideſt thou thy face? and forgetteſt our miſerie, and our affliction?
25 For our Soul is beaten unto the duſt our belly cleveth unto the ground.
26 Riſe up for our ſuccour, and redeeme us for thy mercies ſake.

PSAL. XLV.

¶ *The maieſtie of Solomon, his honour, ſtrength, beautie, riches and power are praiſed: and alſo his mariage with the Ægyptian (beeing an heathen woman) is bleſſed, if that ſhe can renounce her people, and the love of her countrey, and give herſelf wholly to her huſband: Vnder the which figure the wonderfull maieſtie and increaſe of the Kingdome of Chriſt; and the Church his Spouſe, now taken of the Gentiles, is deſcribed.*

Pſalme 45.

Sing this as the 25. *Pſalme.*

Mine hart wil utter foorth a good matter: I will intreat in my workes of the King: my tong is as ye pen of a ſwift writer.
2 Thou art fairer then the children of men, grace is powred in thy lips, becauſe GOD hath bleſſed thee for ever.
3 Gird thy ſword upon thy thigh, O moſt mighty, to wit, thy worſhip and thy glorie.
4 And proſper with thy glory, rid upon the word of truth and meeknes, and of righteouſnes: ſo thy right had ſhal teach thee terrible things
5 Thine arrows are ſharp to peirce the heart of the kings enemies: therefore the people ſhall fall under thee.
6 Thy throne O God, is for ever and ever, the ſcepter of thy Kingdome is a ſcepter of righteouſneſſe.
7 Thou loveſt righteouſnes, & hateſt wickedneſſe, becauſe GOD, even thy God hath anointed thee with the oile of gladneſſe above thy fellowes.

Mine heart doth take in hand,
ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein
pertaineth to the King.
My tongue ſhall bee as quick,
his honour to endite:
As is the pen of any ſcribe
that uſeth faſt to write.

2 O faireſt of all men!
thy ſpeach is pleaſant pure:
For GOD hath bleſſed thee with gifts
for ever to endure.
3 About thee gird thy ſword,
thou mighty Prince of fame:
Which is the glory and renoune,
and honour of thy name.

4 Go foorth with proſperous ſpeed,
in meekneſſe, truth, and right:
And thy right hand ſhall thee inſtruct
in works of dreadfull might.
5 Thy ſhafts are ſharp, O King
to pearce thy foes hearts all:
Therefore ſhall Nations thee obey,
and at thy feet down fall.

6 Thy royall ſeat, O LORD,
for ever ſhall remaine:
Becauſe the ſcepter of thy Realme,
doth righteouſneſſe maintaine.
7 Thou righteouſneſſe doſt love,
and wickedneſſe deteſt:
Becauſe GOD hath anointed thee,
with joy above the reſt.

8 Of myrrhe and caſſia,
thy clothes moſt ſweet ſmell had:
When thou didſt from thy palace paſſe,
where they had made the glad.
9 Amongſt thy ladies are,
kings daughters right demure:
At thy right hand the Queen doth ſtand,
arrayd in gold moſt pure.

10 O Daughter, take good heed,
incline and give good eare.
Thou muſt forget thy kindred all,
and fathers houſe moſt deare.
11 So ſhall the King deſire,
thy beauty excellent:
Hee is thy LORD, therefore ſhalt thou
to honour him bee bent.

12 The daughters then of Tyre,
with gifts full rich to ſee,
And all the wealthie of the land,
ſhall make their ſute to thee.
13 The daughter of the King,
is glorious to behold:
Within her chamber ſhee doth ſit,
deckt up in broydred gold.

14 In robes by needle wrought,
with many pleaſant thing:
And Virgines fair on her to wait
ſhee commeth to the King.
15 They ſhall bee brought with joy,
and mirth on every ſide,
Into the pallace of the King,
and there they ſhall abide.

8 All thy garments ſmel of myrrhe and aloes, and caſſia, when thou commeſt out of thy yuorie palaces, where they have made thee glad
9 Kings daughters were among thine honorable wives upon thy right had did ſtand the Queene in a veſture of gold of Ophir.
10 Hearken O daughter, and conſider, & incline thy eare forget alſo thine own people, & thy fathers houſe.
11 So ſhal the King have pleaſure in thy beauty, for he is thy Lord, and reverence thou him.
12 And the daughters of Tyrus, with the rich of ye people ſhal do homage before thy face with preſents.
13 The Kings daughter is all glorious within: her clothing is of broydered gold.
14 Shee ſhall bee brought unto the king in raiment of needle worke: the virgins that do follow after her, and her companions ſhall bee brought unto thee. 15 With joy and gladneſſe ſhall they bee brought, and ſhall enter into the Kinges pallace.

16 In

16 In ſtead of thy Fathers ſhall thy children bee: thou ſhalt make them Princes thorow all the earth.

16 In ſtead of parents left,
O Queen, the caſe ſo ſtands,
Thou ſhalt have ſons whom thou mayſt ſet
as Princes in all lands.

17 Wherefore thine holy Name
all ages ſhall record:
The people ſhall give thanks to thee,
for evermore, O LORD.

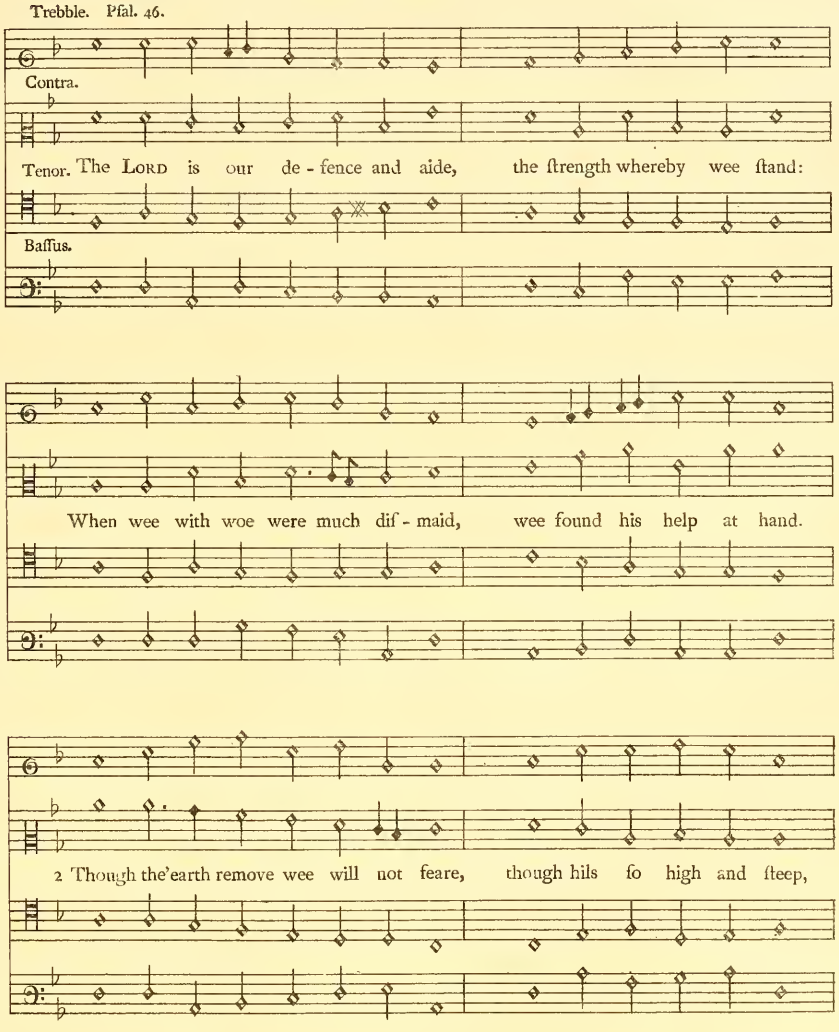
17 I will make thy Name to bee remembred thorow all generations: therefore ſhall the people give thanks unto thee world without end.

PSAL. XLVI.

¶ *A ſong of triumph, or thankeſgiving, for the deliverance of Ieruſalem, after Sennacherib with his armie was driven away, or ſome other like ſuddaine and merveilous deliverance by the mightie hand of GOD: whereby the Prophet commending this great benefit, doth exhort the faithfull to give themſelves wholly into the hand of God, doubting nothing but that under his protection, they ſhall be ſafe againſt all the aſſaults of their enemies becauſe this is his delight to aſſwadge the rage of the wicked where they are moſt buſie againſt the Iuſt.*

Pſalme 46.

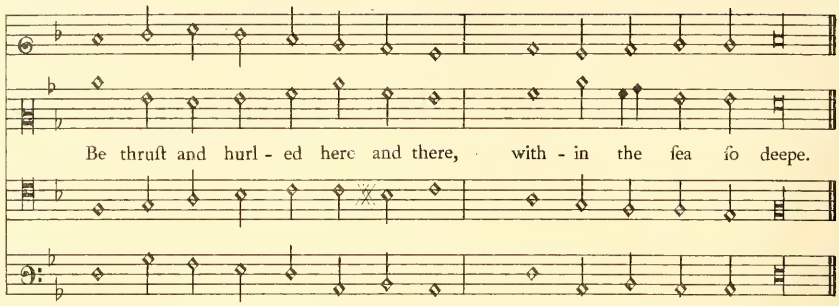
GOd is our hope and ſtrength, and help, in trouble, readie to bee found.



2 Therefore will not wee feare, though the earth bee moved, and though the mountaines

Be

PSALME XLVII.



fall into the mids of the Sea.

3 No though the waves do rage ſo ſore,
that all the banks it ſpils:
And though it overflow the ſhore,
and beat down mightie hils.
4 Yet one faire flood doth ſend abroad
his pleaſant ſtreames apace,
To freſh the citie of our GOD,
and waſh his holy place.

5 In midſt of her the LORD doth dwell,
ſhee can no whit decay:
With ſpeedie help thoſe that rebell
againſt her GOD will ſtay.
6 The Heathen folk, the kingdomes feare,
the people make a noyſe:
The earth doth melt, and not appeare,
when GOD puts foorth his voyſe.

7 The Lord of Hoſtes doth take our part,
to us hee hath an eye:
Our hope of health with all our heart
on Iaakobs GOD doth ly.
8 Come hear and ſee with mind & thought
the working of our God:
What wonders hee himſelf hath wrought
throughout the earth abroad.

9 By him all wars are huſht and gone,
which countries did conſpire:
Their bowes he brake, and ſpeares each one
their charets burnt with fire.
10 Leave off therefore, ſaith he, and know
I am a God moſt ſtout:
I will bee praiſde of high and low
even all the earth throughout.
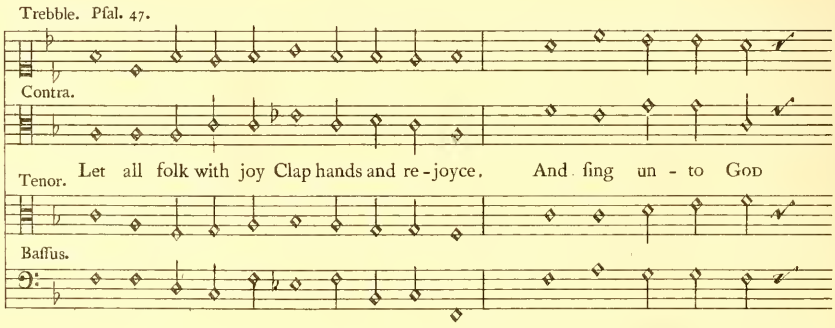
11 The Lord of Hoſtes doth us defend,
hee is our ſtrength and tower:
On Iaakobs God do wee depend,
and on his mightie power.

3 Though the waters thereof rage, and be troubled, and the mountains ſhake at the ſurges of the ſame. Selah.
4 Yet there is a river, whoſe ſtreame ſhall make glad the citie of GOD even the Sanctuary of the Tabernacle of the moſt high
5 GOD is in the mids of it, therefore ſhal it not bee moved: God ſhal helpe it verie early.
6 When the nations raged and the kingdomes were moved: GOD thundred, and the earth melted.

7 The Lord of Hoſtes is with us: the God of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the Lord: what deſolations hee hath made in the earth.
9 Hee maketh wars to ceaſe unto the ends of the world: hee breaketh the bow, and cutteth the ſpear, and burneth the chariots with fire.
10 Bee ſtill, and know, that I am GOD: I will bee exalted among the heathen: and I will bee exalted in the earth.
11 The Lord of Hoſtes is with us: the God of Iaakob is our refuge. Selah.

PSAL. XLVII.

¶ *The Prophet exhorteth all people to the worſhip of the true and everliving GOD, commending the mercie of GOD towards the poſteritie of Iaakob: And after prophecieth of the kingdome of CHRIST, in this tyme of the Goſpell.*
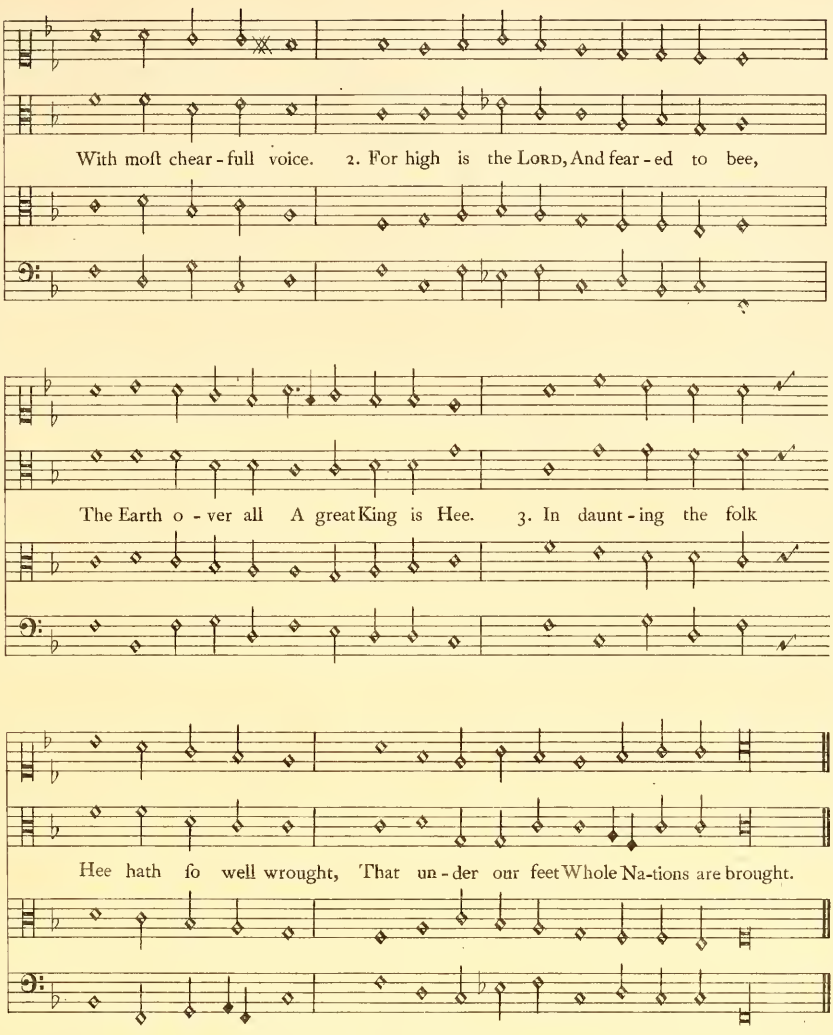


Pſalme 47.

ALl people clap your hands: Sing loud unto God

With

PSALME XLVII.



with a joyfull voice.

2 For the Lord is high, and terrible: A great King o-ver all the earth.

3 Hee hath ſubdued the people under us, and the Nations under our feet.

4 An heritage faire,
Hee choſe us to move:
Which Iaakob enjoyd,
Whom hee ſo did love.

5 Our GOD is gone up,
With triumph and fame:
With ſound of the trumpe,
To witneſſe the ſame.

6 Sing praiſes to GOD;
Sing praiſes, I ſay:
To this our great King,
Sing praiſes alway.

7 For of all the Earth
Our GOD is the King:
Such as underſtand
Now praiſe to him ſing.

8 The Heathen to rule
GOD alſo doth reigne,
Who doth ſtill upon
His high throne remaine.

9 Strange Princes do come
Unto the LORDS fold:
Who are as his ſhields,
His Church up to hold.

For ſhields of the world
Belong to the LORD:
His Name to exalt
Let all men accord.

4 Hee hath choſen our inheritance for us: even the glorie of Iaakob, whom he loved. Selah.

5 God is goue up with triumph: even the Lord, with the ſound of the trumpet.

6 Sing praiſes to God, ſing praiſes: Sing praiſes unto our King, ſing praiſes.

7 For God is the King of all the earth: ſing praiſes every one that hath underſtanding.

8 GOD reigneth over the Heathen: God ſitteth upon his holy thron

9 The Princes of the people are gathered unto the people of the God of Abraham.

For the ſhields of the world belong to God hee is greatly to be exalted.

PSAL.

PSALME XLIX.

PSAL. XLVIII.

¶ *A notable deliverance of Ieruſalem from the hands of many Kings is mentioned: for the which thanks are given to GOD, and the ſtate of that citie is praiſed, that hath GOD ſo preſently at all tymes readie to defend them. This Pſalme ſeemeth to bee made in the time of Ahaz, Ioſaphat, Aſa, or Ezechias: for in their times chiefly was the citie by forraine Princes aſſaulted.*

Sing this as the 46. *Pſalme.*

Pſalme 48.

GReat is the Lord, and greatly to bee praiſed in the Citie of our God: even upon his holie mountaine.

2 Mount Syon lying Northward, is fair in ſituation: it is the joy of the whole earth, and the citie of the great King.

3 In the palaces thereof God is known for a refuge.

4 For lo, the Kings were gathered, and went together

5 When they ſaw it, they marveled they were aſtonied, and ſuddenly driven backe.

6 Feare came there upon them, and ſorow, as upon a woman in travell.

7 As with an eaſt wind thou breakeſt the ſhips of Tarſhiſh, ſo were theydeſtroied.

Great is the Lord, and with great praiſe
to bee advanced ſtill
Within the citie of our God,
upon his holy hill.

2 Mount Syon is a pleaſant place,
it gladdeth all the land:
The citie of the mightie King
on her Northſide doth ſtand.

3 Within her palaces the LORD
is known a refuge ſure:
4 For lo, the Kings together came
her ruine to procure:
5 But when they did behold the ſame,
they wondred and they were
Aſtonied much, and ſuddenly,
were driven backe with feare.

6 Great terrour there on them did fall,
for very wo they cry,
As doth a woman when ſhee ſhall
go travell by and by.
7 As with the ſtormy Eaſterne winds
thou break'ſt the ſhips that ſaile,
Of Tarſhiſh: ſo they ſcattered were,
deſtroide, and made to quaile.

8 Within the citie of the LORD
wee ſaw, as it was told:
Yea, in the citie of our GOD;
which hee will ay uphold.
9 O Lord; wee wait, and looke to have
thy loving help and grace:
For which all times wee do attend,
within thine holy place.

10 O Lord, according to thy Name,
for ever is thy praiſe:
And thy right hand, O Lord, is full
of righteouſneſſe alwayes.
11 Let, for thy judgements, Sion mount,
with joyes fulfilled bee:
And let Iehudahs daughters all
bee glad, O Lord, in thee.

12 Go walk about all Sion hill,
yea, round about her go:
And tell the Bull-warks that thereon,
are builded on a row.
13 View and mark well the wals thereof,
behold her towres hie:
That yee of it may make report
to your poſteritie.

14 For even this God our God is hee,
For ever and for ay:
Hee ſhall direct, and us conduct,
even to our dying day.

8 As we have heard, ſo have wee ſeene in the city of the Lord of Hoſts in the citie of our God: God wil ſtabliſh it for ever. Selah.

9 Wee waite for thy loving kindneſſe, O GOD, in the mids of thy Temple.

10 O GOD, according to thy Name, ſo is thy praiſe unto yeworlds end: thy right hand is full of righteouſneſſe.

11 Let mount Sion rejoice, & the daughters of Iudah bee glad, becauſe of thy judgements.

12 Compaſſe about Sion: and go round about it, and tell the towrs thereof.

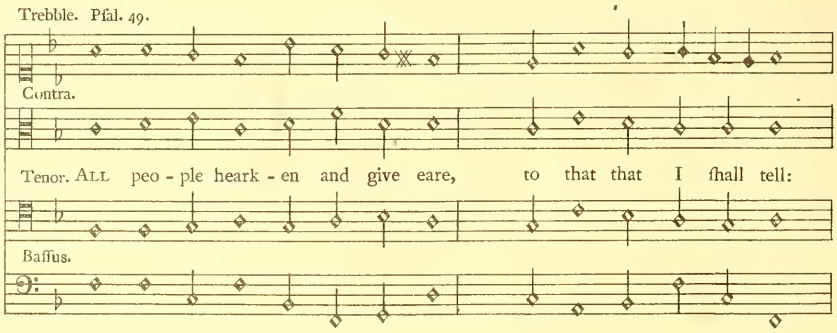
13 Mark well the wals thereof, beholde her towrs, that ye may tell your poſteritie.

14 For this GOD is our GOD for ever and ever: hee ſhall bee our guid unto the death.

PSAL. XLIX.

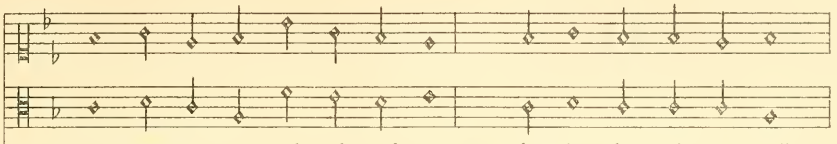
¶ *The holy Ghoſt calleth all men to the conſideration of mans life, ſhewing them not to bee moſt happie, that are moſt wealthie, and therefore not to bee feared: but contrariwiſe, hee lifteth up our minds, to conſider how all things are ruled by Gods providence: who as hee iudgeth the worldly miſers to everlaſting torments, ſo doth hee preſerve his, and will reward them in the day of the reſurrection,* 2. *Theſſ.* 1.

Pſalme 49



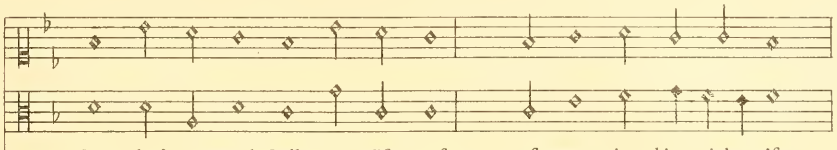
HEare this al ye people, give eare all yee that dwell in the world.

2 Both
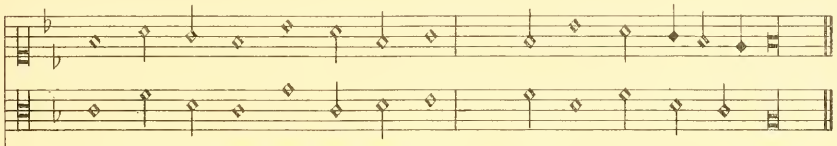


2 As well low as high, both rich and poore.

2 Both high and low, both rich and poore, that in the world doe dwell:



3 My mouth ſhal ſpeake of wiſedome, and the meditation of mine heart is of knowledge.

3 For why? my mouth ſhall make diſ-courſe, of man-ie things right wiſe:



In un-der-ſtand-ing ſhall mine heart, his ſtu-die ex-er-ciſe.

4 I wil incline mine eare to a parable, and utter my grave matter upon the harp.

4 I will incline mine eare to know,
the parables ſo dark:
And open all my doubtfull ſpeech,
in meeter on mine harp.

5 Wherefore ſhould I feare in the evill dayes, when iniquitie ſhall compaſſe mee about, as at mine heels.

5 Why ſhould I feare afflictions,
or any carefull toile?
Or els my foes, who at mine heels,
are preſt my life to ſpoile?

6 They truſt in their goods & boaſt themſelves in the multitude of their riches,

6 For as for ſuch as riches have,
wherein their truſt is moſt:
And they who of their treaſures great
themſelves do brag and boaſt.

7 Yet a man can by no meanes redeeme his brother: hee can not give his ranſone to GOD.

7 There is not one of them that can
his brothers death redeeme:
Or that can give a price to GOD,
ſufficient for him.

8 It is too great a price to pay
none can thereto attaine:
9 Or that hee might his life prolong,
or not in grave remaine.
10 They ſee wiſe men, as well as fooles
ſubject unto deaths bands:
And beeing dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and ſo determine ſure,
To make their name right great on earth,
for ever to endure.
12 Yet ſhall no man alwayes enjoy
high honour, wealth, and reſt:
But ſhall at length taſte of deaths cup,
as well as the bruit beaſt.

8 (So precious is the redemption of their ſoules, & the continuance for ever.)
9 That he may live ſtill for ever, and not ſee the grave.
10 For hee ſeeth that wiſe men die, and alſo that the ignorant and fooliſh periſh & leave their riches for others.
11 Yet they thinke their houſes, and their habitations ſhal continue for ever, even from generation to generation, and call their lands by their names.

12 But man ſhall not continue in honour: he is like the beaſts that die.

13 And

13 This there way uttereth their fooliſhnes yet their poſterity delight in their talk.
14 Like ſheep they ly in grave, death devoureth them and the righteous ſhall havedominion over them in the morning: for their beautie ſhall conſume whē they ſhal go from their houſe to grave
15 But God ſhall deliver my Soul from the power of the grave, for hee will receive me. Selah.

13 And though they try these fooliſh
to be moſt leud and vaine (thoughts
Their children yet approve their talk,
and in like ſin remaine.
14 As ſheepe unto the fold are brought,
ſo ſhall they unto grave:
Death ſhall them eat, and in that day,
the juſt ſhall lordſhip have.

Their image and their royall port
ſhall fade and quite decay:
When as from houſe to pit they paſſe
with wo and wel-away.
15 But God will ſurely preſerve mee
from death and endleſſe paine:
Becauſe hee will of his good grace
my Soul receave againe.

16 If any man waxe wondrous rich,
fear not, I ſay therefore:
Although the glory of his houſe
increaſeth more and more.
17 For when hee dieth of all theſe things
nothing ſhall hee receave:
His glory will not follow him,
his pompe will take her leave.

18 Yet in this life hee takes himſelfe
the happieſt under Sun:
And others likewiſe flatter him,
ſaying, All is well done.
19 And preſuppoſe hee live as long
as did his fathers old,
Yet muſt hee needs at length give place,
and bee brought to deaths fold.

20 Thus man to honour God hath cald,
yet doth hee not conſider:
But like brute beaſts ſo doth hee live,
which turn to duſt and powder.

16 Bee not thou afraid, when one is made rich and when the glory of his houſe is increaſed.
17 For he ſhal take nothing away when he dieth neither ſhal his pomp deſcend after him.
18 For while hee lived hee rejoyced himſelf, and men wil praiſe thee when thou makeſt much of thy ſelfe.
19 Hee ſhall enter into the generation of his fathers: and they ſhall not live for ever.

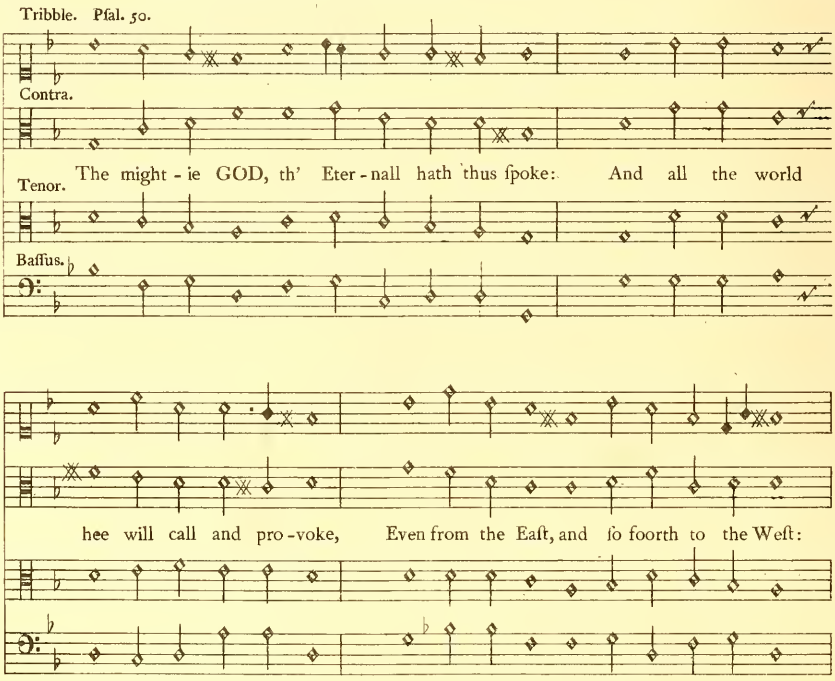
20 Man is in honour, and underſtandeth not: hee is like the beaſts that periſh.

PSAL. L.

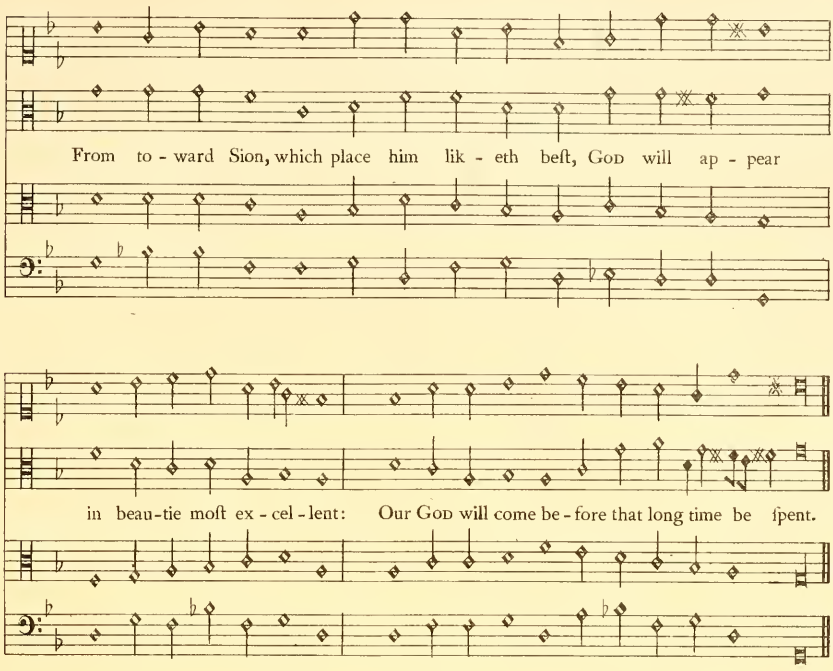
¶ *He prophecieth, how God will call al nations; by the Goſpel, and require none other ſacrifices of his people, but confeſſion of his benefites, and thankeſgiving: & he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure word of God onely.*

Pſalme 50.

THe GOD of gods, even the Lord hath ſpoken, and called the earth from the ryſing up of the Sun, unto the going down thereof.



From



2 Out of Zion which is the perfection of beautie hath God ſhined.

3 Devouring fire
ſhall go before his face:
A great tempeſt
ſhall round about him trace.
4 Then ſhall hee call
the earth and heaven ſo bright,
To judge his folk
with equitie and right.
5 Saying, go to,
and now my Saints aſſemble:
My pact they keepe,
their gifts do not diſſemble.

3 Our GOD ſhall come, & ſhall not keep ſilence: a fire ſhall devoure before him, and a mightie tempeſt ſhall bee moved round about him.

4 He ſhall call the heavens above, and the earth to judge his people.

5 Gather my Saintes together unto me, thoſe yt make a Covenant with mee with ſacrifice.

6 And the heavens ſhall declare his righteouſnes: For God is judge himſelf. Selah

6 The Heavens ſhall
declare his righteouſneſſe:
For GOD is Iudge
of all things more and leſſe.
7 Heare my people,
for I will now reveale:
Liſt Iſrael,
I will thee nought conceale,
8 Thy God, thy God
I am, and will not blame thee,
For giving not
all maner offrings to mee.

7 Heare O my people, and I will ſpeake: heare, O Iſrael, and I will teſtifie unto thee: for I am God even thy GOD.

8 I wil not reprove thee for thy ſacrifices, or thy burnt offerings, that have not bene continually before mee.

9 I have not need
to take of thee at all
Goates of thy fold,
or calf out of thy ſtall:
10 For all the beaſts
are mine within the woods,
On thouſand hils
the beaſts are mine own goods:
11 I know for mine
all birds that are on mountains:
All beaſts are mine
which haunt the fields and fountains.

9 I will take no bullock out of thine houſe nor goates out of thy folds.

10 For al beaſts of the foreſt are mine, and the beaſts on a thouſand mountains.

11 I know all the foules on the mountans and the wild beaſts of the fields are mine.

12 Hungrie if I were,
I would not thee it tell:
For all is mine
that in the world do dwell.
13 Eate I the fleſh
of great buls or bullocks?
Or drink the blood
of goates, and of the flocks.
14 Preſent to God
due thankfulneſſe and praiſe:
And pay thy vowes
to him moſt High alwayes.

12 If I bee hungrie, I will not tell thee: for the world is mine, and all that therein is.

13 Will I eate the fleſh of buls? or drink the blood of goats?

14 Offer unto GOD praiſe, and pay thy vowes unto ye moſt High.

15 Call

15 And call upon me in the day of trouble ſo will I delyver thee, and thou ſhalt glorifie mee.

16 But unto the Wicked, ſaid God, what haſte thou to do, to declare mine ordinances, that thou ſhouldeſt take my covenant in thy mouth?

17 Seing thou hateſt to bee reformed, and haſt caſt my words behind thee.

18 For when thou ſeeſt a thiefe, thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giveſt thy mouth to evill, and with thy tong thou forgeſt deceit.

15 Call upon mee
when troubled thou ſhalt bee:
Then will I help,
and thou ſhalt honour mee.
16 To wicked men,
thus ſaith th'Eternall GOD,
Why doſt thou preach
my Lawes and Heſtes abrod?
Seeing thou haſt
them with thy mouth deformed,
17 And hateſt to bee
by diſcipline reformed.

My words, I ſay,
thou doſt reject and hate:
18 If that thou ſee
a thiefe, as with thy mate,
Thou runſt with him,
and ſo your prey do ſeeke:
And art all one
with bawdes and ruffians eke.
19 Thou giveſt thy ſelfe
to back-bite and to ſlander:
And how thy tongue
deceives it is a wonder.

20 Thou ſitſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame.
21 Theſe things thou didſt,
and whilſt I held my tongue:
Thou didſt mee judge,
(becauſe I ſtaid ſo long)
Like to thy ſelf,
yet though I keepe long ſilence,
Once ſhalt thou feele
for thy wrongs juſt recompence.

22 Conſider this,
yee that forget the LORD:
And feares not when
hee threatneth with his word:
Leſt without help
I ſpoile you as a prey.
23 But hee that thanks
offereth, praiſeth mee ay,
Saith the LORD GOD:
and hee that walketh this trace,
I will him teach
GODS ſaving health to embrace.

20 Thou ſitteſt and ſpeakeſt againſt thy brother, & ſlandereſt thy mothers ſon.

21 Theſe thinges haſt thou done, & I held my tong therefore thou thoughteſt that I was like thee but I will reproove thee, and ſet them in order before thee.

22 Oh, conſider this, yee that forget GOD, leſt I teare you in pieces, and there be none that can deliver you.

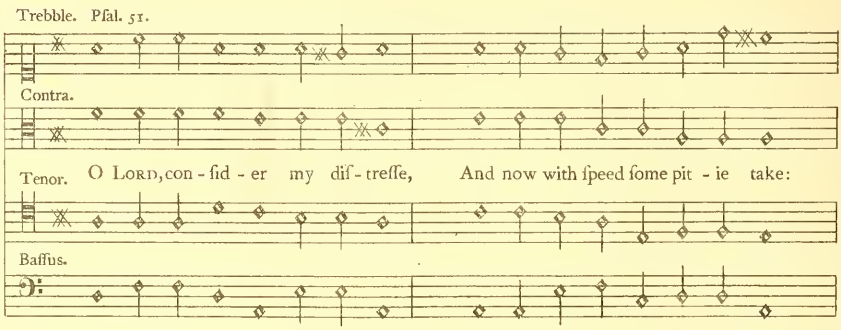
23 Hee that offereth praiſe ſhall glorifie me: and to him that diſpoſeth his way aright will I ſhew the ſalvation of GOD.

PSAL. LI.

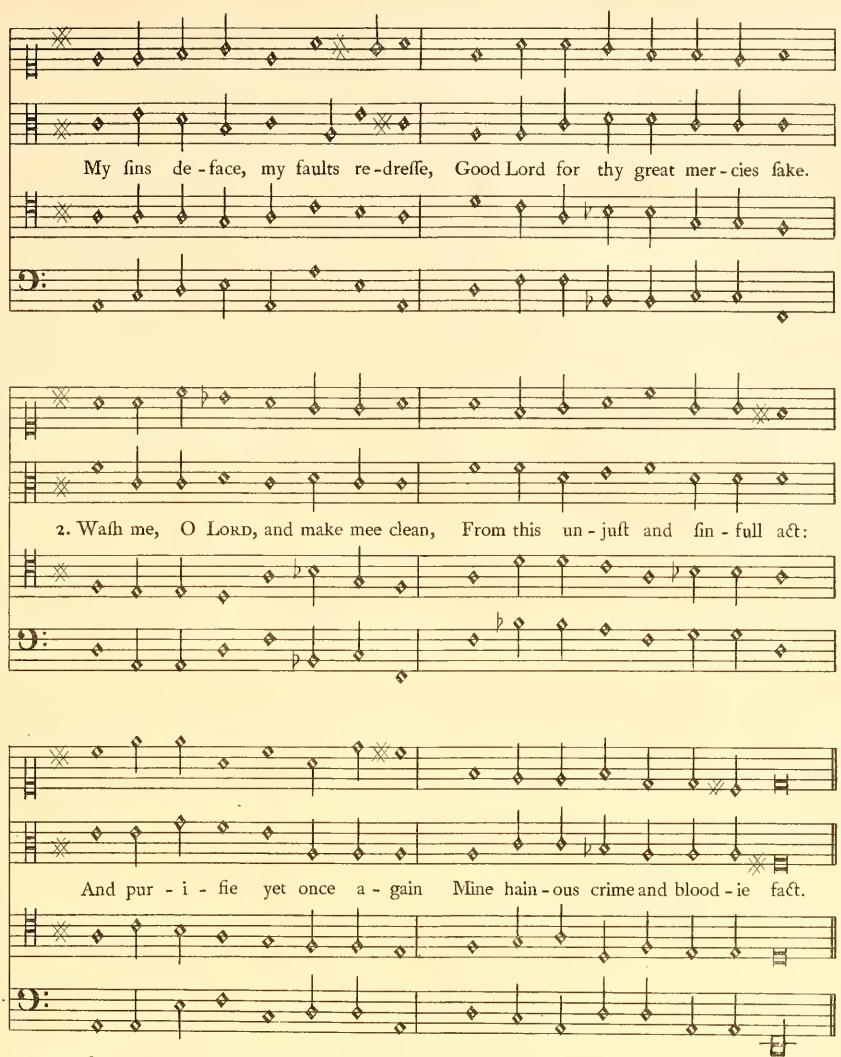
¶ *When David was rebuked by the Prophet Nathan, for his great offences, hee did not only acknowledge the ſame to GOD, with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. Therefore firſt hee deſireth GOD to forgive his ſins; and renue in him his holy Spirit, with promiſe, that hee will not bee unmindfull of thoſe great graces. Finally, fearing leſt GOD would puniſh the whole Church for his fault, hee requyreth that hee would rather increaſe his graces toward the ſame.*

Pſalme 51.

HAve mercie upon mee, O GOD



My



according to thy loving kindneſſe: according to the multitude of thy compaſſions put away my iniquities.

2 Waſh mee throghly from mine iniquity, and cleanſe me from my ſin.

3 For I know mine iniquity, and my ſin is alway before mee.
4 Againſt thee againſt thee only have I ſinned, and done evill in thy ſight, that thou mayeſt bee iuſt when thou ſpeakeſt, and pure when thou judgeſt.
5 Behold, I was borne in iniquitie, and in ſin hath my mother conceaved mee.
6 Behold, thou loveſt truth in the inward affections: therfore haſt thou taught mee wiſedome in the ſecret of mine heart.

3 Remorſe and ſorow doth conſtraine
Mee to acknowledge mine exceſſe:
My ſin, alas, doth ſtill remaine
Before my face without releaſe.
4 For thee alone I have offended,
Committing evill in thy ſight,
And if I were therefore condemned,
Yet were thy judgements juſt & right.

5 It is too manifeſt, alas,
That firſt I was conceived in ſin:
Yea, of my mother ſo born was,
And yet vile wretch remaine therein.
6 Alſo behold, Lord, thou doſt love
The inward truth of a pure heart,
Therefore thy wiſedome from above
Thou haſt revealed mee to convert.

7 If thou with hyſop purge my blot,
I ſhall bee cleaner than the glaſſe:
And if thou waſh away my ſpot,
The Snow in whitneſſe ſhall I paſſe.
8 Therefore, O Lord, ſuch joy mee ſend,
That inwardly I may find grace:
And that my ſtrength may now amend
Which thou haſt ſwagd for my treſpas.

9 Turn back thy face, and frowning ire,
(For I have felt enough thine hand)
And purge my ſins, I thee deſire,
Which do in number paſſe the ſand.
10 Make new mine heart within my breſt,
And frame it to thine holy will:
Thy conſtant Spirit in mee let reſt;
Which may thoſe raging enemies kill.

7 Purge mee with hyſop, and I ſhall be cleane: waſh me, and I ſhal be whiter thã Snow.

8 Make me to heare joy, and gladneſſe, that the bones which thou haſte broken may rejoyce.

9 Hide thy face from my ſins, and put away all my iniquities.

10 Creat in mee a clean heart, O God, and renew a right Spirit within mee.

11 Caſt

PSALME LII.

11 Caſt mee not out Lord from thy face,
But ſpeedily my torments end:
Take not from mee thy ſprit and grace,
Which may from dangers mee defend.
12 Reſtore mee to theſe joyes againe,
Which I was wont in thee to find:
And let mee thy free ſprit retaine,
Which unto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low
By mine enſample ſhall flee ſin.
14 O God, that of mine health art Lord,
Forgive mee this my bloodie vice,
Mine heart and tongue ſhall then accord
To ſing thy mercies and juſtice.

15 Touch thou my lips, my tongue untie,
O Lord, which art the only kay:
And then my mouth ſhall teſtifie
Thy wondrous works and praiſe alway:
16 And as for outward ſacrifice
I would have offered many one:
But thou eſteemes them of no price,
And therein pleaſure takes thou none.

17 The heavie heart, the mind oppreſt,
O Lord, thou never doſt reject:
And to ſpeake truth it is the beſt,
And of all ſacrifice the effect.
18 Lord, unto Syon turn thy face,
Powre out thy mercies on thine hill:
And on Ieruſalem thy grace,
Build up the wals, and love it ſtill.

19 Our offrings then thou ſhalt receave,
Of peace and righteouſneſſe, I ſay:
Yea, calves and all that thou doſt crave
Upon thine Altar ſhall wee lay.

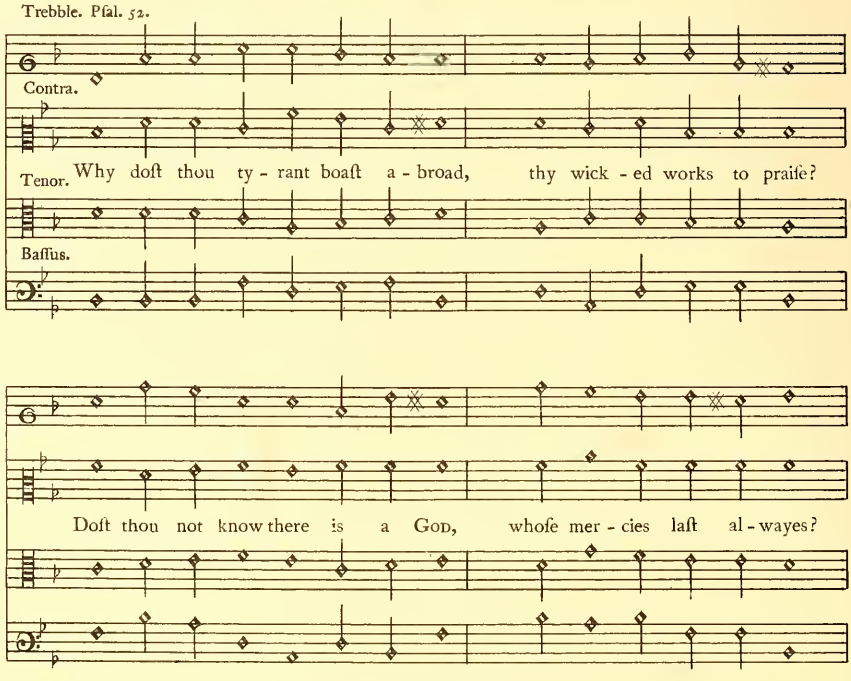
11 Caſt me not away from thy preſence, and take not thy holy Spirit from me.
12 Reſtore to mee the joy of thy ſalvation: And ſtabliſh mee with thy free Spirit.

13 Then ſhall I teach thy wayes unto the wicked, & ſinners ſhal be converted unto thee.
14 Delyver me from blood O God, who art the GOD of my ſalvation, and my tongue ſhall ſing joyfullie of thy righteouſneſſe.

15 Open thou my lippes, O Lord, and my mouth ſhall ſhew forth thy praiſe.
16 For thou deſireſt no ſacrifice, though I would give it: Thou delighteſt not in burnt offering
17 The ſacrifices of GOD are a contrite Spirit: a contrite & broken heart, O God, thou wilt not deſpiſe.
18 Bee favourable unto Syon, for thy good pleaſure: build up the wals of Ieruſalem.
19 Then ſhalt thou accept the ſacrifices of righteouſneſſe, even the burnt offering and oblation: then ſhall they offer calves upon thine Altar.

PSAL. LII.

¶ *David deſcribeth the arrogant tyrannie of his adverſarie Doeg (Sauls chiefe ſhepheard) whoſe falſe ſurmiſes cauſed Abimelech, with the reſt of the Prieſts to bee ſlaine. David prophecieth his deſtruction, and encourageth the faithfull to put their confidence in GOD, whoſe iudgements are moſt ſharp againſt his adverſaries. And finally, hee rendereth thanks to GOD for his delyverance. In this Pſalme is lively ſet foorth the kingdome of Antichriſt.*
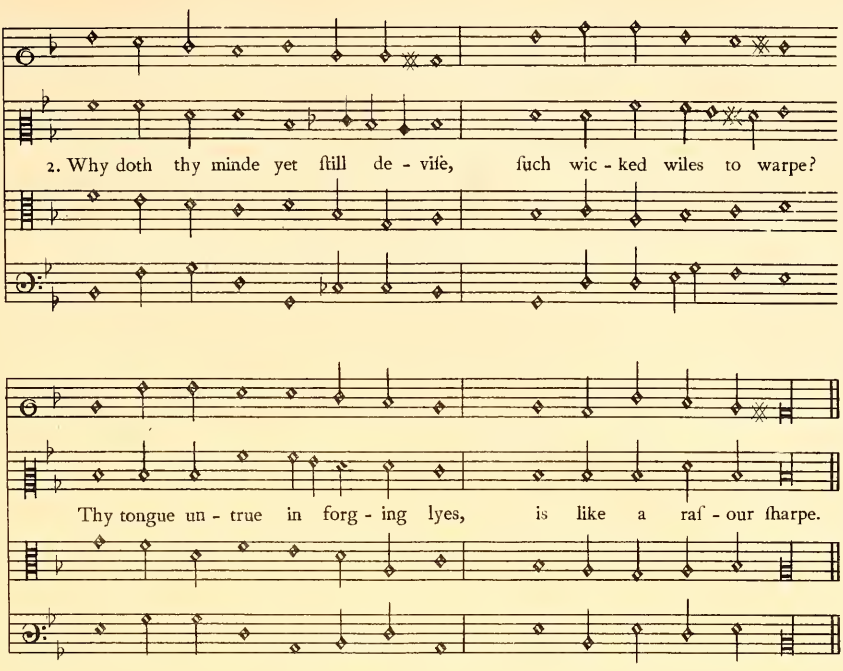


Pſalme 52.

WHY boaſteſt thou thy ſelf in thy wickedneſſe, O man of power? The loving kindneſſe of God endureth dayly.

2. Why

PSALME LIII.



2 Thy tongue imagineth miſchiefe, and is like a ſharpe raſor that cut teth deceitful lie.

3 Thou doeſt love evil more than good, And lyes more than to ſpeak the truth. Selah.

4 Thou loveſt all words that may deſtroy, O deceitfull tongue.

5 So ſhal God deſtroy thee for ever: hee ſhal take thee & plucke thee out of thy Tabernacle; and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee it, & feare, & ſhall laugh at him ſaying:

3 On miſchief why ſets thou thy minde,
and will not walk upright?
Thou haſt more luſt falſe tales to find
than bring the truth to light.
4 Thou doſt delight in fraud and guile,
in miſchief, blood, and wrong:
Thy lips have learnd the flattring ſtile,
O falſe deceitfull tongue:

5 Therefore ſhall GOD for ay confound,
and pluck thee from thy place:
Thy ſeed root out from off the ground,
and ſo ſhall thee deface.
6 The juſt when they behold thy fall
with fear will praiſe the LORD
And in reproach of thee withall
cry out with one accord.

7 Behold the man that would not take
the LORD for his defence:
But of his goods his god did make,
and truſt his corrupt ſenſe.
8 But I an Olive freſh and green
ſhall ſpring and ſpread abroad:
For why? my truſt all tymes hath bene
upon the living GOD.

9 For this therefore will I give praiſe
to thee with heart and voice;
I will ſet foorth thy Name alwayes,
wherein thy Saincts rejoyce.

7 Behold the man that took not GOD for his ſtrength: but truſted unto the multitude of his riches, and put his ſtrēgth in his malice.
8 But I ſhall be like a green Olive tree in the houſe of GOD: for I truſted in the mercy of GOD for ever and ever.
9 I will alwayes praiſe thee, for that thou haſt done this: and I will hope in thy Name, becauſe it is good before thy Saincts.

PSAL. LIII.

¶ *The Prophet deſcribeth the crooked nature, the crueltie, and punishment of the wicked, when they looke not for it, and deſireth the delyverance of the godly, that they may reioyce together.*

Sing

PSALME LV.

Pſalme liii.

Sing this as the 14. Pſalme.

THe foole hath ſaid in his heart, There is no GOD: they have corrupted, and done abhominable wickedneſſe: there is none that dothgood

2 The LORD looked downe from Heaven, upon the children of men, to ſee if there were any that would underſtand and ſeek GOD.

3 Every one is gone back, they are altogether corrupt: There is none that doth good; no not one.

4 Doe not the workers of iniquity know that they eate up my people as they eate bread, they call not upon God.

There is no GOD, as fooliſh men
affirme in their mad mood:
Their drifts are all corrupt and vaine,
not one of them doth good.
2 The LORD beheld from Heaven high
the whole race of mankind:
And ſaw not one that ſought indeede
the living GOD to find.

3 They did turn back, and were corrupt,
and truely there was none
That in the world did any good,
I ſay, There was not one.
4 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread,
the LORD they call not on.

5 Even there they were afraid, and ſtood
with trembling all diſmaid,
Where as there was no cauſe at all
why they ſhould bee afraid.
For GOD his bones that thee beſiegde
haſt ſcattered all abrod:
Thou haſt confounded them, for they
rejected are of GOD.

7 O LORD give thou thy people health;
and thou, O LORD, fulfill
Thy promiſe made to Iſrael,
from out of Syon hill?
8 When GOD his people ſhall reſtore
that erſt were captive led:
Then Iaakob ſhall therein rejoice,
and Iſrael ſhall bee glad.

5 There they wereafraidefor feare, where no feare was: for GOD hath ſcattered the bones of him that beſieged thee: Thou haſt put them to confuſion, becauſe GOD hath caſt them off.

6 O give ſalvation unto Iſrael out of Sion. When the Lord turneth the captivitie of his people, then Iaakob ſhall rejoice, & Iſrael ſhall bee glad.

PSAL. LIIII.

¶ David brought into great danger, by reaſon of the Ziphims, calleth upon the Name of GOD to deſtroy his enemies: promiſing ſacrifice and free offerings for ſo great delyverance.

Pſalme 54.

Sing this as the 27. Pſalme.

SAve me, O God by thy Name, and by thy power judge mee.

2 O GOD, hear my prayer, hearken unto the words of my mouth.

3 For ſtrangers are riſen up againſt me and Tyrants ſeek my Soul: they have not ſet God before them Selah.

Save mee, O GOD, for thy Names ſake,
And by thy grace my cauſe defend:
2 Oh, heare my prayers which I make,
And let my words to thee aſcend.
3 For ſtrangers do againſt mee riſe,
And tyrants ſeek my Soul to ſpill:
They ſet not GOD before their eyes,
But bent to pleaſe their wicked will.

4 Behold, GOD is mine help and ſtay,
And is with ſuch as do mee aide.
5 My foes deſpite hee will repay,
Oh cut them off, as thou haſt ſaid.
6 Then ſacrifice, O LORD, will I
Preſent full freely in thy ſight:
And will thy Name ſtill magnifie,
Becauſe it is both good and right.

7 For he me brought from troubles great,
And kept mee from their raging ire:
Yea, on my foes who did mee threat
Mine eyes have ſeen mine hearts deſire.

4 Behold God is mine helper: the LORD is with them that uphold my Soul.
5 Hee ſhall reward evill unto mine enemies: Oh cut them off in thy truth.
6 Then I will ſacrifice freely unto thee: I will praiſe thy Name, O LORD, becauſe it is good.
7 For he hath delyvered me out of al trouble, and mine eye hath ſeen my deſire upō mine enemies.

PSAL. LV.

¶ David beeing in great heavineſſe and diſtreſſe, complaineth of the great crueltie of Saul, and of the falſhood of his familiar acquaintance, uttering moſt ardent affection to move the LORD to pitie him: After being aſſured of delyverance, hee ſetteth foorth the grace of GOD, as though hee had alreadie obtained his requeſt.

Sing

PSALME LV.

Pſalme 55.

Sing this as the 35. *Pſalme.*

HEare my prayer, O God, and hide not thy ſelfe from my ſupplication.

O God, give eare, and do apply
to heare mee when I pray:
And when to thee I call and cry
hide not thy ſelf away.

2 Hearken unto me, and anſwere mee: I mourne in my prayer, and make a noyſe.

2 Take heed to mee, grant my requeſt,
and anſwere mee againe:
With plaints I pray, full ſore oppreſt,
great griefe doth mee conſtraine.

3 For the voice of the enemie, and for the vexation of the wicked: becauſe they have brought iniquity upon me, and furiouſly hate me.

3 Becauſe my foes with threats and cryes
oppreſſe mee through deſpight:
And ſo the wicked ſort likewiſe
to vexe mee have delight.
For they in counſell do conſpire
to charge mee with ſome ill:
And in their haſtie wrath and ire
they do purſue mee ſtill.

4 My heart trẽbleth within me, and the terrours of death are fallen upon me.

4 My heart doth faint for want of breath
it panteth in my breſt:
The terrours and the dread of death
do work mee much unreſt.

5 Feare and trembling are come upon me and an horrible feare hath covered me.

5 Such dreadfull fear on mee doth fall,
that I therewith do quake:
Such horrour whelmeth mee withall,
that I no ſhift can make.

6 And I ſaid, Oh if I had wings like a Dove, then would I flee away and reſt.

6 But I did ſay, Who will give mee
the ſwift and pleaſant wings
Of ſome fair Dove? Then would I flee,
and reſt mee from theſe things.

7 Behold I would take my flight far off, and lodge in the wildernes. Selah.

7 Lo, then I would go far away,
to flee I would not ceaſe:
And I would hide my ſelf, and ſtay
in ſome great wilderneſſe.

8 Hee would make haſt for my deliverãce from the ſtormie wind, and tempeſt.

8 I would bee gone in all the haſt,
and not abide behind:
That I were quite and overpaſt
theſe blaſts of boyſtrous wind.

9 *Deſtroy*, O Lord, and divide their tongues: for I have ſene cruelty, and ſtrife in the city.

9 Divide them Lord, and from them pull
their deviliſh double tongue:
For I have ſpyed their citie full
of rapin, ſtrif, and wrong.

10 Day and night they go about upõ the wall thereof: both iniquity, and miſchiefe are in the midſt of it.

10 For they both night and day about
do walk upon her wall:
In midſt of her is miſchief ſtout,
and ſorrow eke withall.

11 Wickednes is in the midſt thereof, deceit and guile depart not from her ſtreets.

11 Her inward parts are wicked plaine,
her deeds are much too vile:
And in her ſtreets there doth remaine
all craftie fraud and guile.

12 If that my foes had fought my ſhame,
I might it well abide:
From open enemies check and blame
ſome-where I could mee hid.

12 Surely my enemy did not defame mee, for I could have borne it: neither did mine adverſarie exalt himſelf againſt me for I would have hid mee from him.

13 But thou it was, my fellow deare,
which friendſhip didſt pretend:
And didſt my ſecret counſell heare
As my familiar friend.

13 But it was thou, O man, even my companiõ my guid and my familiar.

14 With whom I had delight to talk
in ſecret and abroad:
And wee together oft did walk
within the houſe of God.

14 Which delighted in conſulting together and went into the houſe of God as companions.

15 Let death in haſt upon them fall,
and ſend them quick to hell:
For miſchief reigneth in their hall,
and parlour where they dwell.

15 Let death ſeaſe upon them let them godown quick into the grave: for wickedneſſe is in their dwellings, even in the midſt of them.

16 But I unto my God will cry,
to him for help I flee:
The Lord will heare mee by and by,
and hee will ſuccour mee.

16 But I will call upon God and the Lord wil ſave mee.

17 At morning, noon, and evening tide
unto the Lord I pray,
When I ſo inſtantly have cryde,
hee doth not ſay mee nay.

17 Evening, & morning, and at noone will I pray & make a noiſe and he will heare my voice.

18 To peace hee ſhall reſtore mee yet,
though war bee now at hand:
Although the number bee full great
that would againſt mee ſtand.

18 Hee hath delivered my Soul in peace from the battell that was againſt me, for many were with mee.

19 The Lord that reigneth ere and late
ſhall heare, and wrack them ſore:
For ſith no change is in their ſtate,
they feare not God therefore.

19 God ſhall heare and afflict them, evẽ hee that reigneth of old. Selah, becauſe they have no chãges: therefore they fear not GOD.

20 Upon his friends hee laid his hands,
who were in covenant knit:
Of friendſhip to neglect the bands
hee paſſeth not a white.

20 Hee laid his hand upon ſuch as bee at peace with him, and hee brake his Covenant.

21 Though war within his heart did boile,
like butter were his words:
Although his words were ſmooth as oile,
they cut as ſharp as ſwords.

21 The words of his mouth were ſofter than butter, yet war was in his heart: his words were more gentle than oyle, yet they were ſwords.

22 Caſt thou thy care upon the Lord,
and hee ſhall nouriſh thee:
For hee will not for ay accord
the Iuſt in thrall to bee.

22 Caſt thy burthen upon the Lord, and hee ſhall nouriſh thee, hee will not ſuffer the righteous to fall for ever.

23 But God ſhall caſt them deep in pit,
that thirſt for blood alwayes:
Hee will no guilefull man permit
to live out half his dayes.

Though ſuch bee quite deſtroid and gone
in thee (O Lord) I truſt:
I ſhall depend thy grace upon,
with all my heart and luſt.

23 And thou O God, ſhall bring them down into the pit of corruption, the bloody and deceitfull men ſhall not live halfe their daies, but I wil truſt in thee.

PSAL.

PSALME LVII.

PSAL. LVI.

¶ *David being brought to Achis, the king of Gath, (2. Sam. 21. 12.) complaineth of his enemies, demandeth ſuccour, putteth his truſt in God, and in his promiſe, and promiſeth to perform his vowes which he hath taken upon him: wherefore this was the effect, to praiſe GOD in his Church.*

Sing this as the 35. Pſalme.

Pſalme 56.

BEE mercifull unto mee, O GOD, for man would ſwallow mee up: hee fighteth continually and vexeth mee.

2 Mine enemies would daily ſwallow me up, for many fight againſt mee O thou moſt High!

3 When I was afraid, I truſted in thee.

4 I will rejoyce in God becauſe of his word. I truſt in God, and will not fear what fleſh can doe unto mee.

5 Mine owne words grieve me dayly, all their thoughts are againſt me todo me hurt.

6 They gather together, and keepe themſelves cloſe they mark my ſteps, becauſe they wait for my Soul.

7 They think they ſhall eſcap by iniquities, O GOD, caſt theſe people downe in thine anger.

O GOD, to mee thy mercy ſhow,
Whom men would ſwallow & devour
Each day they ſtrive to bring mee low,
Vexing mee ſore from houre to houre.

2 Mine enemies dayly would mee eat,
For many do againſt mee fight,
O thou moſt High, yet in this ſtrait

3 In thee mine hope is ſurely pight.

4 I will rejoice in GOD for ay,
Becauſe his words are true and juſt;
And fear no whit what fleſh do may
To mee, ſith I in GOD do truſt.

5 The words which I my ſelf did ſpeak
Are turned to my ſmart and grief:
Their thoghts each one tēd thē to wreak
On me cauſeleſſe to my miſchief.

6 In companies conveen do they,
Keeping them ſecret in their ſtrait:
They to my ſteps take heed alway,
For why? to trap my Soul they wait.

7 They think they ſhall eſcape at laſt,
Becauſe by wrong they much annoy:
But thou, O God, in wrath down caſt
Theſe wicked folk, and them deſtroy.

8 My wandrings thou haſt numbred all,
And in thy bottell put my teares:
Are they not written great and ſmall,
As thy regiſter witneſſe beares.

9 What tyme to thee I call and cry,
Mine enemies them aback ſhall flee.
This know I moſt aſſuredly,
For God the Lord hee is with mee.

10 For this I will in God rejoyce,
Becauſe his promiſes are ſure:
To him will I lift up my voice,
Whoſe word for ever doth endure.

11 And ſince my truſt in God doth ſtand,
I will mans power not feare at all:

12 O LORD, thy vowes are in mine hand,
To thee I praiſes render ſhall.

13 For thou from death my Soul reſtord,
And keepſt my feet from ſlip or fall,
That I may walk beſore the LORD,
With ſuch as light have over all.

8 Thou haſt counted my wandrings put my teares into thy bottell: are not they in thy regiſter

9 When I cry then mine enemies ſhall turn backe: This I know for GOD is with mee.

10 I will rejoyce in GOD, becauſe of his word in the LORD will I rejoyce, becauſe of his word.

11 In God do I truſt I will not bee afraid what man can do unto me.

12 Thy vowes are upon me, O GOD: I will render praiſes unto thee.

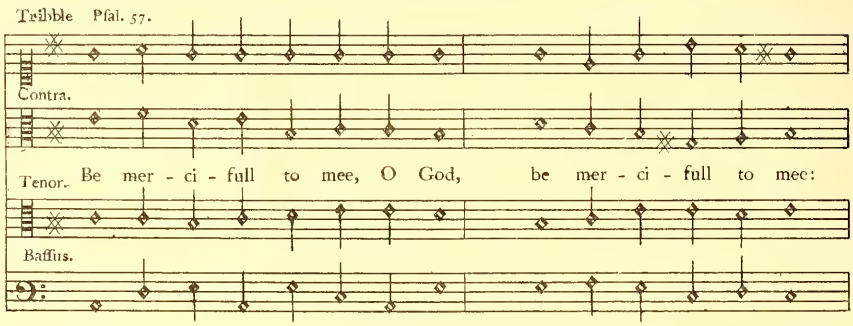
13 Thou haſt delyvered my Soul from death and alſo my feet from falling, that I may walk before GOD in the light of the living.

PSAL. LVII.

¶ *David being in the Deſert of Ziph, where the inhabitants did betray him, and at length in the ſame Cave with Saul, he calleth moſt earneſtly unto God, with full confidence, that hee will performe his promiſe, and take his cauſe in hand. Alſo that hee will ſhew his glory in the heavens and the earth againſt his cruell enemies. Therefore doth hee render laud and praiſe.*

Pſalme 57.
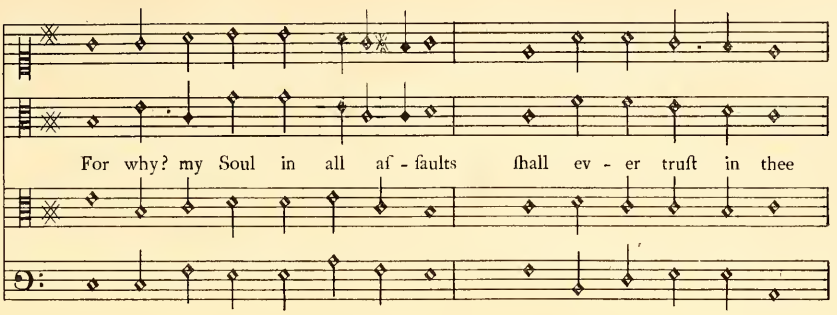
HAve mercie upon mee, O God, have mercie upon me,



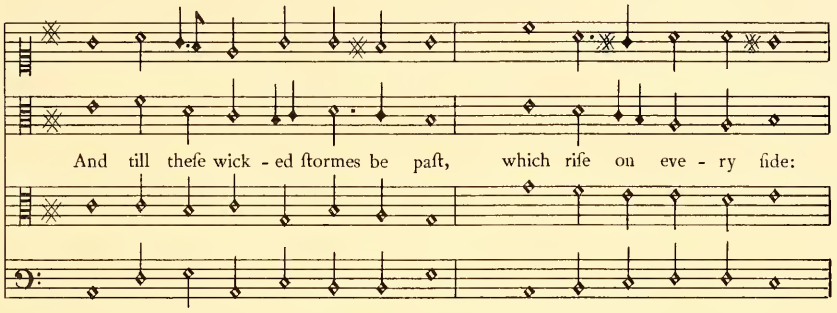
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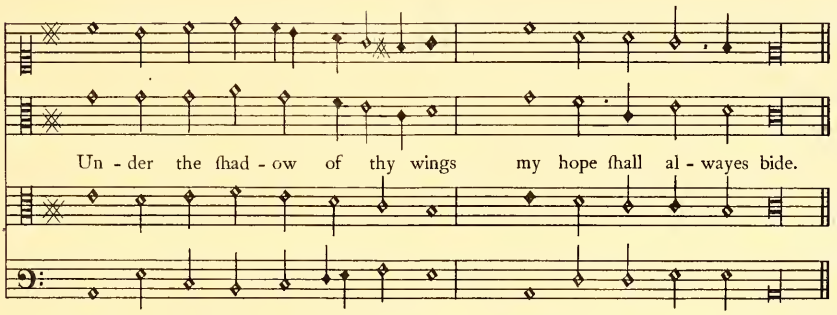
PSALME LVII.

for my Soul trufteth inthee:



and in the ſhadow of thy wings will I truſt, till theſe afflictions overpaſſe.





2 I will call unto the moſt high God, even to the God that performeth his promiſe towards mee.
3 He will ſend from heaven and ſave mee from the reproof of him yt would ſwallow me. Selah God will ſend his mercy and his truth.

2 I will therefore call to the LORD,
who is moſt high alone,
To GOD, who will his work in mee
bring to perfection.
3 Hee will ſend down from heaven above
to ſave mee, and reſtore
From the rebukes of wicked men,
that fain would mee devoure.

GOD will his mercy ſurely ſend,
and conſtant truth alſo;
To comfort mee, and to defend
againſt my cruell foe.

4 My Soul is among Lyons, I ly among the childrē of men that are ſet on fire.

4 Alace, too long my Soul doth ly
amongſt theſe Lyons keen:
That rage and fume like flames of fire,
the ſons of men I mean.

Whoſe teeth are like the grounden ſpear
like arrowes are their words:
And eke their tongues in forging lies
are ſharp as any ſwords.

5 Exalt thy ſelf, O LORD therefore
above the Heavens hight:
And over all the earth declare
thy glory and thy might.

6 To trap my ſteps where I ſhould paſſe,
a ſnare they did lay out:
My Soul was preſſed down for fear,
which compaſt mee about.
Before mee they did dig and caſt
a deep and ugly pit;
Yet they now fallen are at laſt
themſelves in midſt of it.

whoſe teeth are ſpeares, and arrowes, and their tongs a ſharp ſword.

5 Exalt thy ſelf, O God, above the heavens, and let thy glory bee upon all the earth.

6 They have laid a net for my ſteps: my Soul is preſſed downe, they have digged a pit before mee, and are fallen into the mids of it. Selah.

7 Mine

PSALME LVIII.

7 Mine heart is prepared, O GOD, mine heart is prepared, I will ſing and give praiſe.

8 Awake my tongue: awake viol and harp: I will awake early.

7 Mine heart is ready bent, O God,
mine heart is readie bent:
I will ſing ſongs, and Pſalmes of praiſe
to thee I will preſent.
8 Awake my tongue, my great delight,
my viole and mine harp:
I will get up by breake of day,
and of my God will carp.

9 I will thee praiſe, O Lord of might,
the people all among:
And eke amid the nations great
of thee ſhall bee my ſong.
10 For thy goodneſſe is wondrous great,
and to the Heavens doth reach:
The clouds and elements above
thy faithfulneſſe do preach.

9 I will praiſe thee, O Lord amongſt the people, and I will ſing unto thee amongſt the nations.

10 For thy mercy is great unto the Heavens, and thy truth unto the clouds.

11 Exalt thy ſelf, O Lord, therefore
above the Heavens hight:
And over all the earth declare
thy glorie and thy might.

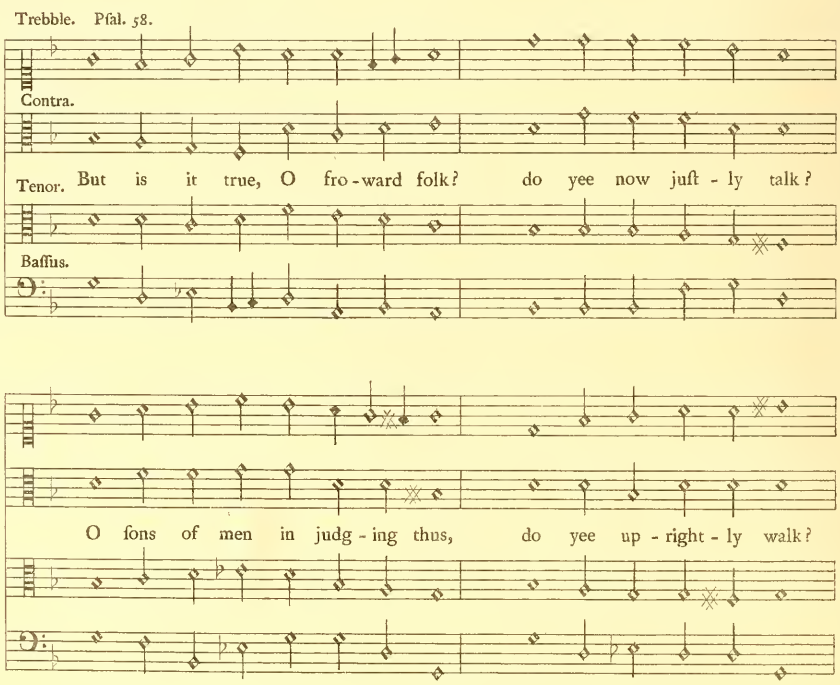
11 Exalt thy ſelf, O GOD, above the heavens, and let thy glorie bee upon all the earth.

PSAL. LVIII.
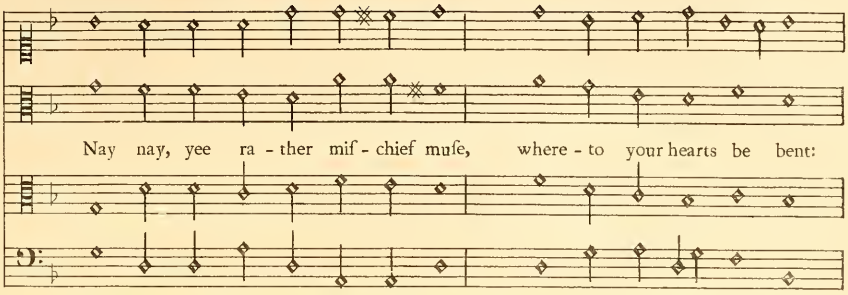
¶ *David deſcrybeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom hee appealeth to GODS iudgement, ſhewing that the iuſt ſhall reioyce when they ſee the puniſhment of the wicked, to the glorie of GOD.*

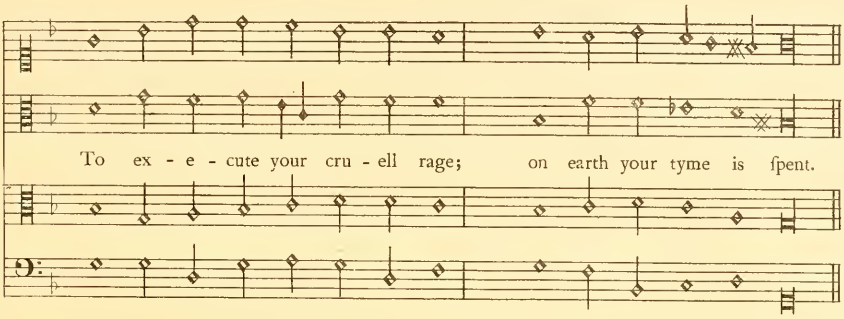
Pſalme 58.

IS it true, O congregation, ſpeake yee juſtly? O ſons of men, judge ye uprightly?



Nay





2 Yea, rather yee imagine miſchiefe in your hearts: your hands execute cruelties upon the earth.

3 But what? the wicked ſtrangers are,
and from the womb they ſtray:
Yea, from their birth they lewdly erre,
and none ſo lie as they.
4 Their ſubtile malice doth ſurmount
the craftie ſerpents ſpear:
5 Who could the inchanters charms avoid
by ſtopping cloſe his eare.

6 Break thou, O LORD, the teeth of ſuch
as do the truth devoure:
The jawes of theſe young Lyons LORD
break down, and ſwadg their power.
7 And as the waters do decreaſe,
away ſo let them paſſe:
When that thou doſt thy arrowes ſhoot,
then let them break as glaſſe.

8 Let ſuch conſume as doth a Snail,
whoſe nature is to melt:
Or like untymely fruit, whoſe eyes.
no Sun hath ſeen or felt.
9 As fleſh red raw, unmeet for meat,
till change bee made by fire:
So let them LORD fade hence, as with
a Whirle-wind in thine ire.

10 The righteous ſhall in heart rejoyce,
thy vengeance thus to ſee:
And bath his feet in ſuch mens blood
with pure effect ſhall hee.
11 And men ſhall ſay, Now of a truth
the righteous fruit may have:
By ſeeing GOD to judge the earth,
and yet his flock to ſave.

3 The wicked are ſtrangers fromyewomb, even from the belly have they erred & ſpeak lies.
4 Their poyſon is evē like yᵉ poyſon of a ſerpent, like the deafe Adder that ſtoppeth his eare.
5 Whichheareth not the voice of the inchanters, though he be moſt expert in charming.
6 Break their teeth, O God, in their mouth break yᵉ jawes of the young Lyons, ô Lord
7 Let them melt like the waters, let them paſſe away, when hee ſhooteth his arrowes, let them bee all broken.
8 Let them conſume like a Snail that melteth, and like the untimely fruit of a woman that hath not ſeen the Sun.
9 As raw fleſh before your pots feele the fire of thorns: So let him carie them away as with a whirle-wind in his wrath.
10 The righteous ſhall rejoyce when hee ſeeth the vengeance, hee ſhall waſh his feet in the blood of the wicked.
11 And men ſhall ſay, Verily there is fruit for the righteous: Doubtleſſe there is a GOD that judgeth in the Earth.
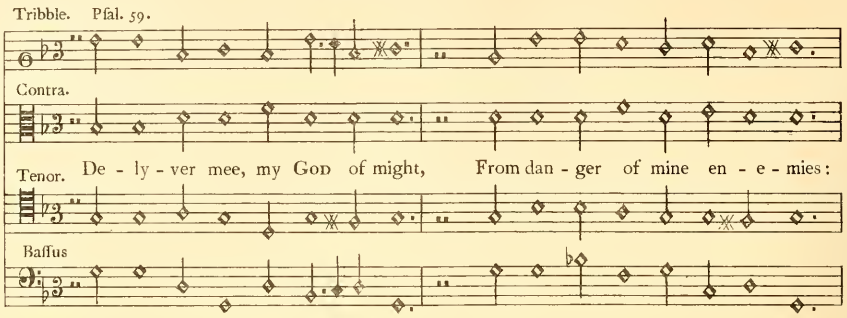
PSAL. LIX.

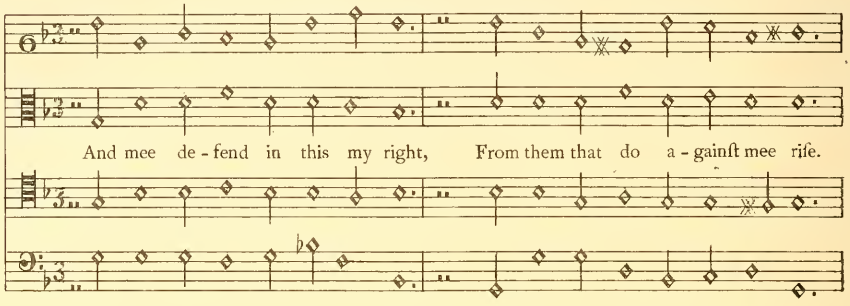
¶ *David beeing in great danger of Saul, who ſent to ſlay him in his bed, prayeth to God, declareth his innocencie, and their furie, deſiring God to deſtroy all thoſe that ſin of malicious wickedneſſe: whom though he keepe alive for a time, to exerciſe his people, yet in the end hee will conſume them in his wrath, that hee may bee known to bee the God of Iaakob, to the end of the world: For this hee ſingeth prayſes to God, aſſured of his mercies.*

Delyver.

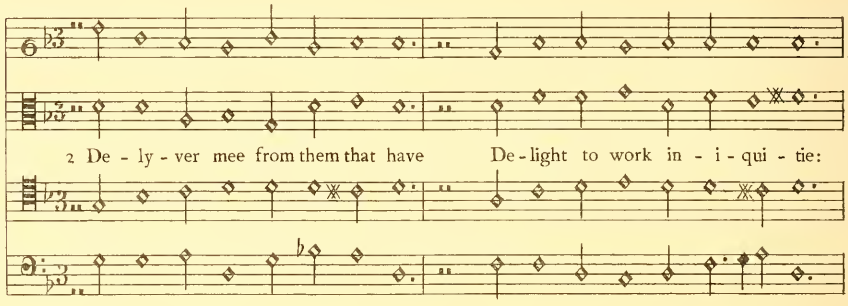
Pſalme 59.

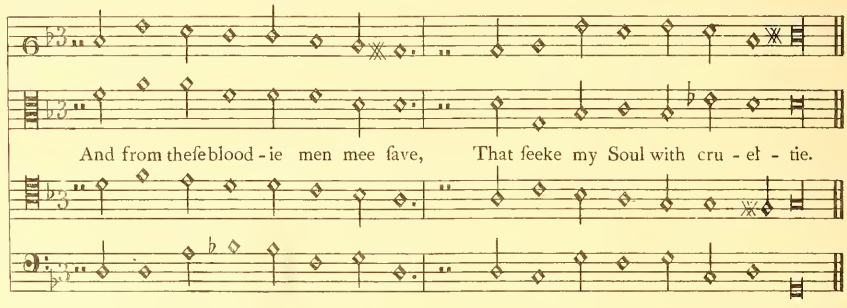
O My God delyver me from mine enemies: defend me from them that riſe up againſt me.





2 Delyver me from the wicked doers, and ſave mee from the bloodie men.





3 For lo, they have laid wait for my Soule: The mightie men are gathered againſt mee: not for mine offence, nor for my ſin O Lord

3 For lo, they wait my Soul to take,
Strong men againſt mee do conveene:
Not for no fault that I did make,
That they, O Lord, in mee have ſeene.

4 They run on faſt for none offence,
Prepare themſelves with brags & boſts:
Ariſe therefore in my defence,
And them behold, Lord God of hoſts.

4 They run & prepare themſelves without a fault on my part: Ariſe therefore to aſſiſt mee and behold.

5 O

PSALME LX.

5 Even thou, O Lord God of hoſtes, O God of Iſrael awake, to viſite al the heathen, and bee not mercifull unto all that tranſgreſſe malicioufly. Selah.
6 They go to and fro in the evening: they bark like dogs and go about the citie.
7 Behold, they brag in their talk, & fwords are in their lips: For who, ſay they, doth heare?
8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh at all the Heathen.
9 He is ſtrong but I will wait upon thee: for GOD is my defence.

10 My mercifull GOD will prevent mee: GOD will let mee ſee my deſire upon mine enemies.

5 O God of Iſrael, awake,
That thou all nations ſo mayſt trie:
To puniſh them no pitie take,
That thus tranſgreſſe malicioufly.
6 At night they ſtir and ſeeke about,
As hungrie hounds they houle and cry,
And all the citie cleane throughout
From place to place they ſeek and ſpy.

7 Behold, their lips ſuch ſpitefull words
Caſt out, as they ſhould ſeeme to beare
Within their mouths ſharp edged ſwords
For what regard they who do hear.
8 But Lord, thou haſt their wayes eſpied,
And at the ſame ſhall laugh apace:
The Heathen folk thou ſhalt deride,
Yea mock, and ſcorn them to their face.

9 His force therefore that would me wrong
I will refer, O Lord, to thee:
For though for mee hee bee too ſtrong,
Yet God will my defender bee.
10 God will prevent mee with his grace,
Whoſe mercies I have found of old:
God will my foes each one deface,
So that mine eyes ſhall it behold.

11 But ſlay them not, leſt their decay
My people ſhould forget and light:
Diſperſe them Lord, our ſhield and ſtay
And bring thē low by thy great might.
12 Let them bee taken in their prid,
The ſins of their own mouth, even that
Whereto their lips were ay applide,
Perjured lies then let them prat.

13 Conſume, conſume them in thine ire,
That they hence forth no more be kend;
That men may know how great empire
Hath Iaakobs God to the worlds end.
14 And they in th' evening ſhall turn back
Like barking dogs which houl and cry:
When they run here and there for lack;
The town about their prey to ſpy:

15 They wander ſhall for hunger great,
To ſeek their food with need oppreſt:
Before they filled bee with meat,
Although the night drive them to reſt.
16 But I will ſing of thy great power,
And early will thy mercies praiſe:
For thou haſt ay been my ſtrong tower
And refuge in my troublous dayes.

17 To thee mine only ſtrength I will
Therefore ſing Pſalmes unceſſantly:
For God is my defence, and ſtill
A God moſt mercifull to mee.

11 Slay them not, leſt my people forget it: but ſcatter them abroad by thy power, and put them down O LORD our ſhield.
12 For the ſin of their mouth and the words of their lips: and let them bee taken in their pride, even for their perjury and lies that they ſpeake.
13 Conſume them in thy wrath, conſume them that they bee no more: and let thē know that God ruleth in Iaakob even unto the ends of the world Selah.
14 And in the evening they ſhall go to & fro, and barke like dogs, and go about the city.
15 They ſhall run heere and there for meat: and ſurely they ſhall not bee ſatisfied, though they tarrie all night.
16 But I will ſing of thy power, and will praiſe thy mercy in the morning: For thou haſt beene my defence.

Pſalme 60.

PSAL. LX.

O GOD, thou haſt caſt us out: thou haſt ſcattered us: thou haſt been angrie, turn againe unto us.
2 Thou haſt made the land to tremble, & haſt made it to gape: heale the breaches thereof, for it is ſhaken.
3 Thou haſt ſhewed thy people heavy things, thou haſt made us to drink the wine of giddineſſe.
4 But now thou haſt given a banner to them that feare thee, that it may be diſplayed, becauſe of thy truth. Selah.

¶ *David being now King over Iudah, and having had many victories, ſheweth by evident ſignes, that God elected him King, aſſuring the people, that God will proſper them, if they approve the ſame: after he prayeth unto God, to finiſh that that he hath begun.*

Sing this as the 49. Pſalme.

O Lord, thou didſt us clean forſake,
and ſcatteredſt us abrod:
Such great diſpleaſure thou didſt take,
return to us, O God.
2 Thy might did move the land ſo ſore,
that it in ſunder brake:
The hurt thereof, O Lord, reſtore,
for it doth bow and quake.

3 With heavie things thou plagueſt thus,
the people that are thine:
And thou haſt given unto us
a drink of giddie wine.
4 But yet to ſuch as feare thy Name
a banner thou didſt ſhew:
That they may triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keepe and ſave
thy folk that favour thee:
That they thine help at hand may have,
O Lord grant this to mee.
6 I will rejoice, for God hath ſaid
within his holy place,
That I ſhall Sichem land divide,
and Succoths vale by pace.

7 Gilead is given to mine hand,
Manaſſes mine beſide,
Ephraim the ſtrength of all my land,
my Law doth Iudah guide.
8 In Moab I will waſh my feete,
over Edom throw my ſho:
And Paleſtina ſee thou ſeeke
for favour mee unto.

9 But

5 That thy Beloved may be delivered, help with thy right hand, and heare me.
6 God hath ſpoken in his holyneſſe, therefore I will rejoyce I ſhall divid Sechem and meaſure the valley of Succoth.
7 Gilead ſhall bee mine, and Manaſſes ſhal bee mine, Ephram alſo ſhall bee the ſtrength of mine head, Iudah is my lawgiver.
8 Moab ſhal be my waſhpot over Edom will I caſt out my ſho: Paleſtina ſhew thy ſelf ioyful for mee.

9 Who will lead me into the ſtrong citie? who will bring mee into Edom.
10 Wilt not thou O God, who hadſt caſt us off, and didſt not goe foorth ô God with our armies?

9 But who will bring mee at this tide
unto the citie ſtrong?
Or who to Edom will mee guide,
ſo that I go not wrong.
10 Wilt thou not God, who didſt forſake
thy folk, their land, and coaſts?
Our wars in hand that wouldſt not take,
nor walk amongſt our hoſts.

11 Give aid O LORD, and us relieve
from them that us diſdaine:
The help that hoſts of men can give,
it is but all in vaine.
12 But thrugh our God we ſhal have might
to take great things in hand:
Hee will tread down, and put to flight
all thoſe that us withſtand.

11 Give us helpe againſt trouble, for vaine is the help of man.

12 Through God wee ſhall do valiantly, for he ſhall tread down our enemies.

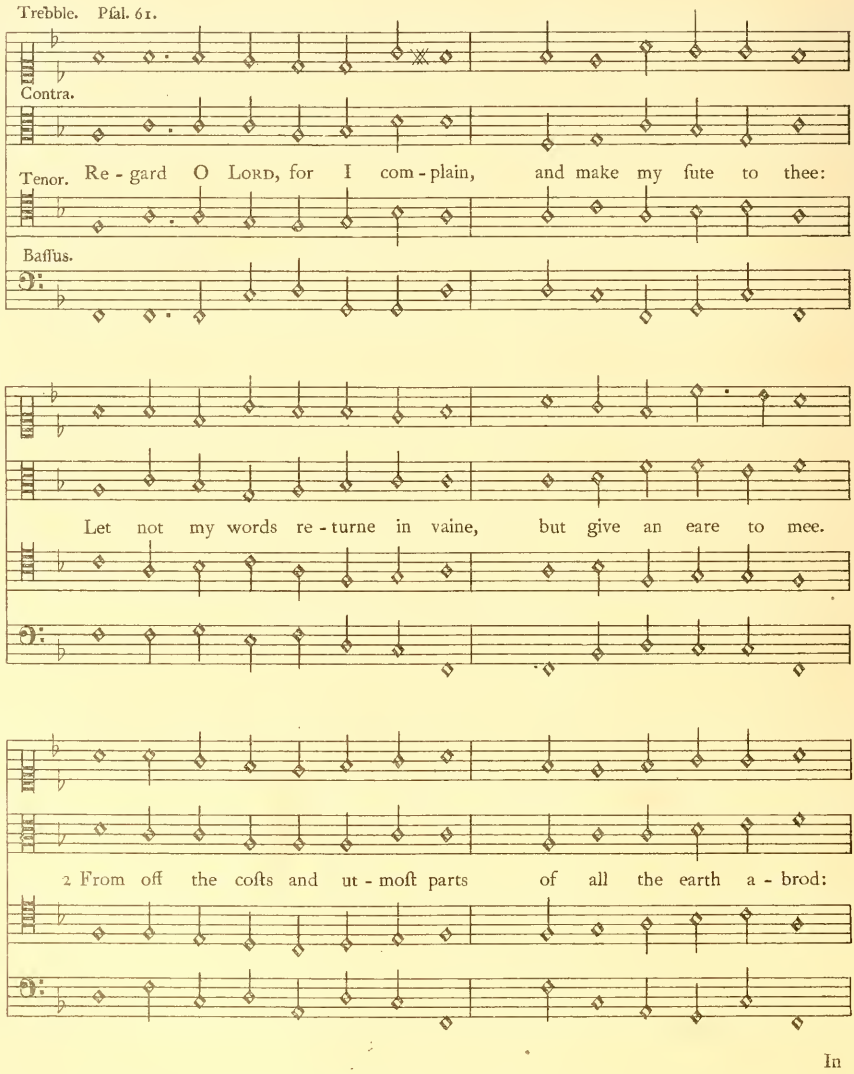
PSAL. LXI.

¶ *Whether that he was in danger of the Ammonites, or being purſued of Abſolon, here hee crieth to be heard: and being delivered and confirmed in his kingdome, he promiſeth perpetuall praiſes.*

Pſalme lxi.
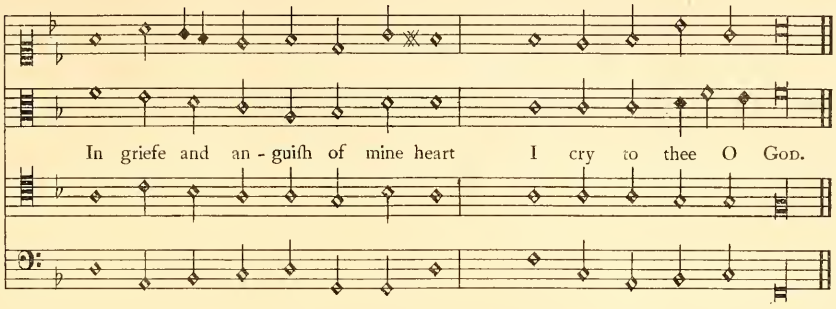
HEare my cry ô God give eare unto my prayer.

2 From the ends of the earth will I cry unto thee, when mine heart is oppreſt, bring mee upon the rocke that is higher than I.



In

PSALME LXII.



3 For thou haſt beene my hope, and a ſtrong tower againſt the enemie.

3 Upon the rock of thy great power
my wofull mind repoſe;
Thou art mine hope, my fort, and tower,
my fence againſt my foes:

4 I will dwell in thy tabernacle for ever and my truſt ſhall be under the covering of thy wings. Selah.

4 Within thy tents I luſt to dwell,
for ever to endure:
Under thy wings I know right well
I ſhall bee ſafe and ſure.

5 For thou, O GOD, haſt heard my deſires thou haſt given an heritage unto thoſe that fear thy name.

5 For thou, O God, heardeſt my requeſt,
and granteſt eke the ſame:
And with an heritage haſt bleſt
all ſuch as feare thy Name.

6 Thus ſhalt thou grant the King alwayes
a life full long to ſee:
To many ages ſhall his dayes
and yeares prolonged bee.

6 Thou ſhalt give the King a long life, his yeers ſhall be of many ages.

7 That hee may have a dwelling place
before the Lord for ay:
O let thy mercie, truth, and grace
defend him from decay.

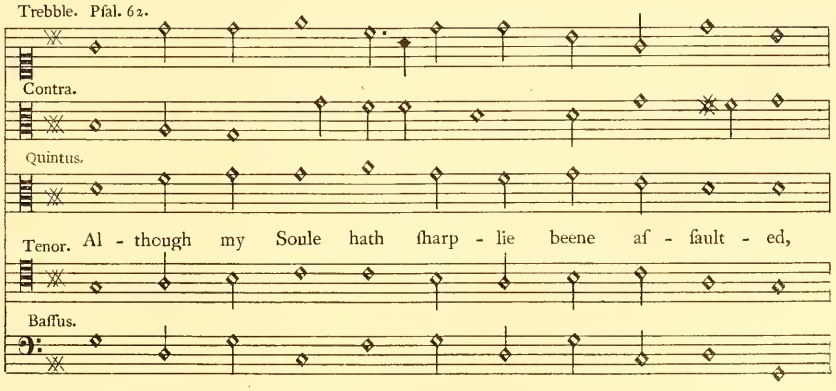
7 Hee ſhall dwell before God for ever: prepare mercie and faithfulneſſe, that they may preſerve him.

8 Then ſhall I ſing for ever ſtill
with praiſe unto thy Name:
That all my vowes I may fulfill
and dayly pay the ſame.

8 So will I alwayes ſing praiſe unto thy Name, in performing dayly my vowes.

PSAL. LXII.
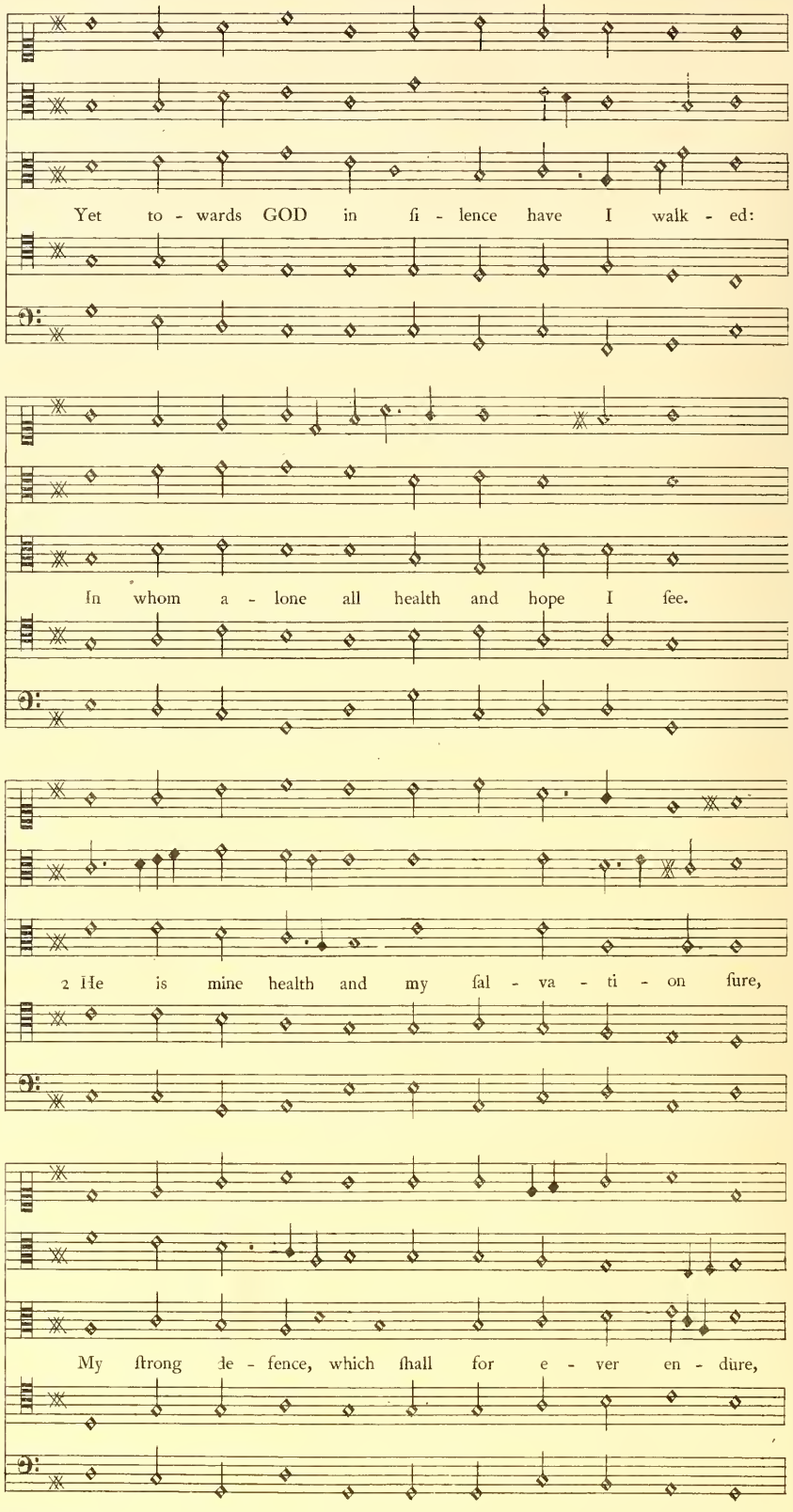
¶ *This Pſalme partly containeth meditations, whereby David encourageth himſelfe to truſt in GOD, againſt the aſſaults of temptations: and becauſe our minds are eaſily drawne from GOD, by allurements of the world, hee ſharply reproveth this vanitie, to the intent hee might cleave faſt to the LORD.*



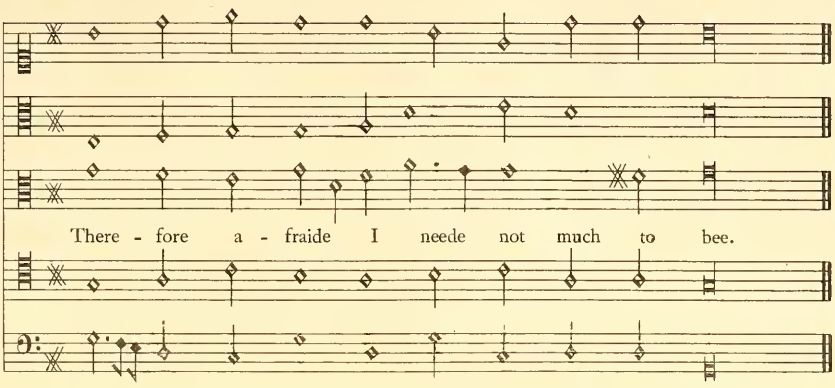
Pſalme 62.

YET my ſoule keepeth ſilence unto God: of him commeth my ſalvation.

Yet



2 Yet bee is my ſtrength, and my ſalvation, and my defence, therefore *I* ſhal not much bee moved.



3 How long will yee
of miſchiefe thus bee muſing?
Thereby not mine,
but your owne deaths procuring:
For yee ſhall bee
like to a rotten wall.
4 Yet lo how they
conſult for to diſplace him,
And by their lies
from dignitie to chaſe him.
With mouth they bleſſe,
their hearts repleat with gall.

5 But thou, my Soule
in ſilence wait Gods leaſure,
6 Who is mine hope,
my ſtrength, and only treaſure.
Therefore my foes
I neede no thing to feare.
7 In God the Lord
my ſaving health is certaine,
My glorie doth
to him alſo appertaine:
Hee is my rock,
I truſt hee will mee heare.

8 Truſt in this LORD,
yee people ſore oppreſſed:
Shew him your griefe,
hee will it ſee redreſſed:
For hee alone
our hope muſt bee and ſtay.
9 But yet, alas,
mens ſons are meere vanitie,
Such liers are
as pretend moſt gravitie:
Yea, vanitie
in weight them downe will wey.

10 Put then no truſt
in wicked oppreſſion:
And bee not vaine,
nor yet want diſcretion:
If riches grow
ſet not your hearts thereon.
11 GOD once or twiſe
ſpake thus within mine hearing,
That power to him
alone was appertaining,
And that all ſhould
depend well thereupon.

12 But thou, O LORD,
to thine thy mercie ſheweſt:
And as men bee
ſo thou their works rewardſt.

3 How long wil ye imagine miſchiefe againſt a man? yee ſhall bee all ſlain: yea, yee ſhall be as a bowed wall, or as a wall ſhaken.

4 Yet they conſult to caſt him downe from his dignitie, their delight is in lies: they bleſſe w‡ their mouths, but curſe with their hearts. Selah.

5 Yet my Soul keepe thou ſilence unto God, for mine hope is in him

6 Yet hee is my ſtrength, and my ſalvation, and my defence, there fore I ſhal not bee moved.

7 In GOD is my ſalvation, and my glory, the rocke of my ſtrength, in God is my truſt.

8 Truſt in him alway ye people: powre out your heartes before him: for GOD is our hope. Selah.

9 Yet the children of men are vanity: the chiefe men are lyers: To lay them upon a balance, they are altogether lighter than vanitie.

10 Truſt not in oppreſſion, nor in robbery, be not vain: if riches encreaſe ſet not your heartes thereon.

11 GOD ſpake once or twiſe, I have heard it, that power belongeth unto GOD.

12 And to thee, O Lord, mercie: For thou rewardeſt every one according to his works.

PSAL. LXIII.

¶ *David, after he had been in great danger, by Saul in the Deſert of Ziph, made this Pſalme: wherein he giveth thanks to God, for his wonderfull deliverance: in whoſe mercies hee truſted, even in the mids of his miſeries: prophecying the deſtruction of Gods enemies, and contrariwiſe, happineſſe to all them that truſt in the Lord, 1. Sam. 23.*

Sing

PSALME LXIIII.

Pſalme lxiii.

Sing this as the 44. *Pſalme.*

O GOD, thou art my GOD, early will I ſeeke thee: my Soul thirſteth for thee, my fleſh longeth great lie after thee in a barren & dry land with out water.

O GOD my GOD, I watch betime;
to come to thee in haſte:
For why, my Soul and body both
do thirſt of thee to taſte.
And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for thought of thee,
for thee I wiſh alone.

2 Thus I behold thee, as in the Sanctuarie, when I behold thy power and thy glorie.

2 That I might ſee yet once again
thy glory, ſtrength and might:
As I was wont it to behold
within thy Temple bright.

3 For thy loving kindneſſe is better than life, therefore my lips ſhall praiſe thee.

3 For why? thy mercies far ſurmount
this life and wretched dayes:
My lips therefore ſhall give to thee
due honour, laud, and praiſe.

4 Thus will I magnifie thee al my life, and lift up mine hands in thy Name.

4 And while I live, I will not faile
to worſhip thee alwayes:
And in thy Name I ſhall lift up
mine hands when I do pray.

5 My Soul is fild as with marrow,
which is both fat and ſweet:
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meet.

6 When as on bed I think on thee,
and eke all the night tyde:
7 For under covert of thy wings
thou art my joyfull guid.
8 My Soul doth ſurely ſtick to thee,
thy right hand is my tower:
9 And thoſe that ſeeke my Soul to ſtroy,
them death ſhall ſoone devoure.

10 The ſword ſhall them devour each one
their carcaſſes ſhall feed
The hungry Foxes, which do run
their prey to ſeeke at need.
11 The King, and all men ſhall rejoyce,
that do profeſſe GODS word:
For lyars mouths ſhall then bee ſtopt,
which have the truth diſturb.

5 My Soule ſhall be ſatisfied as with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips.
6 When I remember thee on my bed, and when I think upon thee in the night watches.
7 Becauſe thou haſt bene mine helper therefore under the ſhadow of thy winges will I rejoyce.
8 My Soule cleaveth unto thee: for thy right hand upholdeth mee
9 Therefore they that ſeeke my Soul to deſtroy it, they ſhall go into the loweſt parts of the earth.
10 They ſhall caſt him down with the edge of the ſword, and they ſhall be a portion for foxes. 11 But the King ſhall rejoyce in GOD: and all that ſweare by him, ſhall rejoyce in him: for the mouth of them that ſpeake lies, ſhall bee ſtopped.

PSAL. LXIIII.

¶ *David prayeth againſt the furie and falſe reports of his enemies: hee declareth their puniſhment and deſtruction, to the comfort of the Iuſt, and the glorie of GOD.*

Sing this as the 18. *Pſalme.*

HEare my voice, O GOD, in my prayer: preſerve my life from feare of the enemie.

O LORD, unto my voice give eare,
with plaints when I do pray:
And rid my life and Soul from feare
of foes that threat to ſlay.

2 Hide mee from the conſpiracie of the wicked, and from the rage of the workers of iniquitie.

2 Defend mee from that ſort of men,
which in deceits do lurk:
And from the frowning face of them
that all ill feates do work.

3 Which have whette their tongues, like ſwords, & ſhot for their arrowes bitter words.

3 Who whet their tongues as we have ſeen
men whet and ſharp their ſwords:
They ſhute abroad their arrowes keen,
I meane moſt bitter words.

4 To ſhoot at the upright in ſecret they ſhoot at him ſuddenlie and feare not.

4 With privie ſlight ſhoot they their ſhaft,
the upright man to hit:
The Iuſt unware to ſtrike by craft
they care and feare no whit.

5 They encourage themſelves in a wicked purpoſe, they common together, to lay ſnares privily, and ſay, Who ſhall ſee them?

5 A wicked work have they decreed,
in counſell thus they cry,
To uſe deceit let us not dread,
what? who can it eſpy?

6 What wayes to hurt they talk and muſe
all tymes within their heart,
They all conſult what feates to uſe,
each doth invent his part.

7 But yet all this ſhall not availe
when they think leaſt upon,
GOD with his dart ſhall them aſſaile,
and wound them everie one.
8 Their crafts and their ill tongues withall
ſhall work themſelves ſuch blame,
That they ſhall flee which ſee their fall,
and wonder at the ſame.

9 Then all ſhall ſee, and know right well
that GOD the thing hath wrought:
And praiſe his wittie works, and tell
what hee to paſſe hath brought.
10 Yet ſhall the Iuſt in GOD rejoice,
ſtill truſting in his might:
So ſhall they joy with minde and voice
whoſe heart is pure and right.

PSAL.

6 They have fought out iniquitie, & have accompliſhed that which they fought out: even every one his ſecret thought, and the depth of his heart.
7 But GOD will ſhoot an arrow at them ſuddenly their ſtrock ſhall be at once.
8 They ſhall cauſe their owne tongues to fall upon them, & whoſoever ſhal ſee them, ſhal flee away.
9 And all men ſhall ſee it, & declare ye work of GOD, and they ſhall underſtand what hee hath wrought.
10 But the righteous ſhall bee glad in the LORD, and truſt in him, and all that are upright in heart ſhall reioyce.

PSAL. LXV.

Pſalme lxv.

O GOD, praiſe waiteth for thee in Sion, and unto thee ſhall the vow be performed.
2 Becauſe thou heareſt the prayer, unto thee ſhall all fleſh come.
3 Wicked deedes have prevailed againſt me: but thou wilt bee merciful unto our tranſgreſſions.
4 Bleſſed is he whom thou chooſeſt and cauſeſt to com to thee: hee ſhall dwell in thy courts, & wee ſhall bee ſatisfied with the pleaſurs of thine houſe even of thine holy Temple.
5 O GOD of our ſalvation, thou wilt anſwere us with fearfull ſignes in thy righteouſnes, ô thou the hope of al the ends of the earth: and of them that are far off in the ſea.
6 Hee eſtabliſheth the mountains by his power, and is girded about with ſtrength.
7 He appeaſeth the noyſe of the ſeas, and the noyſe of the waves thereof, and the tumults of the people.

¶ *A praiſe and thankeſgiving unto GOD by the faithfull, who are ſignified by Syon and Hieruſalem. for the chooſing, preſervation and governance of them, and for the plentiful bleſſings powred foorth upon all the earth.*

Sing this as the 30. *Pſalme.*

Thy praiſe alone, O LORD, doth reigne
in Sion thine owne hill:
Their vowes to thee they do maintaine,
and their beheſts fulfill.

2 For that thou doſt their prayer heare,
and doſt thereto agree:
Thy people all both far and neare
with truſt ſhall come to thee.

3 My wicked deeds prevaile, O LORD,
they power have over mee:
But thou ſhalt mercie us accord,
although wee ſinfull bee.

4 The man is bleſt whom thou doſt chooſe
within thy courts to dwell:
Thine houſe and Temple hee ſhall uſe
with pleaſures that excell.

5 Thou wilt in juſtice heare us, GOD,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea-coaſts likewiſe.

6 With ſtrength hee is beſet about,
and compaſt with his power:
Hee makes the mountaines ſtrong and ſtout
to ſtand in every ſtowre.

7 The ſwelling ſeas hee doth aſſwage,
and makes their ſtreames full ſtill:
Hee doth reſtraine the peoples rage,
and rules them at his will.

8 The folk that dwell full far on earth
ſhall dread thy ſignes to ſee:
Thou ſhalt the morn and Even with mirth
make paſſe with praiſe to thee.

9 When that the earth is chapt and drie,
and thirſteth more and more,
Then with thy drops thou doſt applie,
and much encreaſe her ſtore.
The flood of GOD doth overflow,
and ſo doth cauſe to ſpring
The ſeed and corn which men do ſow,
for hee doth guide that thing.

10 With wet thou doſt her furrowes fill,
whereby her clods do fall:
Thy drops to her thou doſt diſtill,
and bleſſe her fruit withall.

11 Thou decks the earth of thy good grace
with faire and pleaſant crop:
Thy clouds diſtill their dew apace,
great plentie they do drop.

12 The paſtures of the Deſart drop,
with fatneſſe they abound:
The hils alſo for joy ſhall hop,
ſo fertile is their ground.

13 In paſtures plain the flocks do feede,
and cover all the earth:
The vales with corn ſhall ſo exceede,
that men ſhall ſing for mirth.

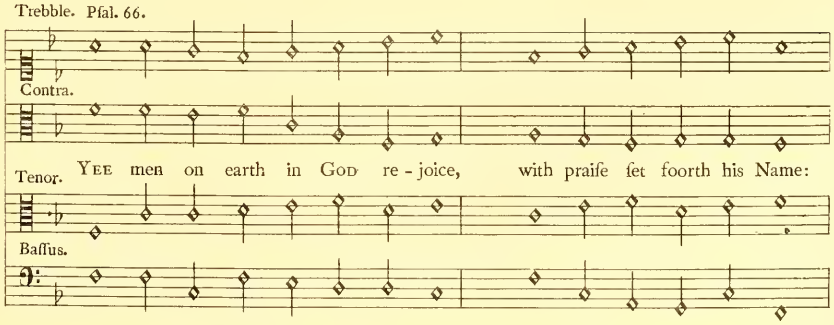
8 They alſo that dwell in the uttermoſt parts of the earth ſhall be afraid of thy ſignes: thou ſhalt make the Eaſt and the Weſtto reioice
9 Thou viſiteſt the earth, & watereſt it: thou makeſt it very rich, the river of GOD is ful of water thou preparеſt them corn for ſo thou appointeſt it.
10 Thou watereſt abundantly the furrows thereof, thou cauſeſt the raine to deſcend into the vallyes thereof: thou makeſt it ſoft with ſhowres, & bleſſeſt the bud thereof.
11 Thou crowneſt the yeere with thygoodneſſe, and thy ſteps drop fatneſſe.
12 They drop upon the paſtures of the Wilderneſſe: and the hills ſhall bee compaſſed with gladneſſe.
13 The paſtures are clad with ſheepe: the Valleyes alſo ſhall bee covered with corne, therefore they ſhout for joy, and ſing.

PSAL. LXVI.

¶ *Hee provoketh all men to praiſe the LORD, and to conſider his works: Hee ſetteth foorth the power of GOD, to affray the rebels: and ſheweth how GOD hath delyvered Iſrael from great bondage and afflictions. Hee promiſeth to give ſacrifice, and provoketh all men to heare what GOD hath done for him, and to praiſe his Name.*

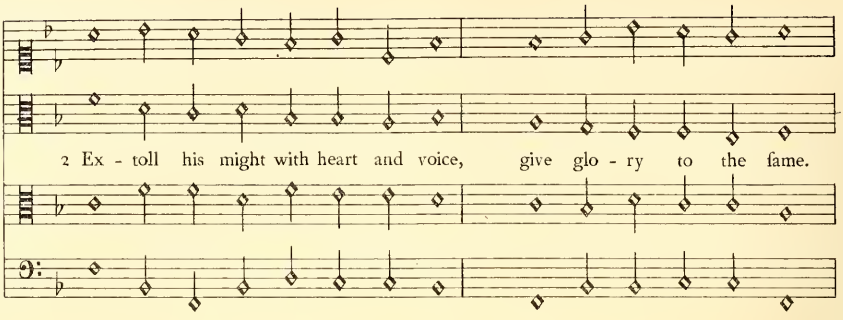
Pſalme 66.

REjoice in GOD, all ye inhabitants of the earth.
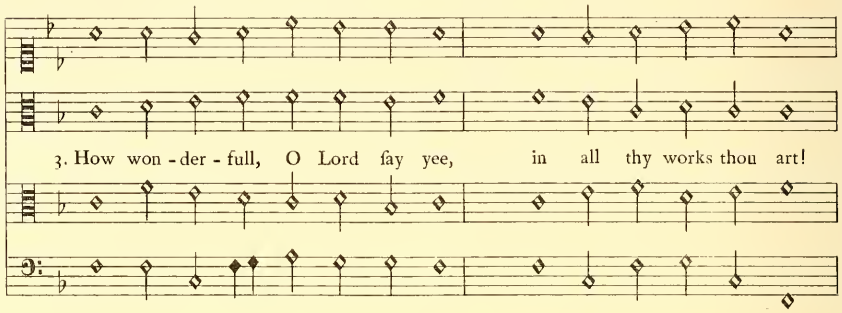


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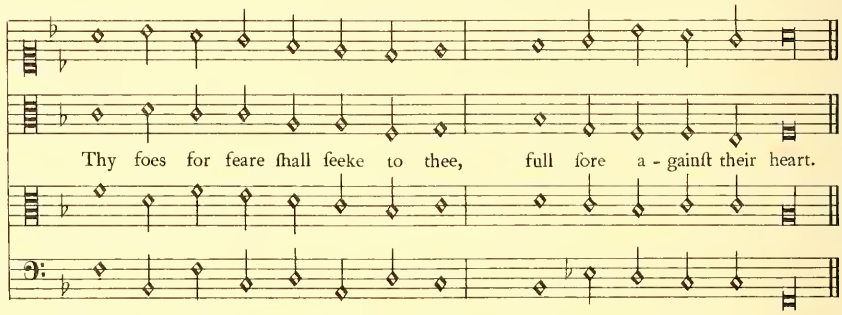
PSALME LXVI.



2 Sing foorth the glory of his Name: make his praiſe glorious.



3 Say unto God How terrible art thou in thy worke through the greatneſſe of thy power ſhal thine enemies bee in ſubjećtion unto thee.



4 All the worlde ſhall worſhip thee, and ſing unto thee, even ſing of thy Name. Selah.

5 Come, and behold the works of God hee is terrible in his doing towards the ſons of men.

6 Hee hath turned the ſea into dry land: they paſſed thorrow the river on foot, there did wee reioice in him

7 Hee ruleth ye world with his power his eyes beholdeth the nations the rebellious ſhal not exalt themſelves. Selah.

4 All men that dwell the earth throughout
ſhall praiſe the Name of GOD:
The laude thereof the world about
they ſhall ſhew foorth abroad.
5 All folk come foorth, behold and ſee
what things the LORD hath wrought:
Mark well the wondrous works that hee
for man to paſſe hath brought.

6 Hee laide the ſea like heaps on hie,
therein a way they had
On foote to paſſe both faire and dry,
whereof our hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey
by him ſhall bee controld.

8 Yee people give unto our GOD
due laud and thanks alwayes:
With joyfull voice declare abroad,
and ſing unto his praiſe.
9 Who doth endue our Soul with life,
and it preſerve withall:
Hee ſtayes our feete, ſo that no ſtrife
can make us ſlip or fall.

10 The LORD doth prove our deedes with fire,
if that they will abide:
As work-men do, when they deſire
to have their ſilver tride.
11 Thou haſt us taken in the ſnare
where wee have beene full long,
Our loynes likewiſe they compaſt are
with chaines and fetters ſtrong.

12 And

8 Praiſe our God, yee people and make the voyce of his praiſe to bee heard.

9 Who holdeth our Souls in life, and ſufreth not our feet to ſlip.

10 For thou, ô God haſt proved us thou haſt tryed us as ſilver is tryed.

11 Thou haſt brought us into the ſnare, & laid a ſtrait chain upon our loynes.

12 Thou haſt cauſed men to ride over our heads, we went into fire & into water: But thou brought us out into a wealthy place.

12 And thou alſo didſt ſuffer men
on us to ride and reigne:
Wee went through fire and water then,
and every painfull thing.
Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring us out into a place
to live in wealth and reſt.

13 I will go into thine houſe with burnt offerings; and will pay thee my vowes.

13 Unto thine houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thee to pay.

14 Which my lips have promiſed, and my mouth hath ſpoken in mine affliction.

14 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
The vowes (I ſay) which I did make
in dolour of mine heart.

15 I will offer unto thee burnt offrings of fat rames, with incenſe: I will prepare bullocks, and goats. Selah.

15 Burnt offrings I will give to thee
of incenſe and fat rams:
Yea, this my ſacrifice ſhall bee
of bullocks, goats, and lambs.

16 Come forth, and hearken here full ſoon
all yee that feare the LORD,
What hee for my poore Soul hath done
to you I will record.

17 Full oft I cald upon his grace,
this mouth to him did cry:
My tongue likewiſe did ſpeed apace
to praiſe him by and by.

18 But if I feele mine heart within
in wicked works rejoice:
Or if I have delight to ſin,
GOD will not heare my voice.

19 But ſurely GOD my voice hath heard,
and what I did require:
My prayer hee did well regard,
and granted my deſire.

20 All praiſe to him that hath not put,
nor caſt mee out of mind:
Nor yet his mercies from mee ſhut,
which I do ever find.

16 Come and hearken, al ye that fear God, and I will tell you what hee hath done to my Soul.

17 I called unto him with my mouth, and he was exalted with my tong.

18 If I regard wickedneſſe in mine heart, the LORD wil not heare mee.

19 But GOD hath heard me and conſidered the voyce of my prayer.

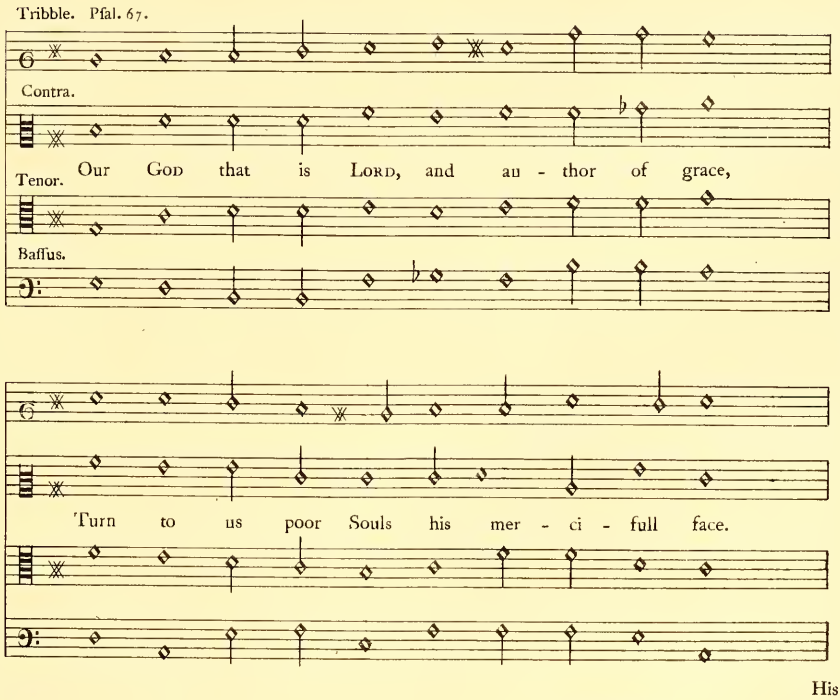
20 Praiſed bee God who hath not put backe my prayers, nor his mercie from mee.

PSAL. LXVII.

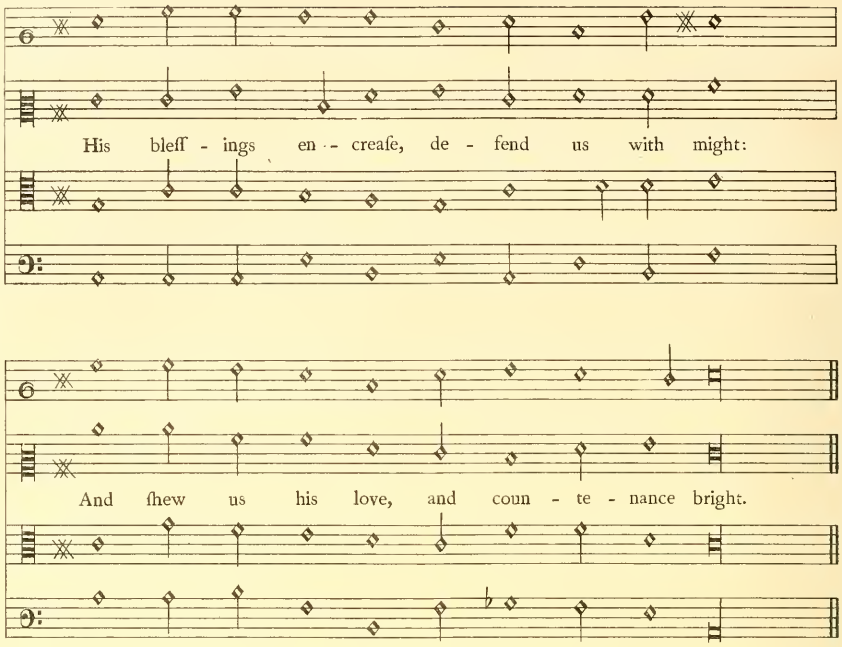
¶ *A prayer, for the proſperous eſtate of the Church: not onely that God would defend the ſame in Iurie, but alſo that he would encreaſe it: wherein briefly is ſet foorth the Kingdome of CHRIST which ſhould bee erected at CHRISTS comming, through all the world.*

Pſalme 67.

GOD bee mercifull unto us and bleſſe us, and cauſe his face to ſhine among us. Selah.



His



2 That they may know thy way upon earth, and thy ſaving health among all nations.

2 That whiles in this earth
wee wander and walk,
Thy wayes may bee known
in thought, deed and talk.
And how thy great love
to mankind is bent,
Since thy ſaving health
to all folk is ſent.

3 Let the people praiſe thee O God: let all the people praiſe thee.

3 The people therefore,
O God, let them praiſe
Thy wonderfull works,
and mercifull wayes:
Yea, let all the world,
both far, wide, and neare
Praiſe thee their Lord God
with reverence and feare.

4 Let the people bee glad, and rejoyce, for thou ſhalt judge the people righteouſlie, and governe the nations upon the earth. Selah.

4 Oh, let the whole world
bee glad and rejoice,
And praiſe thee their God
with heart and with voice:
For thou ſhalt judge all
with judgement moſt right:
And likewiſe on earth
ſhalt rule by thy might.

5 O Soveraigne God,
whoſe works paſſe all fame,
Let all people praiſe
thy glorious Name:
All people, I ſay,
in every place,
Let them give thee praiſe,
and extoll thy grace.

5 Let all the people praiſe thee. O God, let all the people praiſe thee.

6 So ſhalt thou then cauſe
the earth fruit to beare
Moſt plentifully,
and every where:
And God, even God
on whom wee do call,
His bleſſings ſhall give,
and proſper us all.

6 Then ſhall the earth bring foorth her encreaſe, and God even our God ſhall bleſſe us.

7 So then ſhall wee feele
Gods bleſſings each one:
And ſo of his grace
there ſhall complaine none.
Then all the worlds ends,
and countries throughout,
His marveilous power
ſhall feare and redoubt.

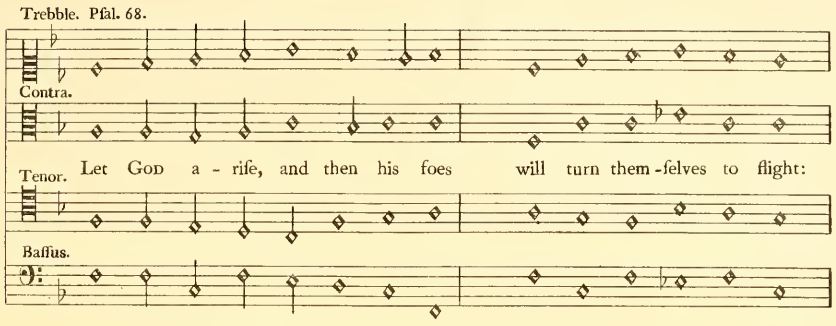
7 God ſhall bleſſe us, and all the endes of the Earth ſhall fear him.
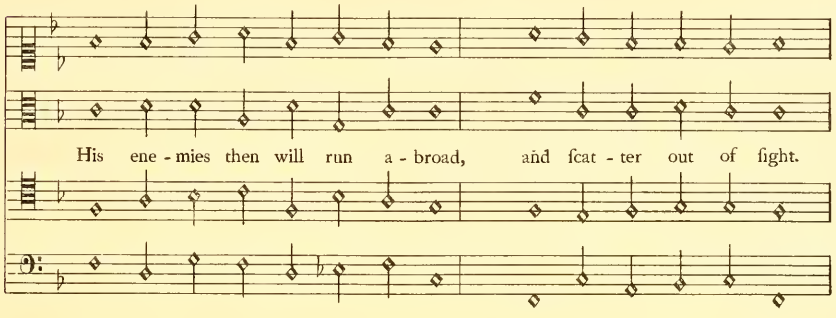
PSAL.

¶ *In this Pſalme David ſetteth foorth, as in a glaſſe the wonderfull mercies of GOD towards his people, who by all meanes and moſt ſtrange ſorts declared himſelf to them: and therefore Gods Church, by reaſon of his promiſes, graces and victories, doeth excell without compariſon all worldly things: Hee exhorteth therefore all men to praiſe GOD for ever.*

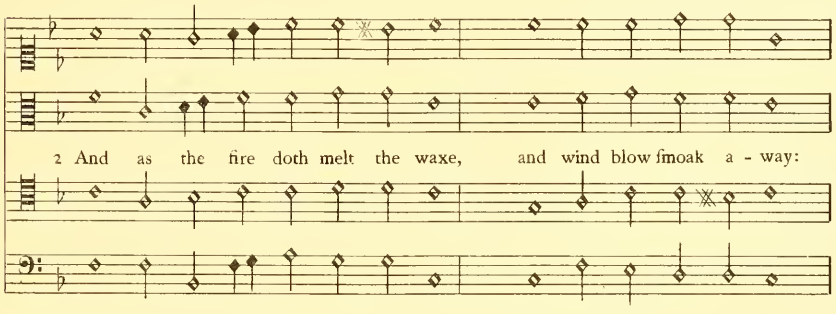
Pſalme 68.

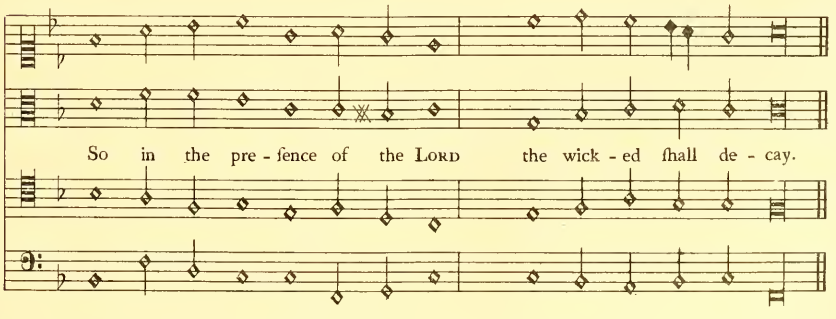
GOD will ariſe, and his enemies ſhall bee ſcattered: they alſo that hate him ſhall flee before him.





2 As the ſmok vaniſheth, ſo ſhalt thou drive them away, and as waxe melteth before the fire So ſhall the wicked periſh at the preſence of God.





3 But

3 But righteous men before the LORD
shall heartily rejoice:
They shall bee glad, and merry all,
and chearfull in their voice.
4 Sing praise, sing praise unto the LORD
who rideth on the skie:
Extoll this Name of IAH our GOD,
and him do magnifie.

5 That same is hee that is above,
within his holy place;
That father is of fatherlesse,
and judge of widowes case.
6 Houses hee gives and children both
unto the comfortlesse:
Hee bringeth bond men out of thrall,
and rebels to distresse.

7 When thou didst march before thy folk
th' Egyptians from among:
And brought them through the wildernes,
which was both wide and long.
8 The earth did quak, the rain pourd down
heard were great claps of thunder:
The Mount Sinai shook in such sort,
as it would cleave asunder.

9 Thine heritage with drops of rain
aboundantly was wesht;
And if so bee it barren waxt,
by thee it was refresht.
10 Thy chosen flock doth there remain,
thou hast prepard that place:
And for the poore thou didst provide
of thine especiall grace.

11 GOD will give women causes just,
to magnifie his Name:
When as his people triumphs make,
and purchase bruit and fame.
12 For puissant Kings for all their power
shall flee, and take the foile;
And women which remain at home
shall help to part the spoile.

13 And though yee were as black as pots,
your hue shall passe the Dove;
Whose wings and feathers seem to have
silver and gold above.
14 When in this land GOD shall triumph
over Kings both high and low:
Then shall it bee like Zalmon hill
as white as any snow.

15 Though Bashan bee a fruitfull hill,
and in height others passe:
Yet Syon GODS most holy hill
doth far excell in grace.
16 Why brag yee thus yee hils most high,
and leap for prid together:
This hill of Syon GOD doth love,
and there will dwell for ever.

17 GODS armie is two millions
of warriours good and strong:
The LORD also in Sinai
is present them among.
18 Thou didst O LORD ascend on high,
and captive led them all;
Who in tymes past thy chosen flock
in prison kept and thrall.

Thou madst them tribute for to pay,
and such as did repine,
Thou didst subdue, that they might dwell
within thine house divine.
19 Now praised bee the LORD, for that
hee powres on us such grace:
From day to day hee is the GOD
of our health and solace.

20 Hee is the GOD from whom alone
salvation commeth plain:
Hee is the God by whom wee scape
all dangers, death and pain.
21 This God wil wound his enemies heads,
and break the hairie scalp
Of those that in their wickednesse
continually do walk.

22 From Bashan will I bring (said hee)
my people and my sheep:
And all mine owne, as I have done
from danger of the deep.
23 And make them dip their feet in blood
of those that hate my name?
And dogs shall have their tongs embru'd
with licking of the same.

24 All men may see how thou, O GOD
thine enemies dost deface:
And how thou goest as God and King
into thine holy place.
25 The singers go before with joy,
the minstrels follow after:
And in the mids the damsels play
with timbrell and with taber.

3 But the righteous shall be glad, and rejoyce before God: yea they shall leape for joy.
4 Sing unto God, and sing praises unto his Name: Exalt him that rideth upon the Heavenes in his Name IAH, and rejoyce before him.
5 Hee is a Father of the fatherlesse, and a Iudge of the widowes, even God in his holy habitation.
6 God maketh the solitarie to dwell in families, and delivereth them ỳ were prisoners in stocks: but the rebellious shal dwel in a dry land.
7 O GOD, when thou wenteſt forth befor thy people, whē thou wēteſt throgh the wildernesse. Selah.
8 The earth shook, and the Heavens dropped at the presence of this God: even Sinai was moved at the presence of God even the God of Israel.
9 Thou O God, sendeſt a gratious rain upon thine inheritance, and thou didſt refresh it when it was weary.
10 Thy Congregation dwell therein: for thou O GOD hast of thy goodnesse prepared it for the poore.
11 The Lord gave matter to the women to tell of the great armie.
12 Kings of the armies did flee, they did flee and shee that remained in the house divyded the spoile.
13 Though ye have lyen among pots, yet shall yee be as ye wings of a Dove that is covered with silver, & whose feathers are like yellow gold. 14 When the almighty scattered Kings in it, it was white as ye snow in Zalmon.
15 The Mountaine of God is like the Mountaine of Bashan, it is an high mountain, as mount Bashan.
16 Why leap ye, ye high mountains? As for this Mountaine God delighteth to dwell in it: yea the Lord will dwell in it for ever.
17 The chariots of God are twentie thousand thousand Angels and the Lord is amōg them, as in the Sanctuary of Sinai
18 Thou art gone up on hight: thou hast led captivity captive, and received giftes for men yea even the rebellious hast thou led, that the Lord God might dwell there.
19 Praised be the Lord, even the GOD of our Salvation which ladeth us dayly with benefits. Selah.
20 This is our God, even the God that saveth us, and to the LORD God belong ye issues of death
21 Surely God wil wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.
22 The Lord hath said I will bring my people again from Bashan: I will bring them againe from the depths of the sea.
23 That thy foote may bee dipped in blood, and the tongue of thy dogs in the blood of the enemies, even in it.
24 They have seene, O God thy goings, the goings of my God, and my King, who art in the Sanctuarie.
25 The singers went before, the players of instruments after: in the midst were the maids playing with timbrels.

26 Praiſe yee God in the aſſemblies, and the Lord, yee that are of the fountain of Iſrael.
27 There was little Benjamin with their ruler, and the Princes of Iudah, with their aſſemblie: the princes of Zabulon and the princes of Nephtali.
28 Thy God hath appointed thy ſtrēgth: ſtabliſh, O GOD, that which thou haſt wrought in us.
29 Out of thy temple upon Ieruſalem, and Kings ſhall bring preſents unto thee.

26 Now in thy congregations,
O Iſrael praiſe the LORD:
And Iaakobs whole poſteritie
give thanks with one accord.
27 Their chiefe was little Benjamin,
but Iudah made their hoaſt,
With Zabulon and Nephtalim
which dwelt about their coaſt.

28 As GOD hath giuen power to thee,
ſo LORD make firme and ſure
The things that thou haſt wrought in us,
for ever to endure.
29 And in thy Temple gifts will wee
give unto thee, O LORD:
For thine unto Ieruſalem
ſure promiſe made by word.

Yea, and ſtrange kings to us ſubdude
ſhall do like in thoſe dayes:
I meane to thee they ſhall preſent
their gifts of laude and praiſe.

30 Hee ſhall deſtroy the ſpear-mens ranks
theſe calves and buls of might:
And cauſe them tribute pay, and daunt
all ſuch as love to fight.

31 Then ſhall the LORDS of Egypt come,
and preſents with them bring:
The Mores moſt black ſhall ſtretch their
unto their LORD and King. (hands
32 Therefore yee kingdomes of the earth
give praiſe unto the LORD:
Sing Pſalmes to God with one conſent
thereto let all accord.

33 Who though hee ride, and ever hath
above the Heavens bright:
Yet by the fearefull thunder-claps
men may well know his might.
34 Therefore the ſtrength of Iſrael
aſcribe to God on hie:
Whoſe might and power doth far extend
above the cloudie ſkie.

35 O GOD, thine holineſſe and power
is dread for evermore:
The GOD of Iſrael gives us ſtrength,
praiſed bee GOD therefore.

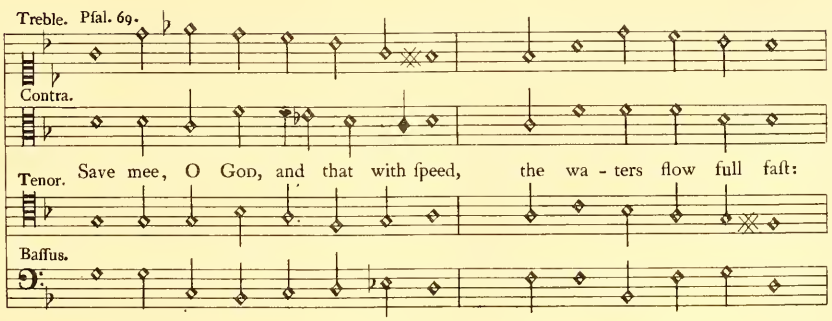
30 Deſtroy the company of the ſpear-men and multitud of the mighty Bulles, with the Calves of the people, that tread under feet pieces of ſilver: ſcatter the people that delight in war.
31 Then ſhall the Princes come out of Egypt: Ethiopia ſhall haſt to ſtretch her hands unto GOD.
32 Sing unto God, O yee Kingdomes of y^e earth: Sing praiſe unto the Lord. Selah.
33 To him that rideth upon the moſt high Heavens which were from the beginning, behold hee will ſend out by his voyce a mightie ſound.
34 Aſcribe the power to GOD: for his Majeſtie is upon Iſrael, and his ſtrength is in the clouds.
35 O GOD, thou art terrible out of thy holy places: the God of Iſrael is he that giveth ſtrength and power unto the people: Praiſed bee GOD.

PSAL. LXIX.
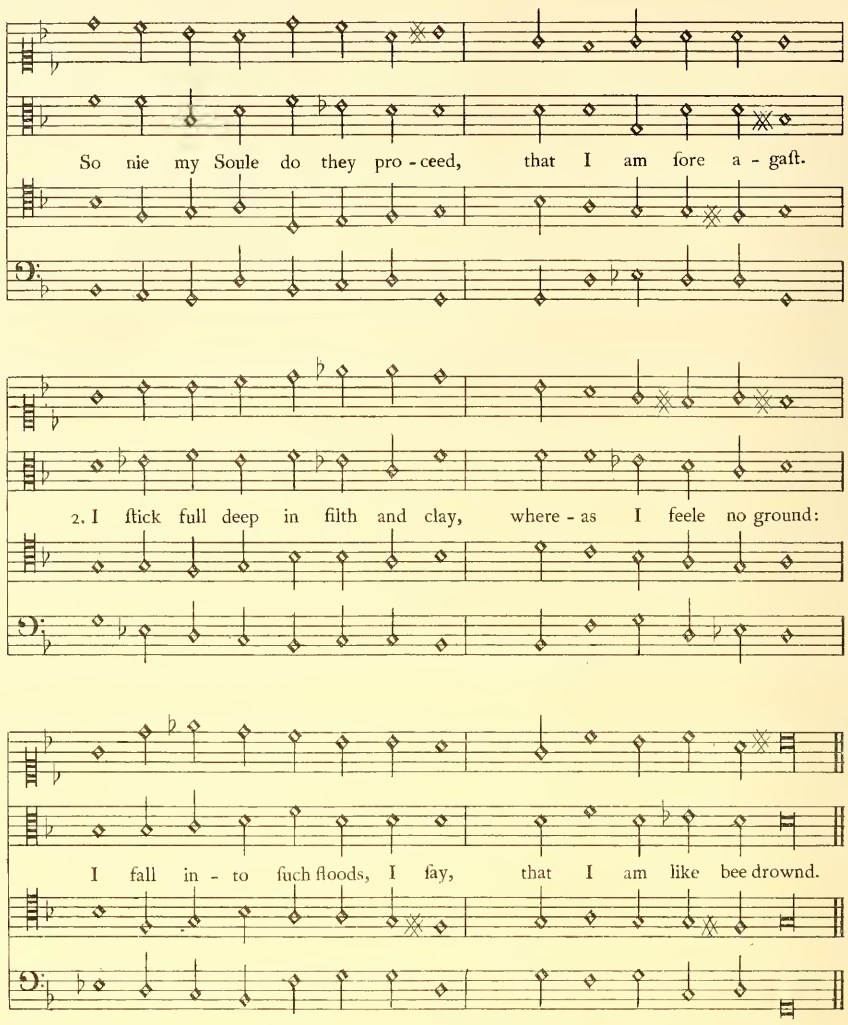
¶ *The complaints, prayers, fervent zeale, and great anguiſh of David is ſet foorth as a figure of CHRIST, and all his members, the malicious crueltie of his enemies, and their puniſhment alſo, where Iudas and ſuch traitours are accurſed. Hee gathereth courage in his affliction, and offereth praiſes unto God, which are more acceptable than ſacrifices, whereof al the afflicted may take comfort. Finally, hee doth provoke all creatures to praiſes, prophecying of the kingdome of CHRIST, and the preſervation of the Church, where all the Faithfull, and their ſeede ſhall dwell for ever.*

Pſalme 69.

SAve mee, O GOD, for the waters are entred even to my Soul.



So



2 *I* ſtick faſt in the deepe mire, where no ſtay is: I am come into deep waters: & the ſtreams run over mee.

3 I am wearie of crying, my throat is drie: mine eyes faile whiles I wait for my God.

4 They that hate me without a cauſe, are moe than the haires of mine head, they that would deſtroy mee and are mine enemies falſelie, are mightie, ſo that I reſtored that which I took not.

5 O God thou knoweſt my fooliſhneſſe, and my faults are not hid from thee.

3 With crying oft I faint and quaile;
my throat is hoarſe and drie:
With looking up my ſight doth faile
for help to GOD on hie.

4 My foes who ſeek for to oppreſſe
my Soul, with hate are led:
In number ſure they are no leſſe
than haires are on mine head.

Though for no cauſe they vexe mee ſore,
they proſper and are glad:
They do compell mee to reſtore
the things I never had.

5 What I have done for want of wit,
thou LORD all times canſt tell;
And all the ſins that I commit,
to thee is known full well.

6 O God of hoaſts, defend and ſtay
all thoſe that truſt in thee;
Let no man doubt, nor ſhrink away,
for ought that chanceth mee.

7 It is for thee, and for thy ſake,
that I do bear this blame:
In ſpite of thee they would mee make
to hide my face for ſhame.

8 My mothers ſons, my brethren all
forſake mee on a row;
And as a ſtranger they mee call,
my face they will not know.

9 Unto thine houſe ſuch zeale I beare,
that it doth pine mee much:
Their checks and taunts at thee to heare,
my very heart doth grutch.

10 Though

6 Let not them that truſt in thee O Lord God of hoaſts bee aſhameed for mee: Let not thoſe that ſeeke thee bee confounded through mee, O GOD of Iſrael.

7 For thy ſake have I ſuffered reproofes, ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, even an aliant unto my mothers ſonnes.

9 For the zeale of thine houſe hath eaten me and the rebukes of them that rebuked thee, are fallen upon me.

10 Though I do faſt my fleſh to chaſt,
yea, if I weep and mone:
Yet in my teeth this gear is caſt,
they paſſe not thereupon.
11 If I for grief and pain of heart
in ſackcloth uſe to walk:
Then they anone will it pervert,
thereof they jeſt and talk.

12 I was a talk to all the throng
that ſate within the gate:
The drunkards likewiſe in their ſong
of mee did talk and prate.
13 But thee the while (O LORD) I pray,
that when it pleaſeth thee,
For thy great truth thou wilt alway
ſend down thine aid to mee.

14 Pluck thou my feet out of the mire,
from ſinking do mee keep:
From ſuch as mee purſue with ire,
and from the waters deep.
15 Leſt with the waves I ſhould be drownd
and depth my Soul devour:
And that the pit ſhould mee confound,
and ſhut mee in her power.

16 O LORD of Hoſtes, to mee give ear,
as thou art good and kind:
And as thy mercie is moſt dear,
Lord, have mee in thy mind.
17 And do not from thy ſervant hide,
nor turn thy face away:
I am oppreſt on every ſide,
in haſte give eare, I ſay.

18 O Lord, unto my ſoul draw nie,
the ſame with aid repoſe:
Becauſe of their great tyrannie
acquite mee from my foes.
19 That I abide rebuke and ſhame
thou knowes, and thou canſt tell:
For thoſe that ſeeke and work the ſame
thou ſeeſt them all full well.

20 When they with brags do breake mine (heart
I ſeek for help anone:
But find no friends to eaſe my ſmart,
to comfort mee not one.
21 But in my meate they gave mee gall,
too cruell for to think:
And gave mee in my thirſt withall
ſtrong vineger to drink.

22 Lord, turn their table to a ſnare,
to take themſelves therein:
And when they think full well to fare
then trap them in the gin.
23 And let their eyes bee dark and blind,
that they may nothing ſee:
Bow down their backs, and do them bind
in thraldome for to bee.

24 Powre out thy wrath as hote as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire
take hold upon them all.
25 As defert drie their houſe diſgrace,
their ofspring eke expell,
That none thereof poſſeſſe their place,
nor in their tents do dwell.

26 If thou doſt ſtrike the man to tame,
on him they lay full ſore:
And if that thou do wound the ſame
they ſeek to hurt him more.
27 Lord, let them heap up miſchief ſtill,
ſith they are all pervert:
That of thy favour and good-will
they never have no part.

28 And daſh them clean out of the book
of life, of hope, of truſt:
That for their names they never look,
in number of the Iuſt.
29 Though I O LORD, with wo and grief
have been full ſore oppreſt:
Thine help ſhall give mee ſuch relief,
that all ſhall bee redreſt.

30 That I may give thy Name the praiſe
and ſhew it with a ſong:
I will extoll the ſame alwayes;
with hearty thanks among.
31 Which is more pleaſant unto thee,
(ſuch mind thy grace hath born)
Than either Oxe or Calf can bee,
that hath both hoof and horn.

32 When ſimple folk do this behold
it ſhall rejoyce them ſure:
All yee that ſeek the LORD, be bold
your life for ay ſhall dure.
33 For why? the Lord of hoſts doth hear
the poor when they complain:
His priſoners are to him full dear,
hee doth them not diſdain.

10 I wept, and my Soule faſted, but that was to my reproof.
11 I put on a ſack alſo; and I became a proverb unto them.
12 They that ſate in the gate ſpake of mee, and the drunkards ſâg of mee.
13 But Lord I make my prayer unto thee in an acceptable time, even in the multitude of thy mercies, O God heare mee in the truth of thy ſalvation.
14 Deliver mee out of the myre that I ſink not: Let me be delyvered from them that hate mee, and out of the deep waters.
15 Let not the water flood drown me, neither let the deep ſwallow mee up: and let not the pit ſhuthermouth upon mee.
16 Hear me, O Lord, for thy loving kindneſſe is good: turn unto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy ſervant, for I am in trouble: make haſt and heare mee.
18 Draw neer unto my ſoul, and redeem it: delyver mee, becauſe of my enemies.
19 Thou haſt known my reproof & ſhame and my diſhonour, all mine adverſaries are before thee.
20 Rebuke hath broken mine heart, and I am full of heavineſſe: and I looked for ſome to have pitie upon mee, but there was none: and for comforters, but I found none.

22 Let their table bee a ſnare before them, and their proſperity their ruine.
23 Let their eyes bee blinded, that they ſee not, and make their loines alway to tremble.
24 Powre out thine anger upon them, and let thy wrathfull diſpleaſur take them.
25 Let their habitation be voide, and let none dwell in their tents.
26 For they perſecute him whom thou haſt ſmitten, and they adde unto the ſorrow of them whom thou haſt wounded.
27 Lay iniquitie upon their iniquitie, and let them not come into thy righteouſneſſe.
28 Let them bee put out of the booke of life; neither let them bee written with the righteous.
29 When I am poor, and in heavineſſe, thine help, O God, ſhall exalt mee.
30 I wil praiſe the Name of GOD with a ſong and magnifie him with thankeſgiving
31 This alſo ſhal pleaſe the Lord, better than a young Bullock, that hath hornes and hooſes.
32 The humble ſhall ſee this, and they that ſeek God ſhall bee glad & your heart ſhall live.
33 For the Lord heareth the poor and deſpiſeth not his priſoners.

21 For they gave mee gall in my meat: and in my thirſt they gave mee vineger to drink.

34 Wherefore

34 Let heaven and earth praiſe him the Seas and all that moveth in them.

34 Wherefore the ſky and earth below,
the ſea, with flood and ſtream:
His praiſe they ſhall declare, and ſhew
with all that live in them.

35 For ſure our GOD will Syon ſave,
and Iudahs citie build:
Much folk poſſeſſions there ſhall have,
her ſtreets ſhall all bee fild.

35 For God wil ſave Syon and build the cities of Iudah that men may dwell there; and have it in poſſeſſion.

36 His ſervants ſeed ſhall keep the ſame,
all ages out of mind:
And there all they that love his Name
a dwelling place ſhall find.

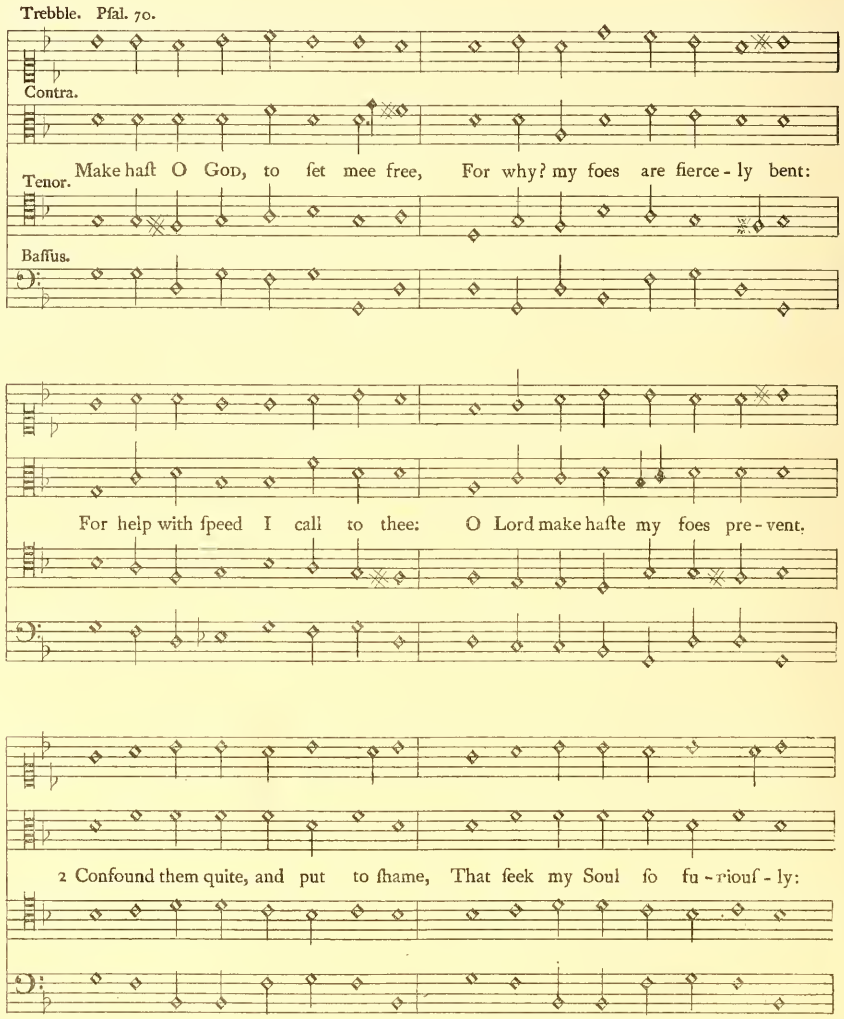
36 The ſeed alſo of his ſervants ſhall inherite it, and they that love his Name ſhall dwell therein.

PSAL. LXX.

¶ *Hee prayeth to bee ſpeedily delivered: hee deſireth the ſhame of his enemies, and the ioyfull comfort of all thoſe that ſeeke the* LORD.

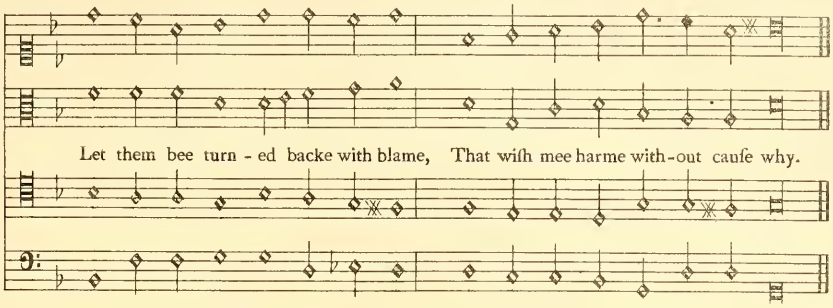
Pſalme 70.

O GOD, haſt thee to deliver me, make haſte to help mee, O LORD.



2 Let them bee confounded, and put to ſhame, that ſeeke my Soul

Let



Let them bee turned backeward, and put to rebuke that deſire mine hurt.

3 Let them be turned backe for a reward of their ſhame which ſaid, A-ha, aha.

3 Let them bee LORD, as men forlorn,
And turned back with ſhame indeed,
Who cry Aha, aha in ſcorn,
As though thou couldſt not helpat need

4 But ſuch as do thy truth approve
Let thoſe bee glad and joy in thee;
And ſuch as thy Salvation love;
Say thus, O GOD thou praiſed bee.

4 But let all thoſe that ſeek thee bee joyfull and glad in thee: and let all that love thy Salvation, ſay alwayes GOD bee praiſed.

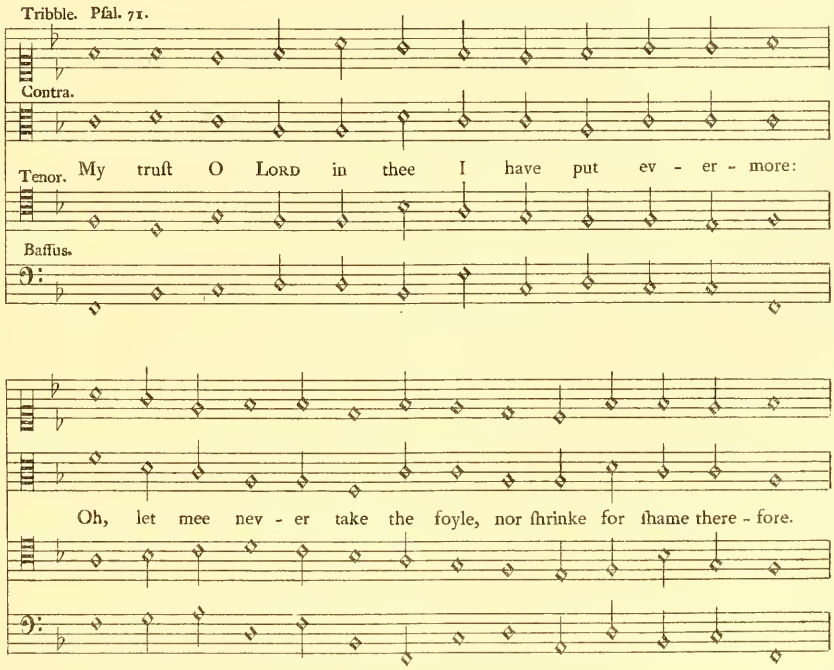
5 But now O GOD, I ſtill remain
In needineſſe and great diſtreſſe:
Make haſte therefore mee to ſuſtain,
Delay not LORD, but ſend redreſſe.

5 Now I am poore and needie, O GOD, make haſte to mee: thou art mine helper, and my delyverer, O Lord, make no tarrying.

PSAL. LXXI.

¶ *David declareth, how hee putteth his truſt in God, beſeeching him to deliver him: he complaineth alſo of the pride of his enemies: and for the confirmation of his faith, hee prepareth to ſhew himſelf mindfull of GODS benefites.*

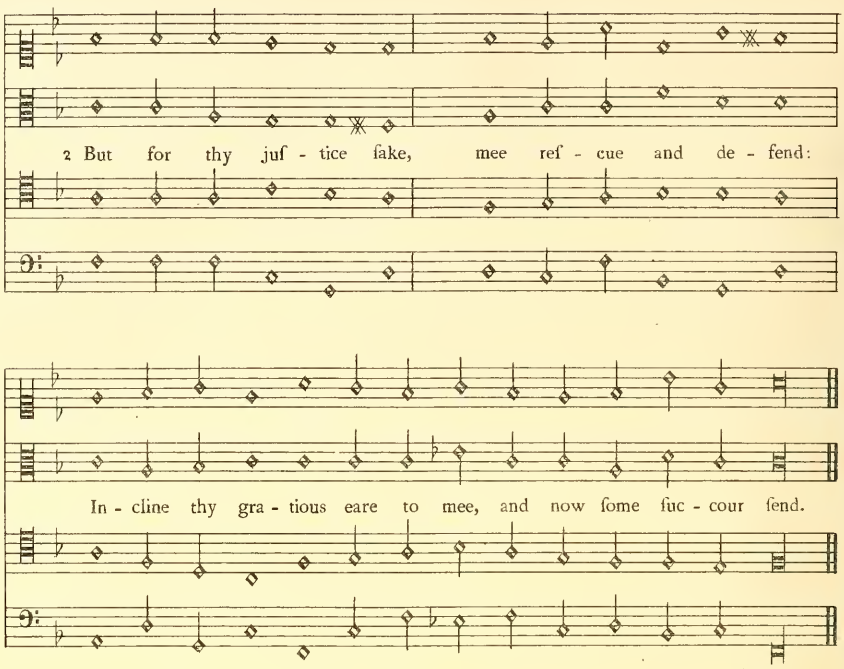
Pſalme 71.



IN thee, O LORD, I truſt: let mee never bee aſhamed.

2 But

PSALME LXXI.



2 Reſcue mee, and deliver mee in thy righteouſneſſe incline thine eare unto me, and ſave me.

3 Bee thou my rock moſt ſure,
that I may ay bee bold,
Thou haſt given charge to ſave mee ſound,
and art my tower and hold.
4 O thou my GOD and LORD,
from wicked hands mee ſhield,
And from all cruell enemies rage,
which ſeeke to make mee yeeld.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou haſt given commandement to ſave mee: for thou art my rock and my fortreſſe.

4 Deliver me O my GOD, out of the hands of the wicked: out of the handes of the evill & cruell man.

5 For thou art my ſure hope,
on whom I do depend:
O LORD my GOD, thou art my truſt
ſince I did childhood end.
6 Yea, from my mothers womb
thou waſt my ſtay and guide:
Thou tookſt me thence, therefore will I
thee praiſe both time and tide.

5 For thou art my ſure hope, O Lord God, even my truſt from mine youth.

6 Upon thee have I beene ſtayed from the wombe: thou art hee that took mee out of my mothers bowels: my praiſe ſhal bee alwayes of thee.

7 As I a monſter were
full many fled mee fro:
Yet thou waſt my ſtrong hope and truſt,
ſo that I dread no fo.
8 Like as the guſhing ſpring,
ſo ſhall my mouth burſt out
Thy praiſes and magnificence,
for ever the world about.

7 I am become as it were a monſter to manie, but thou art my ſure truſt.

8 Let my mouth bee filled with thy praiſe, and with thy glorie every day.

9 And now reject mee not
when age creepes mee upon:
Nor yet forſake mee in this plunge
when ſtrength and force is gone.
10 For they have talkt of mee
which ſeeke mine utter ſhame:
And they that would bereave my life
devyſed have the ſame.

9 Caſt mee not off in the time of age: forſake mee not when my ſtrength faileth:

10 For mine enemies ſpeak of me, & they that lay waite for my Soul, take their counſell together:

11 Saying with courage ſtout,
GOD hath him caſt away:
Purſue him hard, and hold him faſt,
for none him ſuccour may.
12 Ah GOD ſome mercie ſhew,
and bee not far from mee
My God make haſte to help mee now,
as mine hope is in thee.

11 Saying, GOD hath forſaken him, purſue and take him, for there is none to deliver him

12 Go not far from mee, O God my God, haſte thee to help mee.

13 Strike thou my foes with ſhame,
kill them that would mee kill:
Let ſhame and ſlander burie them
who would mee harme and ill.
14 The meane while patiently
I will attend and wait,
Extolling ever more and more
thy praiſes high and great.
15 And

13 Let them bee confounded and conſumed, that are againſt my Soul: let them bee covered with reproof and confuſion that ſeek mine hurt.

14 But I will wait continually and will praiſe thee more and more.

15 My mouth ſhall dayly rehearſe thy righteouſneſſe and thy ſalvation, for I know not the number.
16 I will go forward in the ſtrength of the Lord God and will make mention of thy righteouſnes, even of thine onely.
17 O GOD, thou haſt taught mee from my youth, even untill now, therefore will I tell of thy wondrous works.
18 Yea, even unto mine old age and gray head O GOD, forſake me not untill I have declared thine arme unto this generation, & thy power to all them that ſhall come.

15 And though thy ſweet mercies
in number paſſe my reach:
I dayly will thy righteouſneſſe,
and thy ſalvation teach.
16 I will remaine, O LORD,
in thy great ſtrength and might:
I will record thy bountie great,
and bring it foorth to light.

17 My GOD thou haſt mee taught,
even from my youth thy ſawes:
And hitherto I have ſet foorth
thy divine works and lawes.
18 Now LORD forſake mee not,
when head and haire is gray,
Thine arme till I have taught this age,
and ages all for ay.

19 As for thy juſtice, LORD,
it is indeed moſt hie:
For thou haſt done great things, O GOD,
and who is like to thee?

20 For thou haſt made mee ſee
full great troubles and grief:
But when thou turndſt comfort I felt,
by life thou ſendſt relief.

21 Mine honour and eſtate
thou haſt encreaſed ſo,
That by thy loving face I feele
my ſelf comforted tho.
22 Therefore thy truth will I
on viols praiſe my LORD,
O holy One of Iſrael
mine harp ſhall eke accord.

23 My lips ſhall ſing for joy
when I ſhall tune thy praiſe:
Likewiſe my ſoul by thee redeem'd
the ſame ſhall do alwayes.
24 Alſo my tongue ſhall ſpeake
thy mercies ever and ay:
For ſuch as did procure mine hurt
ſhame hath brought to decay.

20 Who haſt ſhewed mee great troubles & adverſities, but thou wilt returne and revive mee, and wilt come againe and take me up from the depth of the earth.
21 Thou wilt encreaſe mine honour, and return and comfort me.
22 Therefore will I praiſe thee for thy faithfulneſſe, O God: upon inſtrumentand viole: unto thee will I ſing upon the harp, O holy One of Iſrael.
23 My lips wil rejoyce when I ſing unto thee, and my Soule, which thou haſt delivered.
24 My tong alſo ſhall talk of thy righteouſneſſe dayly: for they are confounded and brought unto ſhame, that ſeek mine hurt.

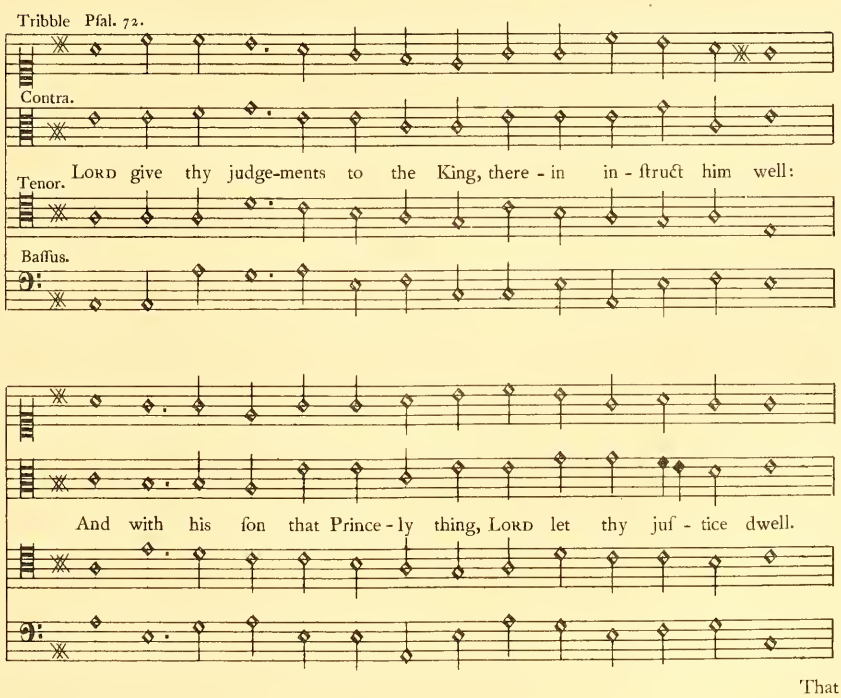
19 And thy righteouſneſſe O GOD I will exalt on high for thou haſt done great things, ô God who is like unto thee?

PSAL. LXXII.

¶ *He prayeth for the proſperous eſtate of the kingdome of Solomon, who was the figure of Chriſt: under whom ſhall be righteouſneſſe peace and felicitie: unto whom all Kings and all Nations ſhall do homage, whoſe name and power ſhall endure for ever, and in whom all Nations ſhall bee bleſſed.*

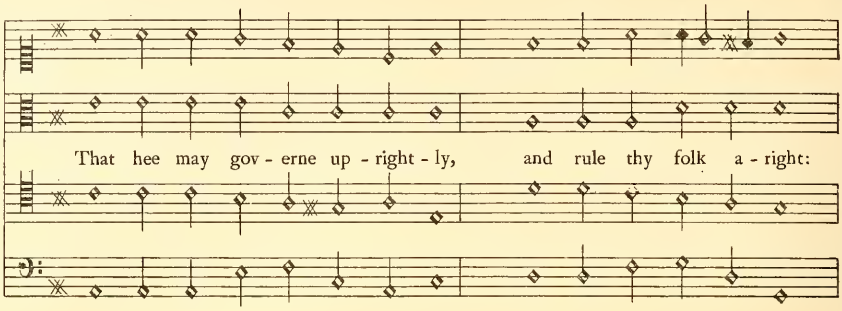
Pſalme 72.

GIve thy judgements to the King, O God and thy righteouſneſſe to the Kings ſon.

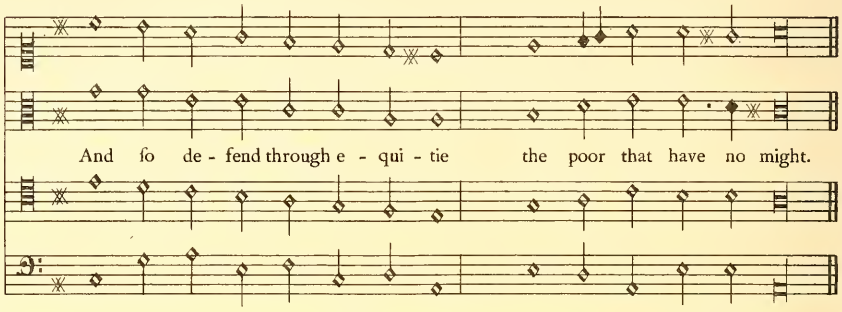


That

PSALME LXXII.



2 Then ſhall hee judge thy people in righteouſnes, and the poore with equitie.



3 The mountaines and the hilles ſhall bring peace to the people by juſtice.

3 And let the Mountaines that are hie
unto their folk give peace:
And eke let little hils apply
in juſtice to encreaſe.

4 Hee ſhall judge the poor of the people, he ſhall ſave ye children of the needy, & ſhall ſubdue the oppreſſour.

4 That hee may help the weak and poor
with aid, and make them ſtrong:
And eke deſtroy for evermore
all thoſe that do them wrong.

5 They ſhall feare thee, as long as the Sun & Moon endureth from generation to generation.

5 And then from age to age ſhall they
regard, and fear thy might;
So long as Sun doth ſhine by day,
or elſe the Moon by night.

6 Hee ſhall come downe like the raine upon the mowne graſſe, and as the ſhowers that water the earth.

6 Lord make the King unto the Iuſt
like rain to fields new mown;
And like the drops that lay the duſt,
and freſh the land unſown.

7 In his dayes ſhall the righteous flouriſh, & aboundance of peace ſhall bee ſo long as the Moon endureth.

7 The Iuſt ſhall flouriſh in his tyme,
and all ſhall bee at peace:
Untill the Moon ſhall leave to prime,
waſt, change and to encreaſe.

8 His dominion ſhall bee alſo from ſea to ſea, and from the river unto the ends of the land.

8 Hee ſhall bee Lord of ſea and ſand,
from ſhore to ſhore throughout;
And from the floods within the land,
through all the earth about.

9 The people that in deſart dwell
ſhall kneele to him full thick;
And all his enemies that rebell,
the earth and duſt ſhall lick.

10 The lords of all the yles thereby
great gifts to him ſhall bring:
The Kings of Sabe and Arabie
give many coſtly thing.

11 All Kings ſhall ſeek with one accord
in his good grace to ſtand:
And all the people of the world
ſhall ſerve him at his hand.

12 For hee the needy ſort doth ſave
that unto him do call:
And eke the ſimple folk that have
none help of men at all.

13 Hee ſhall take pittie on the poor,
that are with need oppreſt:
Hee ſhall preſerve them evermore,
and bring their Souls to reſt.

14 Hee ſhall redeem their life from dread,
from fraud, from wrong, from might
And eke their blood ſhall bee indeed
moſt precious in his ſight.

15 But

9 They that dwell in the wilderneſſe ſhall kneele before him: and his enemies ſhall licke the duſt.

10 The kings of Tarſhiſh and of the yles ſhal bring preſents the kinges of Sheba and Seba ſhall bring gifts.

11 Yea, all Kinges ſhall worſhip him, all nations ſhal ſerve him

12 For he ſhal deliver the poore, when he cryeth: the needy alſo, and him that hath no helper.

13 Hee ſhall bee mercifull to the poore and needy, and ſhall preſerve the Soules of the poore.

14 Hee ſhall redeeme their ſouls from deceit and violence: & deare ſhall their blood bee in his ſight.

15 Yea, hee ſhall live, and unto him ſhall they give of the gold of Sheba: they ſhall alſo pray for him continually, and dayly bleſſe him.
16 An handful of corn ſhal be ſowen in the earth, even in the toppe of the mountains and the fruite thereof ſhal ſhake like ye trees of Lebanon, and the children ſhall flouriſh out of the citie, like the graſſe of the earth.

15 But hee ſhall live, and they ſhall bring
to him of Sabaes gold:
Hee ſhall bee honoured as a King,
and dayly bee extold.
16 The mightie mountaines of his land,
of corn ſhall bear ſuch throng:
That it like Cedar trees ſhall ſtand
in Libanus full long.

Their cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſſe:
In plenty it ſhall far exceed,
and ſpring as green as graſſe.

17 For ever they ſhall praiſe his Name,
while that the Sun is light:
And think them happy through the ſame
all folk ſhall bleſſe his might.

18 Praiſe yee the Lord of Hoſts, and ſing
to Iſraels, GOD each one:
For hee doth every wondrous thing,
yea, hee himſelf alone.
19 And bleſſed be his holy Name
all tymes eternally:
That all the earth may praiſe the ſame,
Amen, Amen, I ſay.

17 His Name ſhall be for ever, his name ſhall endure as long as the Sun: all Nations ſhal bleſſe him, and bee bleſſed in him.

18 Bleſſed be the Lord God even the God of Iſrael, who only doth wondrous things.

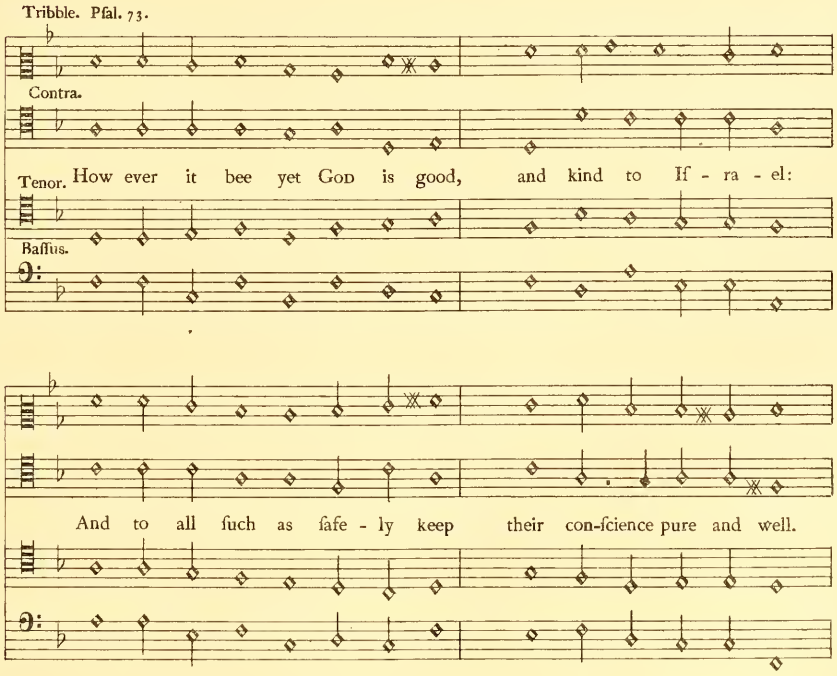
19 And bleſſed be his glorious Name for ever: and let all the earth bee filled with his glory: So bee it even So bee it.

PSAL. LXXIII.

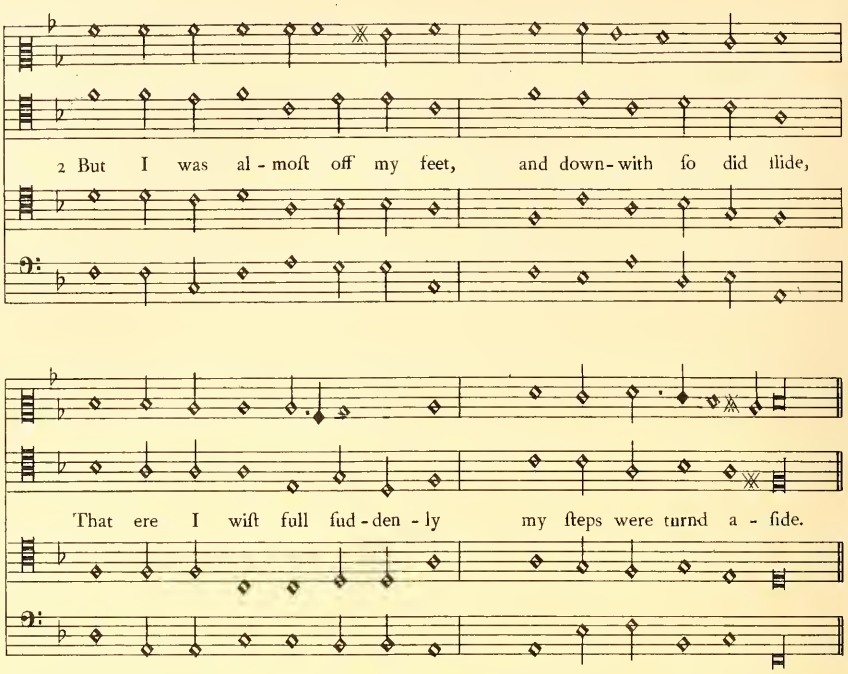
¶ *The Prophet teacheth by his example, that neither the worldly proſperitie of the ungodly, nor yet the affliction of the good, ought to diſcourage GODS children, but rather ought to move us to conſider our fathers providence, and to cauſe us to reverence GODS iudgements: foraſmuch as the wicked vaniſh away like ſmoak, and the godly enter into life everlaſting: in hope whereof hee reſigneth himſelfe into GODS hands.*

Pſalme 73.

YEt GOD is good to Iſrael: even to the pure in heart.



2 But



2 As for mee, my feet were almoſt gone, my ſteps had wel near ſlipt.

3 For I fretted at the fooliſh when I ſaw the proſperitie of the wicked.

4 For there are no bandes in their death, but they are luſtie and ſtrong.

5 They are not in trouble as other men: neither are they plagued with other men.

6 Therefore pride is as a chaine unto them, and crueltie covereth them as a garment.

7 Their eyes ſtãd out for fatnes: they have more then heart can wiſh

8 They are licentious, and ſpeak wickedlie of their oppreſſion: they talk preſumptuouſly.

3 For when I ſaw ſuch fooliſh men,
I grudgd, and did diſdain,
That wicked men all things ſhould have
without turmoile or paine.

4 They never ſuffer pangues nor grief,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight.

5 And free from all adverſitie,
when other men bee ſhent:
And with the reſt they take no part
of plague or puniſhment.

6 Therefore preſumption doth embrace
their necks, as doth a chain:
And are even wrapt as in a robe,
with rapine and diſdain.

7 They are ſo fed, that even for fat
their eyes oftymes out ſtart:
And as for worldly goods they have
more than can wiſh their heart.

8 Their life is moſt licentious,
boaſting much of the wrong,
Which they have done to ſimple men,
and ever pride among.

9 The Heavens, and the living Lord
they ſpare not to blaſpheme:
And prate they do on worldly things,
no wight they do eſteeme.

10 The people of God oftimes turn back
to ſee their proſprous ſtate:
And almoſt drink the ſelf-ſame cup,
and follow the ſame rate.

11 How can it bee, that God (ſay they)
ſhould know and underſtand
Theſe worldly things, ſince wicked men
bee lords of ſea and land?

12 For wee may ſee how wicked men
in riches ſtill increaſe:
Rewarded well with worldly goods,
and live in reſt and peace.

13 Then why do I from wickedneſſe
my fantaſie refrain?
And waſh mine hands with innocents,
and cleanſe mine heart in vaine?

14 And ſuffer ſcourges every day?
as ſubject to all blame:
And every morning from my youth
ſuſtain rebuke and ſhame.

9 They ſet their mouth againſt heaven and their tong walketh thorow the earth.

10 Therfore his people turne hither: for waters of a ful cup are wrong out to them.

11 And they ſay, How doth God know it? or is there knowledge in the moſt high?

12 Loe, theſe are the wicked yet proſper they alway, and encreaſe in riches.

13 Certainly I have cleanſed mine heart in vaine & waſhed mine hands in innocencie.

14 For daylie have I beene puniſhed, and chaſtened every morning.

15 And

15 If I ſay I wil judge thus behold, the generatiõ of thy children I have treſpaſſed.

15 And I had almoſt ſaid as they,
miſlyking mine eſtate.
But that I ſhould thy children judge
as folk unfortunate.

16 Then I thought to know this, but it was to painfull for mee.

16 Then I bethought mee how I might
this matter underſtand:
But yet the labour was too great
for mee to take in hand.

17 Untill I went into the Sanctuarie of GOD: then underſtood I their end.

17 Untill the time I went into
thine holy place, and then
I underſtood right perfectly
the end of all theſe men.

18 Surely thou haſt ſet them in ſlippery places and caſten them down into deſolation.

18 And namely how thou ſetteſt them
upon a ſlippery place:
And at thy pleaſure and thy will
thou doſt them all deface.

19 How ſuddenly are they deſtroied, periſhed, and horribly conſumed.

19 Then all men muſe at that ſtrange ſight,
to ſee how ſuddenly
They are deſtroyed, diſpatcht, conſumd,
and dead ſo horribly.

20 As a dream when one awaketh: O LORD, when thou raiſeſt us up, thou ſhalt make their image deſpiſed

20 Much like a dream when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight,
ſhall ebbe and paſſe away.

21 Yet thus mine heart was grieved then,
my mind was much oppreſt:
22 So fond was I, and ignorant,
and in this point a beaſt.
23 Yet nevertheleſſe by my right hand
thou holdſt mee alwayes faſt:
24 And with thy counſell doſt mee guid
to glory at the laſt.

25 What thing is there that I can wiſh
but thee in Heaven above:
And in the earth there is nothing
like thee that I can love.
26 My fleſh and eke mine heart doth faile
but GOD doth faile mee never:
For of mine health GOD is the ſtrength,
my portion eke for ever.

27 And lo, all ſuch as thee forſake
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing
ſaving in thee alone.
28 Therefore will I draw near to GOD,
and ever with him dwell:
In GOD alone I put my truſt,
thy wonders will I tell.

21 Certainly, mine heart was vexed: & I was pricked in my reines.
22 So fooliſh was I and ignorant, I was as a beaſt before thee.
23 Yet I was alwayes with thee: Thou haſt holden mee by my right hand.
24 Thou wilt guide mee by thy counſell, and afterward receive me to glory.
25 Whom have I in Heaven but thee? and I have deſired none in the the earth with thee?
26 my fleſh faileth, and my heart alſo but GOD is the ſtrength of mine heart, and my portion for ever.
27 For lo, they that withdraw themſelves from thee ſhall periſh thou deſtroyeſt all them that go a whooring from thee.
28 As for mee, it is good for mee to draw near to GOD therefore *I* have put my truſt in the LORD GOD, that I may declare all thy workes

PSAL. LXXIIII.

¶ *The Faithfull complaine of the deſtruction of the Church, and true religion, under the name of Syon, and the Temple deſtroyed: And truſting in the might and free mercies of GOD by his Covenant, they require help and ſuccour for the glory of GODS holy Name, for the ſalvation of his poore afflicted ſervants, and the confuſion of his proude enemies.*

Sing this as the 72. *Pſalme.*

Pſalme 74.

O GOD, why haſt thou put us away for ever? Why is thy wrath kindled againſt the ſheepe of thy paſture?
2 Think upon thy congregation, which thou haſt poſſeſſed of old, and on the rode of thine inheritance: which thou haſt redeemed and on this Mount Syon, wherein thou haſt dwelt.

Why art thou LORD, ſo long from us
in all theſe dangers deep?
Why doth thine anger kindle thus
at thine owne paſture ſheep?
2 LORD, call the people to thy thought,
which have beene thine ſo long:
The which thou haſt redeem'd and bought
from bondage ſore and ſtrong.

Have mind therefore, and think upon,
remember it full well,
Thy pleaſant place, thy Mount Syon,
where thou waſt wont to dwell.

3 Lift up thy foot, and come in haſte,
and all thy foes deface,
Which now at pleaſure robbe and waſte
within thine holy place.

4 And in thy Congregations all
thine enemies roare, O GOD:
They ſet as ſignes on every wall
their banners ſplaid abrod.
5 As men with axes hew the trees
that on the hils do grow:
So ſhine the bils and ſwords of theſe
within thy Temple now.

6 The

3 Lift up thy ſtrokes, that thou mayeſt for ever deſtroy every enemie that doeth evill to the Sanctuarie.

4 Thine adverſaries roare in the midſt of thy Congregation, and ſet up their banners for ſignes.
5 He that lifted the axes upon the thick trees was renowned, as one that brought a thing to perfection.

6 But now they breake down the carved work ther of with axes and hammers.
7 They have caſt thy Sanctuarie into the fire, and razed it to the ground, and have defiled the dwelling place of thy Name.
8 They ſaid in their hearts, let us deſtroy them altogether: they have burnt all the Synagogues of GOD in the land.
9 Wee ſee not our ſignes, there is not one Prophet more, nor any with us that knoweth how long.
10 O God, how long ſhall the adverſarie reproach thee? ſhall the enemie blaſpheme thy Name for ever?
11 Why withdraweſt thou thy hand, even thy right hand draw it out of thy boſome, and conſume them.
12 Even GOD is my King of old, working ſalvation in the midſt of the earth.
13 Thou didſt divide the ſea by thy power: thou breakeſt the heads of the Dragon in the waters.
14 Thou breakeſt the head of Leviathan in pices, and gaveſt him to bee meat for the people in the wildernes.

6 The fieling ſaw'd, the carved bords,
the goodly graven ſtones,
With axes, hammers, bils and ſwords
they beat them down at once.
7 Thine holy place with fierie flame
to ground they have down caſt:
The houſe appointed to thy Name
defiled is and waſte.

8 And thus they ſaid within their hearts,
diſpatch them out of hand:
Then burnt they up in every part,
GODS houſes through the land.
9 Yet thou no ſigne of help doſt ſend,
our Prophets are all gone:
To tell how this our plague ſhall end
among us there is none.

(ſhame
10 When wilt thou LORD once end this
and quaile thine enemies ſtrong?
Shall they alwayes blaſpheme thy Name,
and raile on thee ſo long?
11 Why doſt thou draw thine hand aback
and hid it in thy lap?
Oh, pluck it out, and bee not ſlack,
to give thy foes a rap.

12 O GOD, thou art my King and LORD,
and evermore haſt beene:
Yea thy good grace throughout the world
for our good help hath ſeen.
13 The ſeas that are ſo deep and dead
thy might did make them dry:
And thou didſt break the ſerpents head,
that hee therein did dy.

14 Yea, thou didſt break the heads ſo great
of Whales that are ſo fell:
And gave them to the folk to eat
that in the deſart dwell.

15 Thou madſt a ſpring with ſtreames to
from rocks both hard and hie: (riſe
And eke thine hand hath made likewiſe
deep rivers to bee dry.

16 Both day and eke the night are thine,
by thee they were begun:
Thou ſetſt to ſerve us with their ſhine
the light and eke the Sun.
17 Thou doſt appoint the ends and coaſts
of all the earth about:
Both Summer heats and Winter froſts
thine hand hath found them out.

18 Think on O LORD, no tyme forget
thy foes that thee defame;
And how the fooliſh folk are ſet
to raile upon thy name.
19 O let no cruell beaſt devoure
the Turtle that is true:
Forget not alwayes in thy power
the poor that much do rue.

20 Regard thy covenant, and behold
thy foes poſſeſſe the land:
All ſad and dark, forworn and old
our realm as now doth ſtand.
21 Let not the ſimple go away,
nor yet return with ſhame:
But let the poor and needie ay
give praiſe unto thy Name.

22 Riſe LORD, let be by thee maintaind
the cauſe that is thine own:
Remember how that thou blaſphemd
art by the fooliſh one.
23 The voice forget not of thy foes:
for the preſumption hie
Is more and more increaſt of thoſe
that hate thee ſpitfully.

15 Thou braketſt up the fountain and rivers, thou dryeſt up mighty rivers.
16 The day is thine, and the night is thine: thou haſt prepared ye light, and the Sun.
17 Thou haſt ſet all the borders of the earth thou haſt made Summer, and Winter.
18 Remember this, that the enemy hath reproached thee, LORD, and the fooliſh have blaſphemed thy name
19 Give not the Soule of thy Turtle Dove unto the beaſt, and forget not the Congregation of thy poore for ever.
20 Conſider thy covenant: for the darke places of the earth are ful of the habitatiõs of the cruell.
21 Oh, let not the oppreſſed returne aſhamed: but let the poore and needy praiſe thy Name.
22 Arife O GOD, maintaine thine owne cauſe: remember thy daylyreproach by the fooliſh men.
23 Forget not the voice of thy enemies: for the tumult of them that riſe againſt thee aſcendeth continually.

PSAL. LXXV.

¶ *The faithfull do praiſe the Name of the* LORD, *who ſhall come to iudge at the time appointed, when the wicked ſhal be put to confuſion, and drink of the cup of his wrath their pride ſhall be abated and the righteous ſhall bee exalted to honour.*

Pſalme 75.

Sing this as the 67. *Pſalme.*

WE will prayſe thee, O God, we will praiſe thee,

O GOD, laude and praiſe
wee will give to thee:
Of us at all tymes
thou ſhalt thanked bee.

Sith thy Name is neare,
they will without doubt
Thy works of great fame
declare and ſhew out.

for thy Name is near, therfore they will declare thy wondrous works.

2 When

PSALME LXXVI.

2 When I ſhal take a conuenient time, I will judge righteouſly.

3 The earth and all the inhabitants ther of are diſſolved, but I will eſtabliſh the pillars of it. Selah.

4 I ſaid unto the fooliſh, bee not ſo fooliſh: and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: neither ſpeake with a ſtiffe-neck.

6 For to come to preferment is neither from the eaſt, nor from the weſt, nor from the ſouth.

2 When I (ſayeth GOD)
a meet tyme ſhall ſee,
I will rightly judge:
3 For though the earth bee
With all that there dwell
diſſolved and waſte:
Her pillars ſhall I
make ſtable and faſt.

4 I ſaid to the fooles,
Learn now to bee wiſe;
And to the perverſe,
Let not your horn riſe.
5 Lift not up, I ſaid,
your horn thus on hie:
Nor yet with ſtiffe-neck
ſpeake preſumptuouſlie.

6 For why? high degree
proceedes in no part
From Eaſt, nor from Weſt,
nor yet from deſert.

7 But GOD is the Iudge,
who only hath power
To throw and caſt downe,
or raiſe up each houre.

8 For lo, in his hand
a cup now hath GOD
Of ſtrong wine full mixt,
which hee powres abroad.
The wicked each one
the dregs of that cup
Shall doubtleſſe wring out,
and drink them all up.

9 But I will declare,
and ſhew foorth alwayes;
And to Iaakobs GOD
will ſing laud and praiſe.
10 The wicked mens horns
in twaine breake will I,
But the juſt mens ſhall
bee lifted on hie.

7 But God is the judge: hee maketh low, and hee maketh hie.

8 For in the hand of the Lord is a cup, and the wine is red: it is full mixt, and he poureth out the ſame. Surely all the wicked of the earth ſhall wring out, and drinke the dregs thereof.

9 But I will declare for ever, and ſing praiſes unto the God of Iaakob.

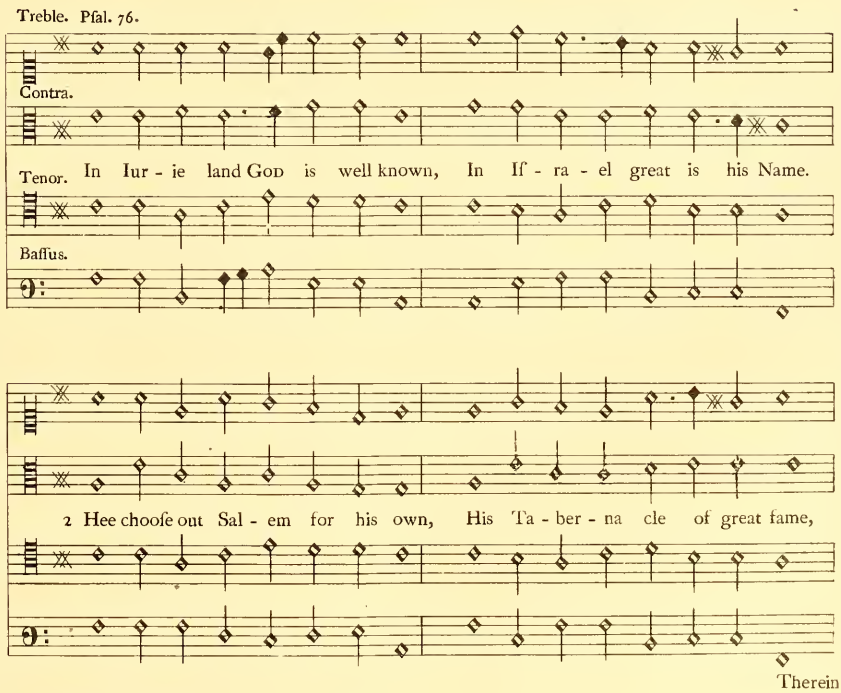
10 All the hornes of the wicked alſo will I breake: but the hornes of the righteous ſhall bee exalted.

PSAL. LXXVI.

¶ *Here is ſet foorth the power of GOD, and care for the defence of his people in Ieruſalem in the deſtruction of the armies of Sennacherib: and the Faithfull are exhorted to bee thankefull.*

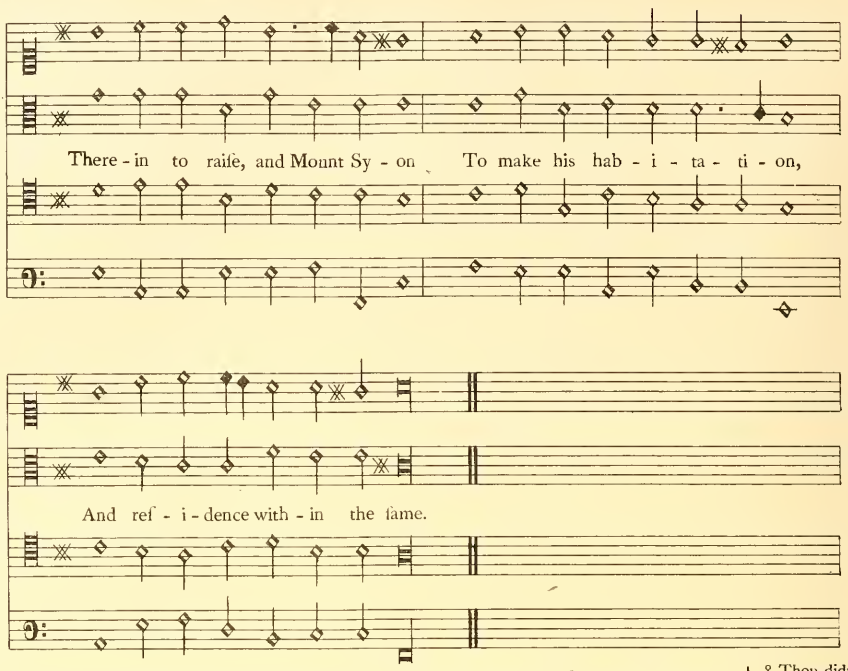
Pſalme 76.

GOD is known in Iudah, his Name is great in Iſrael.



2 For in Salem is his tabernacle and his dwelling in Syon.

Therein



3 There brake he the arrows of the bow, the ſhield, and the ſword and ye battel Selah.

3 There did hee break the bowmens ſhafts
Their fyrie darts ſo ſwift of flight;
Their ſhilds, their ſword, & al their crafts
Of war, when they were bound to fight,

4 Thou art more bright and puiſſant than the montaines of prey

4 More excellent, and more mightie
Art thou therefore than mountains hie
Of ravenous wolves void of all right.

5 The ſtout hearted are ſpoiled: they have ſlept their ſleep: & all the men of ſtrength have not found their hands.

5 The ſtout hearted were made a prey.
A ſudden ſleep did them confound:
And all the ſtrong men in that fray
Their feeble hands they have not found.

6 At thy rebuke O God of Iaakob both the chariot & horſe are caſt a ſleep.

6 At thy rebuke, O Iaakobs God,
Horſes with Chariots over-trod,
As with dead ſleep were caſt to ground.

7 Thou, even thou art to be feared, & who ſhall ſtand in thy ſight, when thou art angry?

7 Fearefull art thou, O Lord our guid:
Yea thou alone, and who is hee
That in thy preſence may abide,
If once thine anger kindled bee?

8 Thou makeſt men from heaven to hear
Thy judgements juſt, the earth for feare
Stilled with ſilence then wee ſee.

8 Thou didſt cauſe thy judgement to be heard from heaven: therfore the earth feared, and was ſtill.

9 When thou, O Lord, begins to riſe
Sentence to give, as Iudge of all:
And in the earth doſt enterpriſe,
To rid the humble out of thrall.

9 When thou O God, aroſe to judgement, to helpe all the meeke of the earth. Selah.

10 Certes the rage of mortall men
Shall bee thy praiſe: the remnant then
Of their furie thou bindes withall.

10 Surely the rage of man ſhall turne to thy praiſe, the remnant of the rage ſhal thou reſtraine.

11 Vow, and perform your vowes therfore
Unto the Lord your God all yee
That round about him dwell, adore
This fearfull One with offrings free:

11 Vow, and performe unto the Lord your God all yee that bee round about him: Let them bring preſents unto him that ought to bee feared.

12 Who may cut off at his vintage
The breath of Princes in their rage,
To earthly Kings fearfull is hee.

12 Hee ſhall cut off the ſpirit of Princes: Hee is terrible to the Kings of the earth.

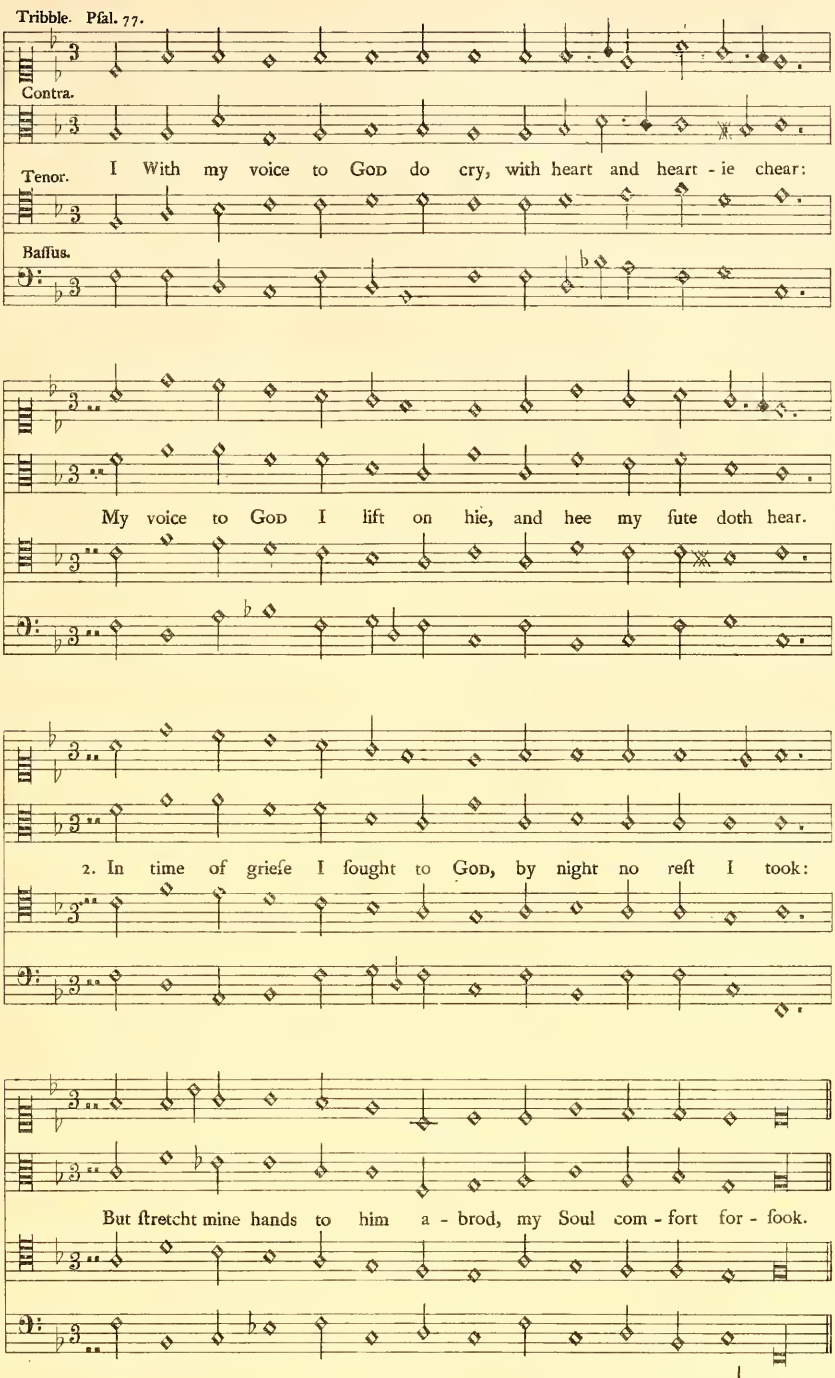
PSAL. LXXVII.

¶ *The Prophet in the name of the Church rehearſeth the greatneſſe of his affliction, and his grievous tentation, whereby hee was driven to this end, to conſider his former converſation, and the continuall courſe of Gods works, in the preſervation of his ſervants, and ſo hee confirmeth his faith againſt theſe tentations.*

I with

Pſalme 77.

MY voice came to God when I cryed: my voice came to God, and hee heard mee.



2 In the day of my trouble I ſought the Lord, my ſore ran, and ceaſed not in the night: my Soul refuſed comfort.

3 I did think upon God, & was troubled: I prayed, and my ſpirit was ful of anguiſh. Selah.

3 When I to think on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.

4 Thou heldſt mine eies ſuch wiſe from reſt
that I alwayes did wak:
With fear I was ſo ſore oppreſt,
my ſpeech did mee forſake.

4 Thou keepeſt mine eies waking, I was aſtonied, and could not ſpeak.

5 The

PSALME LXXVIII.

5 Then *I* conſidered the dayes of old, and the yeares of ancient tyme.

6 I called to remembrance my ſongs in the night: I communed w^t mine owne heart, and my Spirit ſearched diligently.

7 Will ye Lord abſent himſelf for ever? and will hee ſhew no more favour.

8 Is his mercie clean gone for ever? Doeth his promiſe faile for evermore.

9 Hath GOD forgotten to be mercifull? Hath he ſhute up his tender mercies in diſpleaſure? Selah.

10 And ſaid this is my death Yet I remembered the yeares of the right hand of the moſt High.

11 I remembered ye works of the Lord: Certainly I remembered thy wonders of old.

12 I did alſo meditate all thy works, and did diviſe of thine acts, ſaying.

5 The dayes of old in minde I caſt,
and oft did think upon
The tymes and ages that are paſt
full many yeares agone.
6 By night my ſongs I cald to minde
once made thy praiſe to ſhow:
And with my heart much talk I finde,
my ſprit doth ſearch to know.

7 Will GOD (ſaid I) at once for all
caſt off his people thus:
So that hence-foorth no tyme hee ſhall
bee friendly unto us.
8 What? Is his goodneſſe clean decayed
for ever and a day?
Or is his promiſe now delayed?
and doth his truth decay.

9 And will the LORD our GOD forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hote,
his mercy to with-hold?
10 At laſt I ſaid, my weakneſſe is
the cauſe of this miſtruſt:
GOD's mighty hand can help all this,
and change it when hee liſt.

11 I will regard, and think upon
the working of the LORD:
Of all his wonders paſt and gone
I gladly will record.
12 Yea all his works I will declare;
and what hee did deviſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy works, ô Lord, are all upright,
and holy all abrod:
What one hath ſtrẽgth to match the might
of thee, O LORD our GOD?
14 Thou art a GOD that doſt foorth-ſhew
thy wonders every houre:
And ſo doſt make the people know
thy vertue and thy power.

15 And thine owne folk thou didſt defend
with ſtrength and ſtretched arme:
The ſons of Iaakob, that deſcend,
and Ioſephs ſeed from harme.
16 The waters, LORD, perceived thee,
the waters ſaw thee well:
And they for fear aſide did flee,
the depths on trembling fell.

17 The clouds that were both thick & black
did rain moſt plenteouſlie:
Thy thunder in the aire did crack,
thy ſhafts abroad did flee.
18 The thunder in the fire was heard,
the lightnings from above
With flaſhes great made them afeard,
the earth did quake and move.

19 Thy wayes within the ſea do lie,
thy pathes in waters deep:
Yet none can there thy ſteps eſpie,
nor know thy pathes to keep.
20 Thou leadſt thy folk upon the land
as ſheep on every ſide:
By Moſes and by Aarons hand
thou didſt them ſafely guide.

13 Thy way O GOD is in the Sanctuary who is ſo great a GOD as our GOD.

14 Thou art the GOD that doeſt wonders, thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with thine arme: even the ſons of Iaakob and Ioſeph. Selah.

16 The waters ſaw thee, O GOD, the waters ſaw thee, and were afraid: yea the depthes trembled.

17 The clouds powred out water, the heavens gave a ſound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about, the lightninges lightned the world: The earth trembled & ſhook.

19 Thy way is in the ſea, and thy paths in the great waters, and thy foot-ſteps are not knowne.

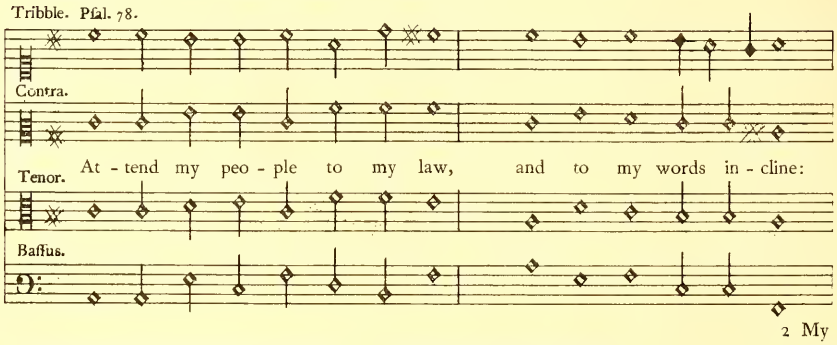
20 Thou didſt leade thy people like ſheepe, by the hand of Moſes and Aaron.

PSAL. LXXVIII.

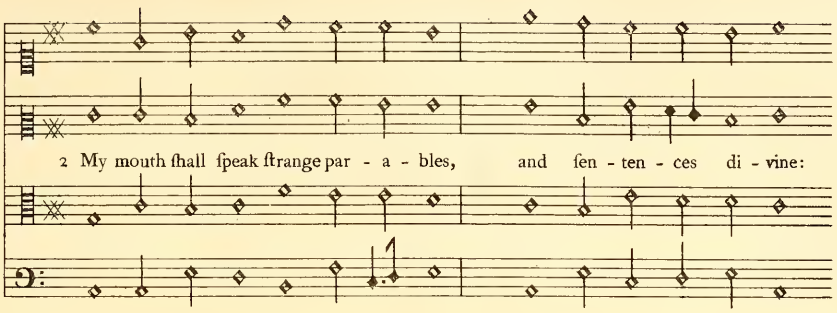
¶ *Hee ſheweth how GOD of his mercie choſe his Church of the poſteritie of Abraham, reproaching the ſtubburn rebellion of their fathers: that the children might not only underſtand, that GOD of his free mercie made his covenant with their anceſtors: but alſo ſeeing them ſo malicious and perverſe, might bee aſhamed, and ſo turn wholly to GOD. In this Pſalme the holy Ghoſt hath comprehended (as it were) the ſumme of all GODS benefits, to the intent the ignorant and groſſe people might ſet in few words the effect of the whole hiſtorie.*

Pſalme 78.

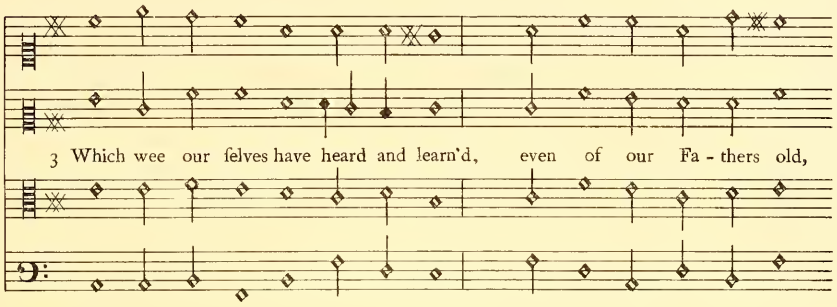
HEare my doctrine, O my people: incline your eares unto the wordes of my mouth.
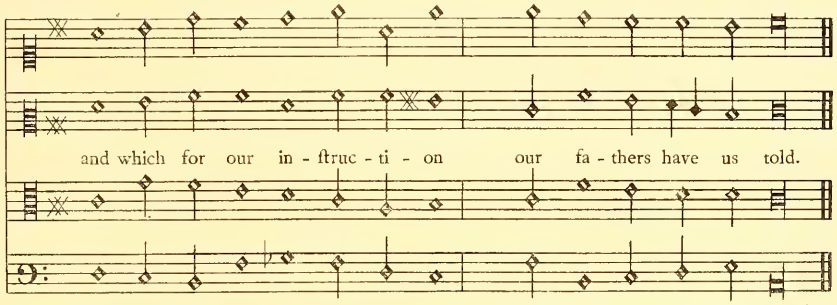


2 My



2 I will open my mouth in a parable, I will declare high ſentences of old.



3 Which wee have heard, & knowne, and our fathers have told us.



4 Becauſe wee ſhould not keep it cloſe
from them that ſhould come after:
Who ſhould GODS power to their race praiſe
and all his works of wonder.
5 To Iaakob hee commandement gave,
how Iſrael ſhould live:
Willing our fathers ſhould the ſame
unto their children give.

6 That they and their poſteritie,
that were not ſprung up tho,
Should have the knowledge of the law,
and teach their ſeed alſo.
7 That they might have the better hope
in GOD that is above;
And not forget to keep his lawes,
and his precepts in love.

8 Not being as their fathers were
rebelling in GODS ſight:
And would not frame their wicked hearts
to know their GOD aright.
9 How went the people of Ephraim
their neighbours for to ſpoile?
Shooting their darts the day of war,
and yet they took the foile.

10 For why? they did not keep with GOD
the covenant that was made:
Nor yet would walk or lead their lives
according to his trad.
11 But put into oblivion
his counſell and his will:
And all his works moſt magnifick,
which hee declared ſtill.

12 What

4 Wee will not hide them from their children: but to the generation to come wee will ſhew the praiſes of the Lord: his power alſo, & his wonderful works that he hath done.
5 How hee eſtabliſhed a teſtimonie in Iaakob, and ordained a Law in Iſrael, which he commanded our fathers, that they ſhould reach their children.
6 That the poſteritie might know it, and the children which ſhould be born, ſhould ſtand up, and declare it to their children.

8 And not to be as their fathers, a diſobedient and rebellious generation: a generation that ſet not their hearts aright & whoſe ſpirit was not faithfull unto God.
9 The children of Ephraim being armed, and ſhooting with the bow, turned backe in the day of battell.
10 They keept not the Covenant of God, but refuſed to walk in his law.
11 And forgot his acts, & his wonderfull works which he had ſhewed them.
7 That they might ſet their hope on God, and not forget the workes of God, but keep his commandements.

12 He did marveilous things in the land of Ægypt even in the field of Zoan.
13 Hee divyded the ſea, & led them thorow: he made alſo the waters to ſtand as an heap.
14 In the day tyme alſo hee led them with a cloud, and all the night with a light of fire.
15 Hee clave the rockes in the wildernes, and gave them drink as of the great depths.
16 He brought floods alſo out of the ſtonie rock, ſo that hee made the waters to deſcend like the rivers.
17 Yet they ſinned ſtill againſt him, & provoked the Higheſt in the wilderneſſe.
18 And tempted GOD in their hearts, in requiring meat for their luſt.
19 They ſpake againſt God alſo, ſaying, Can God prepare a table in the wildernes.
20 Behold, he ſmote the rock that the water guſhed out & the ſtreams over-flowed: Can hee give bread alſo? or prepare fleſh for his people.
21 Therefore the LORD heard and was angry, and the fire was kindled in Iaakob, and wrath alſo came upon Iſrael.
22 Becauſe they beleeved not in God, & truſted not in his help.
23 Yet he had commãdedthe clouds above, and had opened the doors of heaven.
24 And had rained downe MAN upon them for to eat. And had given them of the wheat of Heaven.

12 What wonders to our fore-fathers
did hee himſelf diſcloſe
In Ægypt land, within the field
that called is Thaneos?
13 Hee did divide and cut the ſea,
that they might paſſe at once:
And made the waters ſtand as ſtill
as doth an heap of ſtones.

14 Hee led them ſecret in a cloud
by day when it was bright:
And all the night when dark it was
with fire hee gave them light.
15 Hee brake the rocks in wilderneſſe,
and gave the people drink
As plentifull as when the depths
do flow up to the brink.

16 Hee drew out rivers out of rocks,
that were both drie and hard,
Of ſuch aboundance, that no floods
to them might bee compard.
17 Yet for all this againſt the LORD
their ſin they did encreaſe:
And ſtirred him that is moſt High
to wrath in wilderneſſe.

18 They tempted him within their hearts
like people of miſtruſt:
Requyring ſuch a kind of meat
as ſerved to their luſt.
19 Saying with murmuration
in their unthankfulneſſe,
What? Can this GOD prepare for us
a feaſt in wilderneſſe?

20 Behold, hee ſtrake the ſtonie rock,
and floods foorth-with did flow:
But can hee now give to his folk
both bread and fleſh alſo?
21 When GOD heard this he waxed wroth
with Iaakob and his ſeed:
So did his indignation
on Iſrael proceed.

22 Becauſe they did not faithfully
believe, and hope that hee
Could alwayes help and ſuccour them
in their neceſſitie.
23 Wherefore he did command the clouds
foorth-with they brake in ſunder:
24 And rain'd down MAN for them to eat,
a food of meekle wonder.

25 When earthly men with Angels food
were fed at their requeſt:
26 Hee bade the Eaſt-wind blow away,
and brought in the South-weſt.
27 And rain'd down fleſh as thick as duſt,
and foules as thick as ſand:
28 Which hee did caſt amids the place,
where all their tents did ſtand.

29 Then did they eat exceedingly,
and all men had their fils:
Yet more and more they did deſire
to ſerve their luſts and wils.
30 But as the meat was in their mouths,
his wrath upon them fell;
31 And ſlew the flower of all the youth,
and choiſe of Iſrael.

32 Yet fell they to their wonted ſin,
and ſtill they did him grieve:
For all the wonders that hee wrought,
they would not him believe.
33 Their dayes therefore hee ſhortened,
and made their honour vain:
Their yeares did waſt and paſſe away
with terrour and with pain.

34 But ever when hee plagued them,
they ſought him by and by:
35 Remembring then he was their ſtrength
their help, and GOD moſt hie.
36 Though in their mouths they did but
and flatter with the LORD: (gloſe
And with their tongues and in their hearts
diſſembled every word.

37 For why? their hearts were nothing
to him nor to his trade: (bent
Nor yet to keep or to performe
the covenant that was made.
38 Yet was hee ſtill ſo mercifull,
when they deſerv'd to die:
That hee forgave them their miſdeeds;
and would not them deſtroy.

Yea, many a time hee turned his wrath,
and did himſelf adviſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
39 Conſidering that they were but fleſh,
and even as a wind
That paſſeth away, and cannot well
return by his own kind.

25 Man did eat the bread of Angels, he ſent them meat enough.
26 He cauſed the Eaſt wind to paſſe in the heaven, & through his power he brought in the South wind.
27 Hee rained fleſh alſo upon them as duſt, and feathered fowles as the Sand of the Sea.
28 And hee made it fall in the midſt of their campe: even round about their habitations.
29 So they did eat, and were well filled, for he gave them their deſire.
30 They were not turned from their luſt, but the meat was yet in their mouths.
31 When the wrath of God came even upon them, and ſlew the ſtrong of them, and ſmote downe the choſen men in Iſrael.
32 For all this they ſinned ſtill, and beleved not his wonderous works.
33 Therefore, their dayes did he cõſume in vanity, and their years haſtily.
34 And when hee ſlew them, they ſought him and they returned, and ſought God earely.
35 And they remembred that God was their ſtrength, and the moſt high God their redeemer.
36 But they flattered him with their mouth and diſſembled with him with their tongue.
37 For their heart was not upright with him: neither were they faithfull in his covenant.
38 Yet hee being mercifull, forgave

their iniquitie, and deſtroyed them not but often-tymes called backe his anger, and did not ſtir up all his wrath. 39 For hee remembered that they were fleſh: yea, a wind that paſſeth, and commeth not again.

40 How

40 How oft did they provoke him in the wildernesse? and grieved him in the desart.
41 Yea, they returned, and tempted God and limited the holy One of Israel.

40 How often-tymes in wilderneſſe
did they their Lord provoke?
How did they move and ſtir their Lord
to plague them with his ſtroke.
41 Yet did they turn again to ſin,
and tempted God eft ſoone:
Preſcribing to the holy Lord
what things they would have done.

42 They remembered not his hand: nor the day when hee delivered them from the enemie.
43 Nor him that ſet his ſignsin Ægypt & his wonders in the field of Zoan.

42 Not thinking of his hand and power,
nor of the day when hee
Delyvered them out of the bonds
of the fierce enemie.
43 Nor how hee wrought his miracles,
as they themſelves beheld
In Ægypt, and the wonders that
hee did in Zoan field.

44 And turned their rivers into blud & their floods that they could not drink.
45 He ſent a ſwarm of flies among them, which devoured them, and frogs which deſtroyed them.

44 Nor how hee turned by his power
their waters into blood:
That no man might receive his drink
at river nor at flood.
45 Nor how he ſent them ſwarmes of flees
which did them ſore annoy;
And fild their countries full of frogs,
which ſhould their land deſtroy.

46 Hee gave alſo their fruits unto the Caterpillar, and their labour unto the Graſſehopper.
47 He deſtroyed their Vines with haile, and their wild fig trees with haile-ſtones

46 Nor how hee did commit their fruits
unto the Caterpiller:
And all the labour of their hands
hee gave to the Graſſe-hopper.
47 With haile-ſtones hee deſtroyed their
ſo that they were all loſt: (Vines,
And not ſo much as wild fig-trees
but hee conſumd with froſt.

48 Hee gave their cattell alſo to the haile, and their flockes to the thunder-bolts.
49 Hee caſt upon them the fierceneſſe of his anger, indignation, and wrath, & vexation by the ſending out of evill angels.
50 Hee made a way to his anger, he ſpared not their Soules from death: but gave their life to ye peſtilence
51 And ſmote all the firſt born in Egypt even the begining of their ſtrength in the tabernacles of Ham.

48 And yet with haile-ſtones once againe
the Lord their cattell ſmote:
And all their flocks and heards likewiſe
with thunder-bolts full hote.
49 Hee caſt upon them in his ire,
and in his furie ſtrong
Diſpleaſure, wrath, and evill ſpirits
to trouble them among.

50 Then to his wrath hee made a way,
and ſpared not the leaſt:
But gave unto the peſtilence
the man and eke the beaſt.
51 Hee ſtrake alſo the firſt-born all
that up in Egypt came:
And all the chief of men and beaſts
within the tents of Ham.

52 But as for all his own dear folk,
hee did preſerve and keep:
And caryed them through wilderneſſe,
even like a flock of ſheep.
53 Without all fear both ſafe and ſound
hee brought them out of thrall:
Whereas their foes with rage of ſeas
were over-whelmed all.

54 And brought them out into the coaſts
of his own holy land:
Even to the Mount which hee had got
by his ſtrong arme and hand.
55 And there caſt out the Heathen folk,
and did their land divide;
And in their tents hee ſet the tribes
of Iſrael to abide.

56 Yet for all this their God moſt hie
they ſtird, and tempted ſtill:
And would not keep his teſtament,
nor yet obey his will.
57 But as their fathers turned back,
even ſo they went aſtray,
Much like a bow that would not bend,
but ſlipt and ſtart away.

58 And griev'd him with their hil-altars
with offrings and with fire,
And with their idoles vehemently
provoked him to ire.
59 Therewith his wrath began again
to kindle in his breſt:
The naughtineſſe of Iſrael
hee did ſo much deteſt.

60 Then hee forſooke the tabernacle
of Shilo, where hee was
Right converſant with earthly men,
even as his dwelling place.
61 Then ſuffred hee his might and power
in bondage for to ſtand;
And gave the honour of his Ark
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 The young men were devourd with fire,
maids had no mariage.
64 And with the ſword the Prieſts alſo
did periſh ever-each-one:
And not a widow left alive,
their death for to bemone.

65 And

52 But hee made his people to goe out like ſheep, and led them in the wildernes like a flock.
53 Yea, hee caryed them out ſafely, and they feared not, and the Sea covered their enemyes.
54 And hee brought them unto the borders of his Sanctuarie even to this Mountaine which his right hand purchaſed.
55 Hee caſt out the Heathen alſo before them, and cauſed them to fall to the lot of his inheritance, and made the Tribes of Iſrael to dwell in their tabernacles.
56 Yet they tempted, and provoked the moſt high God and keept not his teſtimonies.
57 But turned back and dealt falſly like their fathers: they turned like a deceitful bow.
58 And they provoked him to anger with their high places & moved him to wrath with their graven Images.
59 God heard this, and was wroth, and greatlie abhored Iſrael.
60 So that he forſooke the habitation of Shilo: even the Tabernacle where he dwelt among ſt men.
61 And delyvered his power into captivitie, and his beautie into the enemies hand.
62 And hee gave up his people to the ſword and was angrie with his inheritance.
63 The fire devoured their choſen men, & their maids were not praiſed.
64 Their Prieſts fell by the ſword, and their widowes lamented not.

65 But the Lord awaked, as one out of ſleep, and as a ſtrong man, that after his wyne cryeth out.
66 And ſmote his enemies in the hinder parts and put them to a perpetuall ſhame

65 And then the LORD began to wake,
like one that ſlept a tyme:
Or like a valiant man of war,
refreſhed after wine.
66 With Emrauds in the hinder parts
hee ſtrake his enemies all:
And put them then unto a ſhame
that was perpetuall.

67 Yet he refuſed the Tabernacle of Ioſeph, & chooſe not the Tribe of Ephraim.

67 Then hee the tent and tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim
hee would in no wiſe chooſe.

68 But chooſe the Tribe of Iudah, and Mount Syon which hee loved.

68 But choſe the tribe of Iehudah,
whereas hee thought to dwell:
Yea, even the noble Mount Syon,
which hee did love ſo well.

69 Whereas hee did his temple build
both ſumptuouſly and ſure:
Like as the earth which hee hath made
for ever to endure.
70 Then choſe hee David him to ſerve,
his people for to keep:
Whom hee tooke up, and brought away,
even from the folds of ſheep.

71 As hee did follow th' ewes with young
the LORD did him aduance:
To feede his people Iſrael,
and his inheritance.
72 Then David with a faithfull heart
his flock and charge did feede:
And prudently with all his power
did govern them indeede.

69 And hee built his Sanctuarie as an high Pallace: Like the earth which he eſtabliſhed for ever.
70 Hee choſe David alſo his ſervant, and took him from the ſheepfolds.

71 Even from behind the Ewes with young, hee brought him to feede his people in Iaakob, and his inheritance in Iſrael.
72 So hee fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.

PSAL. LXXIX.

¶ *The Iſraelites complaine to GOD, for the great calamitie and oppreſſion that they ſuffered, when Antiochus deſtroyed their Temple, and citie of Ieruſalem: deſiring GODS aide againſt his raging tyrannie, leſt GODS Name and religion ſhould bee contemned amongſt the Heathen, who ſhould ſee them thus forſaken and periſh.*

Trebble. Pſal. 79.

Contra.

Pſalme 79.

O God, the Heathen are come into thine inheritance:

Tenor. O LORD, the Gen - tiles do in - vade, thine her - i - tage to ſpoile:
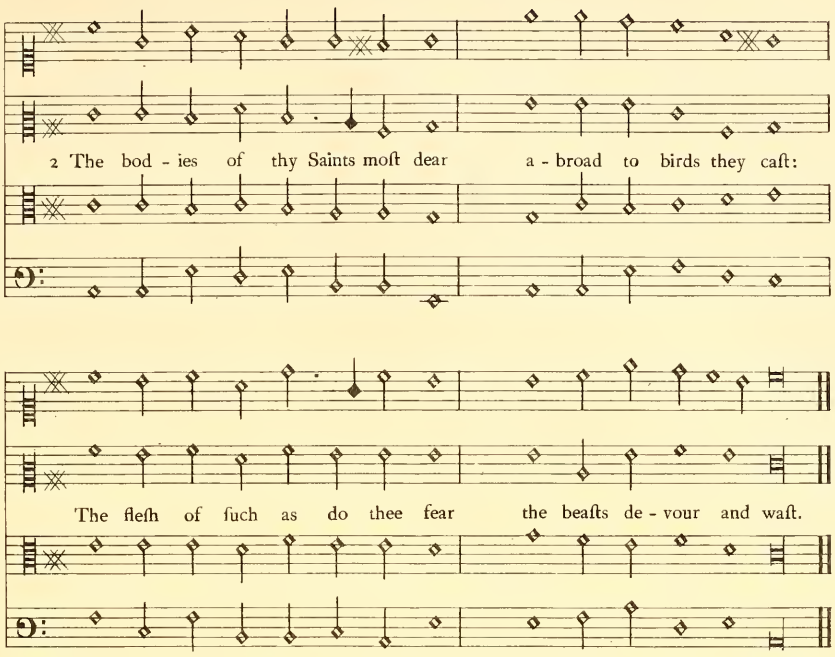
Baſſus.

Thine holy Temple they have defiled, & made Hieruſalem heapes of ſtones.

Ier - u - ſa - lem an heape is made, thy Tem - ple they de - foile.

2 The

PSALME LXXIX.



2 The dead bodies of thy ſervants have they given to bee meat unto foules of the heaven:

and the fleſh of thy Saincts unto the beaſtes of the earth.

3 Their blood have they ſhed round about Ieruſalem, and there was none to bury them.

4 We are a reproach to our neighbours: even a ſcorn, and deriſion unto them that are round about us.

5 Lord, how long wilt thou bee angrie for ever? ſhal thy jealouſie burn like fire?

6 Poure out thy wrath upon the Heathen that have not knowne thee, and upon the kingdomes that have not called upon thy Name.

7 For they have devoured Iaakob, and made his dwelling place deſolate.

8 Remember not againſt us the former iniquities: but make haſte, and let thy tender mercies prevent us: for wee are in great miſerie.

3 Their blood throughout Ieruſalem
as water ſpilt they have:
So that there is not one of them
to lay their dead in grave.
4 Thus are wee made a laughing ſtock
almoſt the world throughout:
The enemies at us jeſt and mock,
which dwell our coaſtes about.

5 Wilt thou, O LORD, thus in thine ire
againſt us ever fume?
And ſhew thy wrath as hote as fire,
thy folk for to conſume?
6 Upon theſe people powre the ſame
who did thee never know:
All realmes which call not on thy Name
conſume and overthrow.

7 For they have got the upper hand,
and Iaakobs ſeed deſtroid:
His habitation and his land
they have left waſte and void.
8 Beare not in minde our former faults,
with ſpeed ſome pittie ſhow:
And aid us, LORD, in all aſſaults,
for wee are weak and low.

9 O GOD, that gives all health and grace,
on us declare the ſame:
Weigh not our works, our ſins deface
for honour of thy Name.
10 Why ſhall the wicked ſtill alway
to us as people dumb,
In thy reproach rejoice and ſay,
where is their GOD become?

Require O LORD, as thou ſeeſt good
before our eyes in ſight,
Of all theſe folk thy ſervants blood,
which they ſpilt in diſpight.
11 Receive into thy ſight in haſt
the clamours, grief, and wrong
Of ſuch as are in priſon caſt,
ſuſtaining yrons ſtrong.

Thy force and ſtrength to celebrate,
LORD, ſet them out of band:
Who unto death are deſtinate,
and in their enemies hand.
12 The nations that hath been ſo bold,
as to blaſpheme thy Name:
Into their laps with ſeven fold
repay again the ſame.

13 So wee thy folk, thy paſture ſheep
will praiſe thee evermore:
And teach all ages for to keep
for thee like praiſe in ſtore.

PSAL.

9 Help us. O GOD of our ſalvation, for the glorie of thy name, and bee mercifull unto our ſins for thy Names ſake.

10 Wherefore ſhould the Heathen ſay, Where is their God? Let him bee known among the Heathen in our ſight, by the vengeãce of the blood of thy ſervãts that is ſhed.

11 Let the ſighing of the priſoners come before thee, according to thy mighty arme preſerve the children of death.

12 And render to our neighbours ſeven fold into their boſomes, their reproach wherewith they have reproached thee, O LORD.

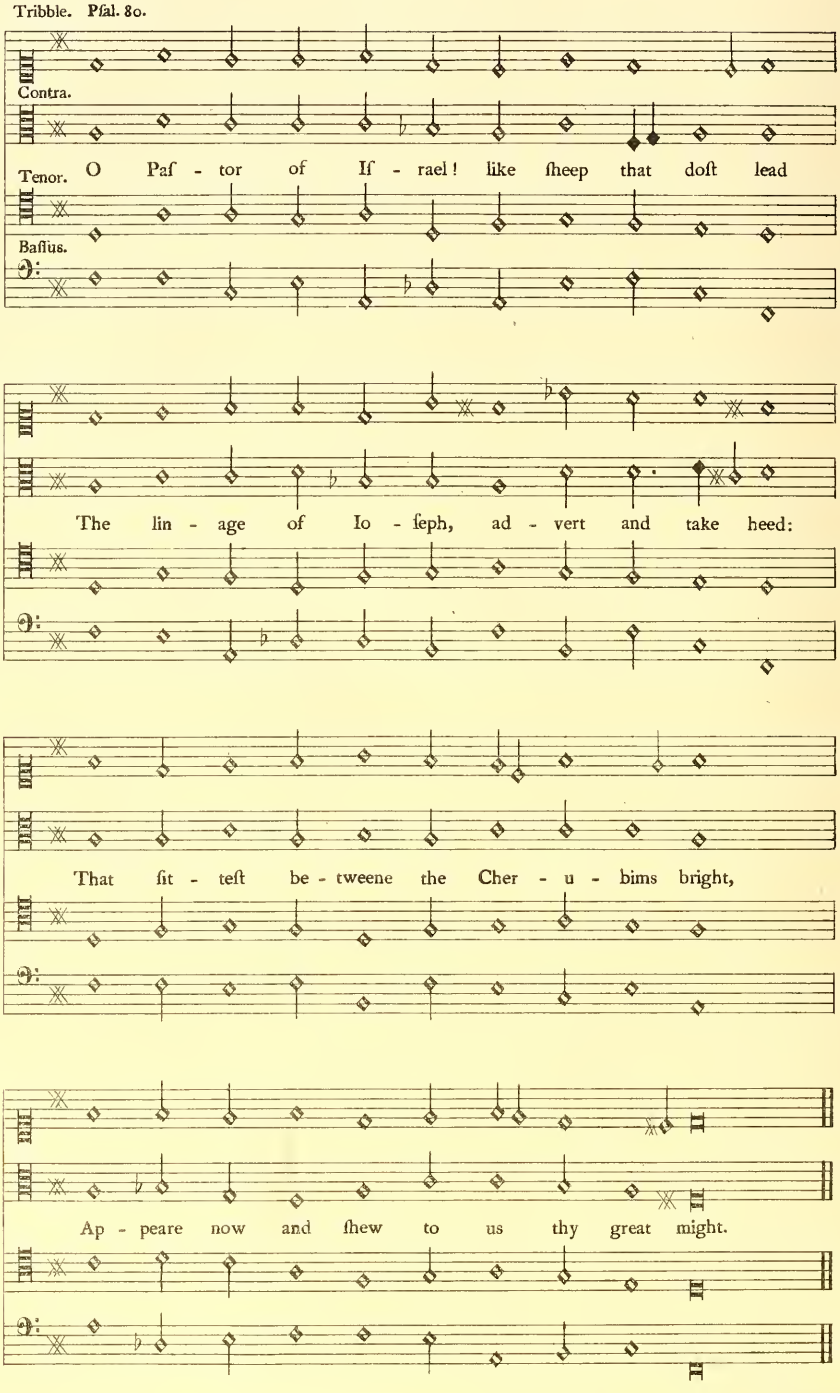
13 So we thy people, and ſheepe of thy paſture ſhall praiſe thee for ever, and from generation to generation wee will ſet foorth thy praiſes.

PSAL. LXXX.

¶ *A lamentable Prayer to GOD, to relieve the miſeries of his Church, deſiring him to conſider their firſt eſtate, when his favour ſhined towards them, and to finiſh the worke which hee had begun.*

Pſalme 80.

HEare; O thou ſhepheard of Iſrael, thou that leadeſt Ioſeph like ſheepe, ſhewe thy brightneſſe, thou that ſitteſt betweene the Cherubims.



2 Before

PSALME LXXX.

2 Before Ephraim, Benjamin and Manaſſeh: ſtir up thy ſtrength, and come to help us.

2 Before thy folk Ephraim,
Benjamin of old,
And tribe of Manaſſes,
the flock of thy fold:
Awake, once upreare
thy puiſſance moſt ſtrong,
And come ſave us LORD,
thou tarieſt too long.

3 Turn us againe, O God, and cauſe thy face to ſhine, that wee may bee ſaved.

3 O great GOD eternall,
our ſtrength and our ſtay:
Return and reſtore us
without more delay:
And let ſhine on us
thy countenance cleare,
So ſhall wee bee ſafe,
and ſhrink for no feare.

4 O Lord God of hoſtes, how long wilt thou bee angrie againſt the prayer of thy people.

4 O LORD GOD of armies,
thy folk to conſume
How long at their prayers
ſhalt thine anger fume?

5 Thou feedes them with bread of weeping and wo:
Teares largely to drink
thou gave them alſo.

5 Thou haſt fed them with the bread of teares, and given them tears to drink with great meaſure.

6 Thou haſt made us a ſtriffe unto our neighbours, and our enemies laugh at us amongſt themſelves.

6 Thou ſets us the hatred,
and ſtrife to ſuſtaine
Of all our next neighbours
our harmes that have ſeene.
And our foes right glad
of our ſhame and wrong,
With taunting us mock
themſelves all among.

7 Turn us againe, O God of hoſts, cauſe thy face to ſhine, and wee ſhall be ſaved.

7 O LORD GOD of armies,
our ſtrength and our ſtay,
Return and reſtore us
without more delay.
And let ſhine on us
thy countenance clear,
So ſhall wee bee ſafe,
And ſhrink for no fear.

8 Thou haſt brought a vine out of Ægypt: thou haſt caſt out the Heathen, and planted it.

8 A Vine out of Ægypt
thou broughtſt with great cure,
Thou caſt out the Gentiles,
and plantedſt it ſure.

9 Thou cleanſedſt the ground,
and rootedſt it ſo,
That all the whole land
it fild to and fro.

9 Thou madſt roome for it, and didſt cauſe it to take root and it filled the land.

10 The mountains were covered with the ſhadow of it: & the boughes thereof were like the goodly Cedars.

10 With the ſhadow thereof
the mountaines were clad:
And like the tall Cedars
her branches did ſpread.

11 Her boughes to the ſea
far foorth did ſhee ſtretch,
And graffes to the flood
Euphrates out-reach.

11 She ſtretched out her branches unto the ſea, and her boughes unto the river

12 Why haſt thou broke down then
her hedges ſo faire?
Till all that paſſe by her
have pluckt her full bare.

12 Why haſt thou then broken down her hedges, ſo that all they that paſſe by the way have pluckt it.

13 The Boare of the wood
hath digd up at will,
And beaſts of the field
their bellies they fill.

13 The wilde boare out of the wood hath deſtroyed it, and the wilde beaſtes of the field have eaten it up.

14 O great GOD of Armies,
our ſtrength and our ſtay,
Return, wee beſeech thee,
without more delay.
Conſider from Heaven,
and ſee this ſore caſe:
And viſite this Vine
which all men diſgrace.

14 Return, we beſeech thee, O GOD of Hoſtes: Looke downe from heaven, and behold and viſit this Vine.

15 And viſite the Vine-yard,
and field where it ſtood;
Which thy right hand planted,
when it was but rude.
And of the young Bud
ſome pitty LORD take,
Which thou for thy ſelf
moſt ſtrong did once make.

15 And the Vine-yeard that thy right hand hath planted: and the young vine, which thou madeſt ſtrong for thy ſelf.

16 Which now all down beaten,
is burnt up with fire;
As people which periſh
at thy frowning ire.

16 It is burnt with fire, and cut down, and they periſh at the rebuke of thy countenance.

17 But yet on that man
let thine hand be known:
Which by thy right hand
thou choſe for thine own.

17 Let thine hand be upon the man of thy right had and upon the ſonne of man whom thou madſt ſtrong for thine own ſelf.

On the ſon of man, LORD,
thy might now declare:
For thy ſelf ſo potent,
whom thou didſt prepare.

18 Wee ſhall not turn back
from thee then no more:
Revive us thy Name
ſo ſhall wee implore.

18 So will not wee goe backe from thee, revive thou us, and wee ſhall call upon thy Name.

19 O LORD GOD of Armies,
our ſtrength and our ſtay,
Return, and reſtore us
without more delay:
And let ſhine on us
thy countenance clear:
So ſhall wee bee ſafe,
and ſhrink for no fear.
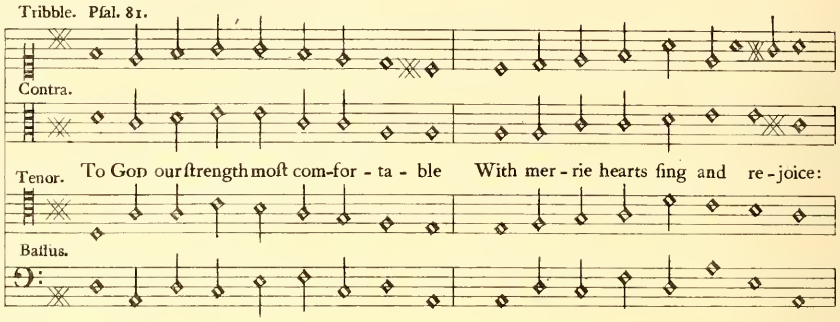
19 Turne us again, O Lord God of hoaſts: cauſe thy face to ſhine, & we ſhall be ſaved.

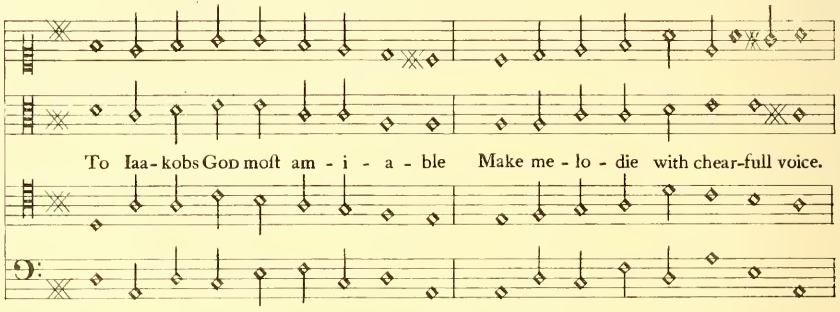
PSAL.

An exhortation to praiſe God both in heart and voice, for his benefits, and to worſhip him only: God condemneth their ingratitude, & ſheweth what great benefits they have loſt throgh their own malice.

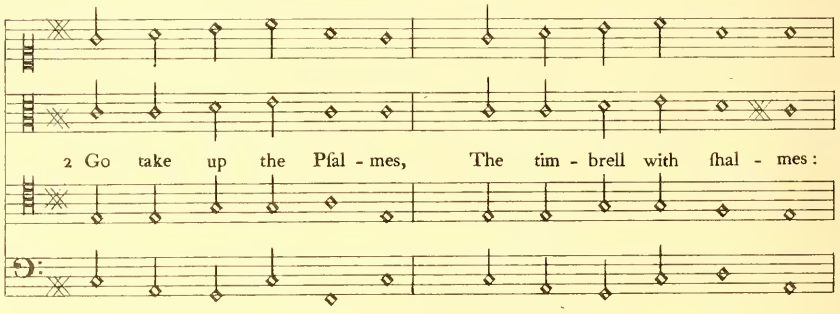
Pſalme 81.

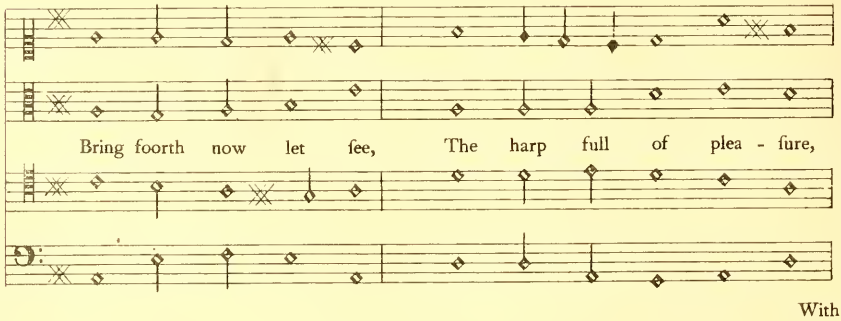
SIng joyfullie unto GOD our ſtrength: ſing loud unto the God of Iaakob.
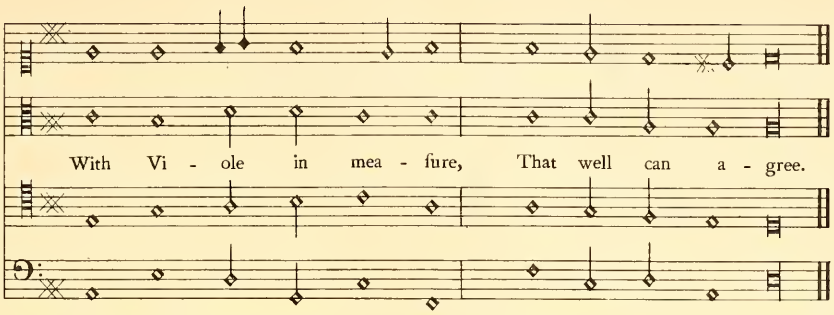




2 Take the ſong, and bring foorth ye timbrel: the pleaſant harp with the viole.





With

PSALME LXXXI.



3 At our feaſt day, as wee were wonted,
Let blow the trumpets merily:
The firſt day of the Month appointed
This to bee kept ſolemnedly.
4 For (as time hath ſerved)
Iſrael obſerved
This ſtatute of old:
And this is the order,
Which their GOD to honour
Iaakobs ſeed did hold.

3 Blow the trumpet in the new Moone, even in the tyme appointed, at our feaſt day.
4 For this is a ſtatute for Iſrael, and a law of the God of Iaakob.

5 Hee laid his law unto the linage
Of Ioſeph, parting from the land
Of Ægypt, where I heard a language
Uncouth and ſtrange to underſtand.
6 Then my force up-rearing
From the burthens bearing
His ſhoulders I tooke:
And eke the Task-maſter
The pots and the plaſter
His hands then forſooke.

5 Hee ſet this in Ioſeph for a teſtimonie, when he came out of the land of Ægipt where I heard a language, that I underſtood not.
6 I have withdrawne his ſhoulders from the burthen, and his hands have left the pots.

7 Thou calledſt being brought at under,
And I did rid thee from diſtreſſe:
Within the ſecret of my thunder
I heard thy grudgings more and leſſe:
I did alſo prove thee
My goodneſſe above thee,
When thou didſt miſtruſt,
At Meribah chyding,
For waters provyding,
To ſerve thee at luſt.

7 Thou calledſt in affliction, and I delivered thee and anſwered thee in the ſecret of the thunder: I proved thee at ỹ waters of Meribah. Selah.

8 Hearken my people, I aſſure thee,
O Iſrael, if thou would heare: (thee,
9 Thou ſhouldſt let no ſtrange God allure
Nor other gods worſhip or fear.

8 Hear, O my people, and *I* will proteſt unto thee, O Iſrael, if thou wilt hearken unto mee.
9 And wilt have no ſtrange god in thee, neither worſhip any ſtrang GOD.

10 For I am the Eternall,
Thy great GOD ſupernall,
Which from Egypts thrall
Have brought thee ſo ſafely;
Thy mouth open largely,
And fill it I ſhall.

10 For *I* am the Lord thy GOD who brought thee out of the land of Egypt opẽ thy mouth wide & I will fill it.

11 But yet my people whom I chuſed
My voice they would not hear, I ſay:
And Iſrael proudly refuſed
On mee their loving LORD to ſtay:
12 Therefore I did leave them,
Even as their hearts gave them,
To ſerve their ingine:
After leud entiſings
Of their own devyſings,
So did they decline.

11 But my people would not hear my voice and Iſrael would none of mee.
12 So I gave them up unto the hardneſſe of their hearts and they walked in their own counſels.

13 Oh, if my folk had not forſaken,
To hearken unto mee thoſe dayes:
Oh, if that Iſrael had taken
Delight to walk in my true wayes.
14 Then could I have reaſon
In a little ſeaſon
Their foes to ſubdue:
And mine hand have turned
Upon ſuch as ſpurned
My Saincts to purſue.

13 Oh that my people had harkened unto mee, and Iſrael had walked in my wayes.
14 I would ſoone have humbled their enemies, and turned mine hand againſt their adverſaries.

15 The haters of the LORD ſhould never
But flatter him by force conſtraind;
And a moſt proſperous time for ever
Should to my people have remaind.
16 Thou ſhouldſt then have been fed
With moſt fineſt wheat bread,
Even at thine own will;
And with the ſweet honey
Of the rock ſo ſtonie
I would thee fulfill.
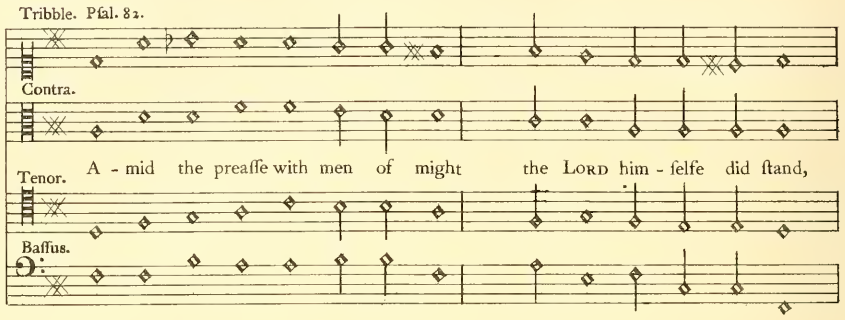
15 The haters of the Lord ſhould have beene ſubject unto him and their tyme ſhould have endured for ever.
16 And GOD would have fed them with the fatte of wheat, and with the honey out of the rock would I have ſufficed thee.

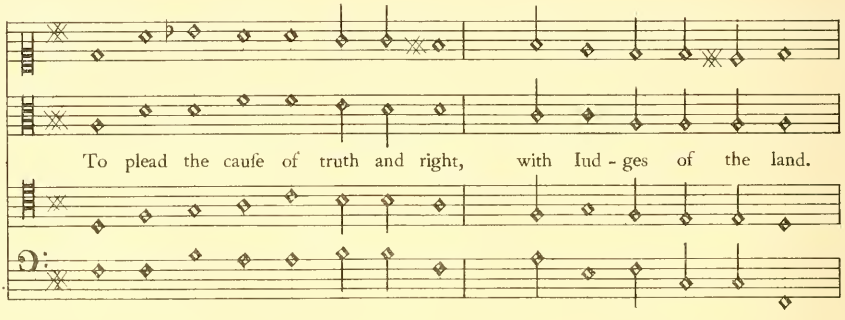
PSAL.

¶ *The Prophet declaring God to bee preſent amongſt the Iudges and Magiſtrates, reproveth their parcialitie and unrighteouſneſſe, and exhorteth them to do iuſtice, but ſeeing no amendement, hee deſireth GOD to undertake the matter, and execute iuſtice himſelfe.*

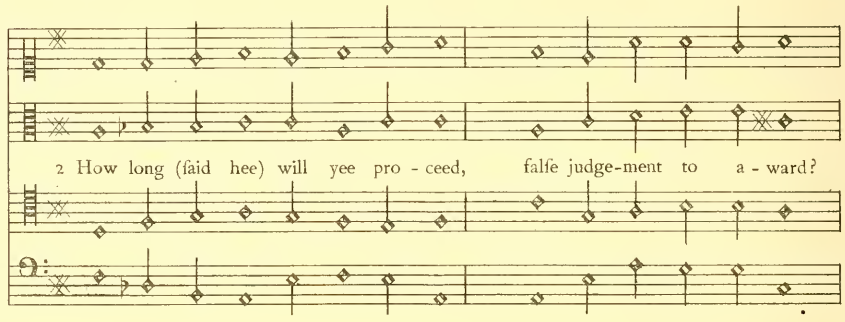
Pſalme 82.
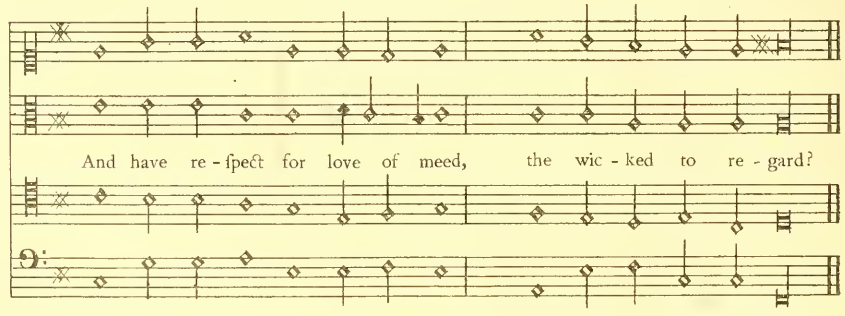
GOD ſtandeth in the aſſemblie of gods: hee judgeth among gods.





2 How long will yee judge unjuſtly? and accept the perſon of the wicked. Selah.





3 Whereas

3 Do right to the poore and fatherleſſe: do juſtice to the poor and needie.

4 Delyver the poor and needie: ſave them from the hand of the wicked.

5 They know not, and underſtand nothing: They walke in darknes, albeit all the foundations of ye earth bee moved.

3 Whereas of due yee ſhould defend
the fatherleſſe and weak:
And when the poore man doth contend
in judgement juſtly ſpeak.
4 If yee bee wiſe defend the cauſe
of poore men in their right:
And rid the needie from the clawes
of tyrants force and might.

5 But nothing will they know or learn,
in vain to them I talk:
They will not ſee, or ought diſcerne,
but ſtill in darkneſſe walk.

For lo, even now the time is come
that all things fall to nought:
And likewiſe lawes both all and ſome
for gain are ſold and bought.

6 I had decreed it in my ſight
as gods to take you all,
And children to the moſt of Might
for love I did you call.
7 But notwithſtanding yee ſhall die
as men, and ſo decay:
O tyrants! I ſhall you deſtroy,
and pluck you quite away.

6 I have ſaid, Yee are gods, and yee all are the children of the moſt High.

7 But ye ſhall die as a man, and yee Princes ſhall fall like others.

8 Up Lord, and let thy ſtrength be known,
and judge the world with might:
For why? all nations are thine owne
to take them as thy right.

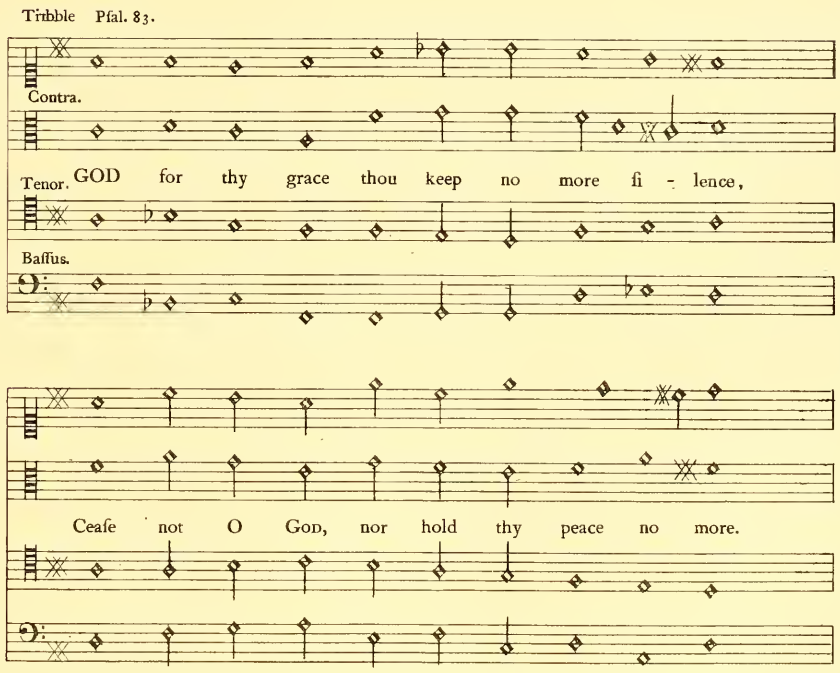
8 O God, ariſe therfore judge thou the earth for thou ſhalt inherite all nations.

PSAL. LXXXIII.

¶ *A Prayer for the Church, beeing aſſaulted on all ſides by the unfaithfull, confederated together to bring it to ruine, with rehearſall of certaine examples how GOD hath ſupported his own in times paſt, to incourage the faithfull with good hope.*

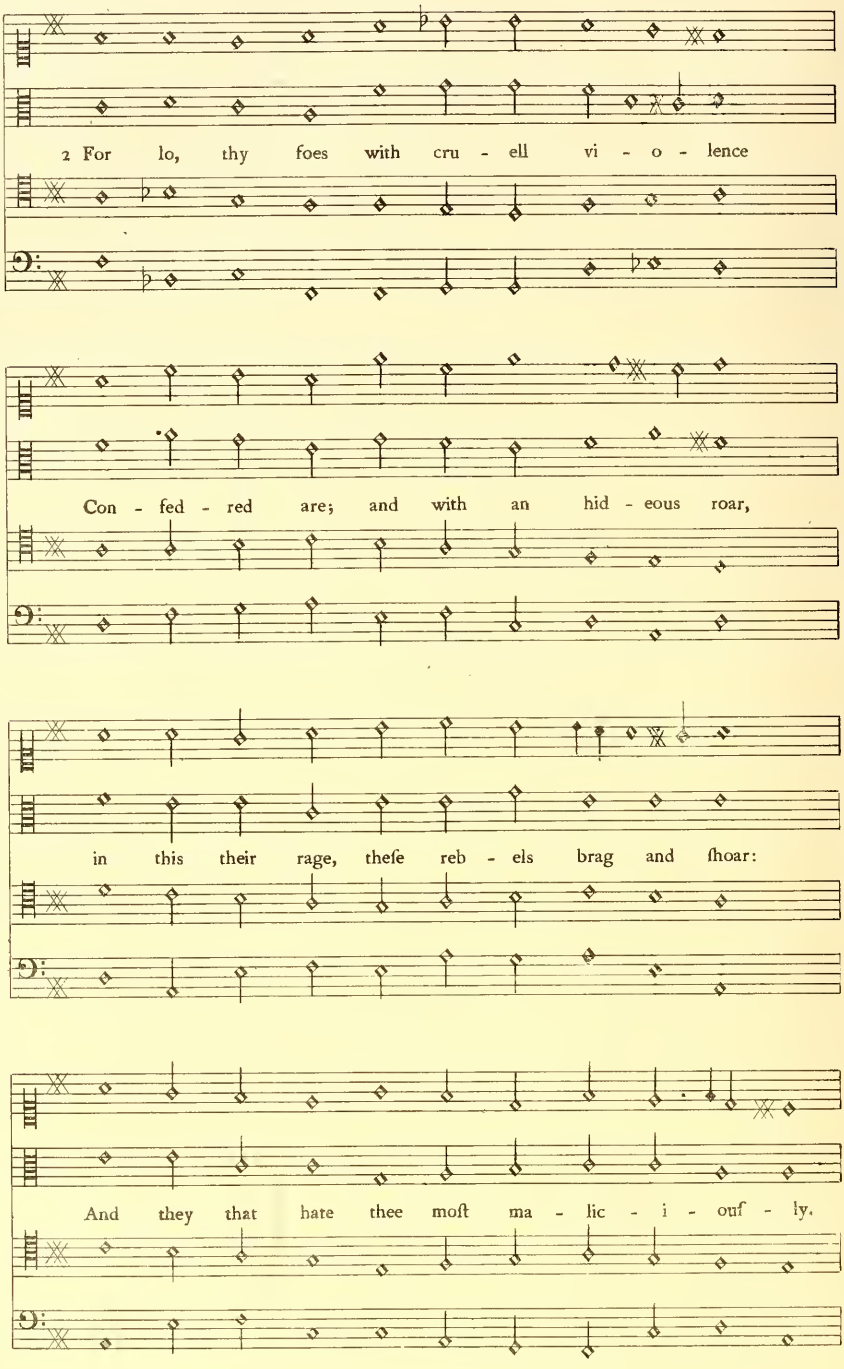
Pſalme 83.

KEep not thou ſilence O God bee not ſtill, and ceaſe not, O GOD.



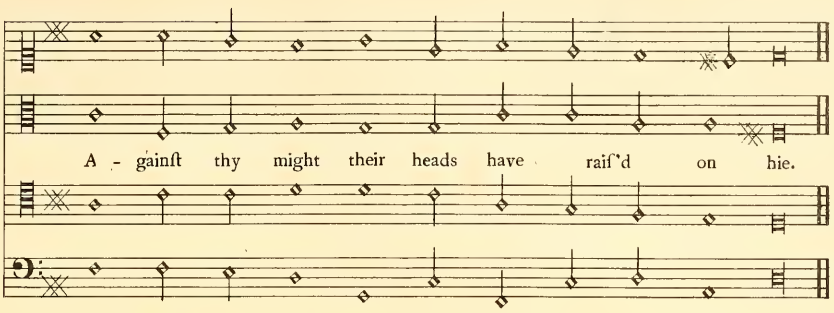
2 For

2 For lo, thine enemies make a tumult and they that hate thee have lifted up the head.



Againſt

PSALME LXXXIII.



3 They have taken craftie counfell againſt thy people, and have conſulted againſt thy ſecret ones.

3 For to oppreſſe
thy people they pretend;
With ſubtile flight,
and move conſpiracie:
For ſuch as on
thy ſecret help depend.

4 They have ſaid, Come, and let us cut them off from beeing a nation: and let the name of Iſrael be no more in remembrance.

4 Go to (ſay they,
and let us utterly
This nation
root out from memorie:
And of the name
of Iſraelits let never
Further bee made
no mention for ever.

5 For they have conſulted together in heart, and have made a league againſt thee.

5 Conſpired are,
with cruell hearts and fell
Thus againſt thee
together in a band,

6 The tabernacles of Edom, and the Iſmaelits: Moab and the Agarims.

6 The Edomites
that in their tents do dwell;
And Iſmaelites
joyned with them do ſtand:
The Moabites
upon the other hand,
With the proude race
of Agarens together
Aſſembled are,
and wickedly confeder.

7 Geball and Ammon, and Amalek: the Philiſtims, with the inhabitants of Tyrus.

7 Geball, Ammon,
and Amalek all three,
March foorth each one
with his owne gariſon:
The Philiſtims
formoſt they think to bee:
The indwellers
of Tyre with them are bown.

8 Aſhur alſo is joyned with them: They have beene an arme to the children of Lot. Selah.

8 Aſhur alſo
is their companion,
With the children
of Lot to bee arrayed,
In their ſupport
their banner is diſplayed.

9 Do thou to them
as thou didſt to the hoaſt
Of Madian,
Iabin and Siſera,
At Kyſon flood:

10 In Endor lives they loſt,
To dongue the land
whereas their bodies lay:

11 Like Oreb, Zeb,
Zeba, and Zalmuna
So make thou them:
even their moſt mightie Princes,
And all the chief
rulers of their provinces.

12 Who ſaid, Let us
inherite as our owne
Gods manſions:

13 My God make them to bee
Like rolling wheeles,
or as the ſtubble blowne
Before the wind.

14 As fire the woods (wee ſee)
Doth burn, and flame
devoure on mountains hie
The hather-crop:

15 So let thy tempeſt chaſe them;
And thy whirle-wind
with terrour ſo deface them.

16 Their faces, Lord,
with ſhamefulneſſe fulfill:
That they may ſeek,
thy name in minde to print.

17 Confounded let
them bee, and ever ſtill
Vexed with wo:
yea, make them ſhamd and ſhent:

18 And let them know
that thou art permanent;
That IEHOVAH
Thy Name alone pertaineth
To thee, over all
the earth whoſe glory reigneth.

9 Do thou unto them as unto the Midianits, as to Siſera, and as to Iabin at the rivor of Kyſon.

10 They periſhed at Endor, and were dongue for the earth.

11 Make them even their Princes, like Oreb, and like Zeb: yea, all their princes like Zeba and like Zalmuna.

12 Who have ſaid, Let us take for our poſſeſſion the habitations of God.

13 O my God make them like unto a wheele, and as the ſtubble before the wind.

14 As the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire.

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorme.

16 Fill their faces with ſhame that they may ſeek thy Name O LORD.

17 Let them bee confounded and troubled for ever: yea, let them bee put to ſhame, and periſh,

18 That they mayknowthat thou who are called IEHOVAH, art alone even the moſt High, over all the earth.

PSAL.

PSAL. LXXXIIII.

¶ *David beeing driven foorth of his countrey, defireth moſt earneſtly to come again to the Tabernacle of the Lord, and the aſſembly of the Saincts, to praiſe God: pronouncing them bleſſed that may ſo do: Then he praiſeth the courage of the people that paſſe through the wilderneſſe, to aſſemble themſelves in Sion. Finally, with praiſe of this matter, and confidence of Gods goodneſſe, hee endeth this Pſalme.*

Pſalme 84.

Sing this as the 67. *Pſalme.*

O LORD of Hoaſts how amiable are thy tabernacles.

How pleaſant is thy dwelling place,
O LORD of Hoaſts to mee!
The tabernacles of thy grace
how pleaſant LORD they bee?

2 My Soule longeth: yea, and fainteth for the Courts of the Lord: for my heart and my fleſh rejoyceth in the living GOD.

2 My Soul doth long full ſore to go
into thy courts abrod:
Mine heart doth joy, my fleſh alſo
in thee the living GOD.

3 Yea; the ſparrow hath found her an houſe, and the ſwallow a neſt for her, where ſhee may lay her young: Even by thine Altars, ô Lord of Hoaſts my King, and my GOD.

3 The ſparrows find a roome to reſt,
and ſave themſelves from wrong:
And eke the ſwallow hath a neſt
wherein to keep her young.
Theſe birds full nigh thine Altar may
have place to ſit and ſing:
O LORD of Hoaſts, thou art I ſay
my GOD and eke my King.

4 Bleſſed are they that dwell in thine houſe, they will ever praiſe thee. Selah.

4 Oh, they bee bleſſed that may dwell
within thine houſe alwayes:
For they all tymes thy facts do tell,
and ever give thee praiſe.

5 Bleſſed is the man whoſe ſtrength is in thee, and in whoſe heart are thy wayes.

5 Yea happy ſure likewiſe are they,
whoſe ſtay and ſtrength thou art:
Who to thine houſe do mind the way,
and ſeek it with their heart.

6 They going through the vale of Baca, make wals therein, the rain alſo covereth the pooles.

6 As they go through the vale of teares,
they dig up fountaines ſtill:
That like a ſpring it all appeares,
and thou their pits doſt fill.

7 From ſtrength to ſtrength they walk full (faſt,
no faintnes there ſhall bee:
And ſo the GOD of gods at laſt
in Syon they do ſee.

8 O LORD of hoſtes to mee give heed,
and hear when I do pray:
And let it through thine ear proceed,
O Iaakobs GOD, I ſay.

8 O Lord God of hoſts, hear my prayer: Hearken, O GOD of Iaakob. Selah.

9 O LORD our ſhield, of thy good grace
regard, and ſo draw near:
Regard, I ſay, behold the face
of thine Anointed dear.

9 Behold, O God our ſhield and look upon the face of thy Anoynted.

10 For why? within thy Courts one day
is better to abide,
Than other where to keepe or ſtay
a thouſand dayes beſide.
Much rather would I keep a doore
within the houſe of GOD,
Than in the tents of wickedneſſe
to ſettle mine abode.

10 For a day in thy Court is better than a thouſand o-ther-where: I had rather bee a door-keeper in the houſe of my GOD than to dwell in the tabernacles of wickedneſſe.

11 For God the Lord, our light and ſhield,
will grace and worſhip give:
And no good thing ſhall bee with held
from them that purely live.
12 O LORD of hoſtes, that man is bleſt,
and happie ſure is hee,
That is perſwaded in his breſt
to truſt all tymes in thee.

11 For the Lord God is the Sun and ſhield unto us: the Lord will give grace and glory, and no good thing will bee withheld from thē that walk uprightly.
12 O Lord of hoſtes, bleſſed is the man that truſteth in thee.

PSAL. LXXXV.

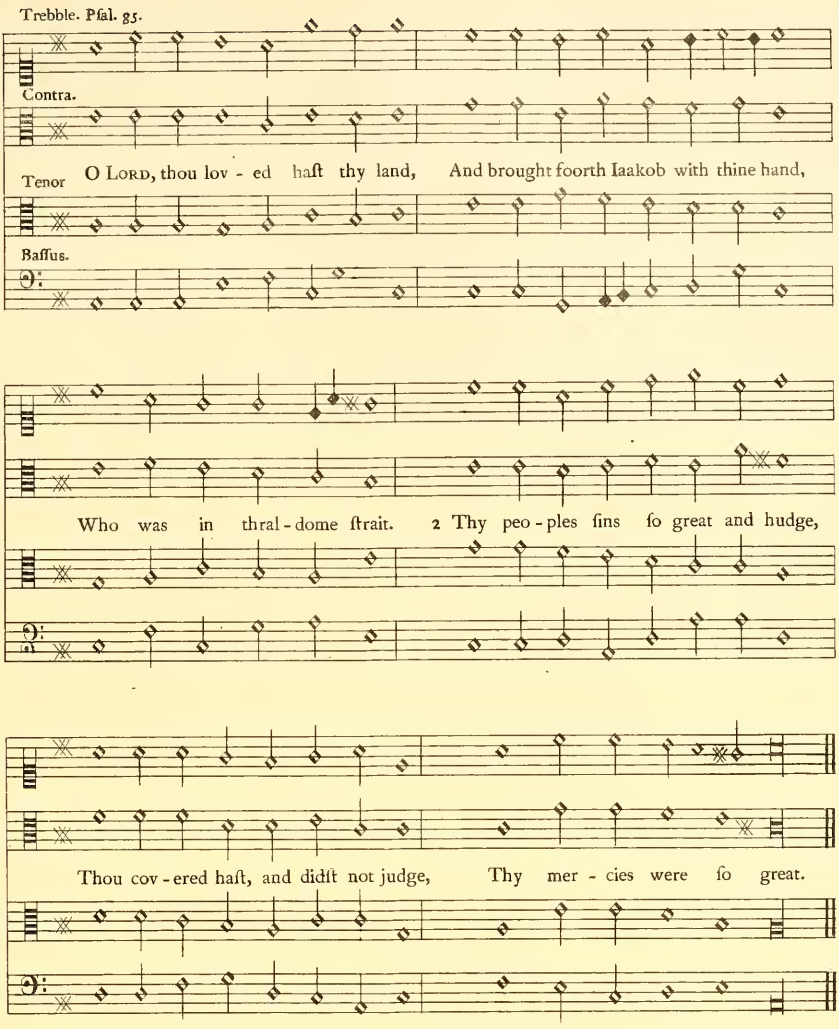
¶ *Becauſe GOD with-drew not his rods from his Church after they returned from Babylon, firſt they put him in mind of their delyverance, to the intent that hee ſhould not leave the work of his grace unperfect: Next, they complaine of their long affliction: And thirdly, they reioice, in hope of their felicitie promiſed: For their delyverance was a figure of* CHRISTS *kingdome, under the which ſhould bee perfect felicitie.*

O LORD,

PSALME LXXXV.

Pſalme 85.

LOrd, thou haſt been favourable unto thy land Thou haſt brought again the captivitie of Iaakob.



2 Thou haſt forgiven the iniquities of thy people, and covered all their ſin. Selah.

3 Thine anger then, and wrath ſo hote
Thou didſt remit, and haſt forgot:
Such was thy tender love.

4 O turn us then, GOD of our ſtrength,
Releaſe thine ire, and now at length
Let our diſtreſſe thee move.

5 Wilt thou bee angrie, LORD for ay?
Wilt thou prolong thy wrath, I ſay,
And that from age to age?

6 Wilt thou not turn us up to raiſe?
That wee thy people may thee praiſe,
And that with great courage.

7 Thy mercy, LORD, to ſhew vouchſafe,
That thy ſalvation wee may have:
But hearken now I will.

8 And hear what GOD himſelfe doth ſay,
Who peace before his Saints doth lay,
Leſt they ſhould turn to ill.

9 Now certainly his health is near,
To ſuch as do indeed him fear,
And bleſſeth ſtill our land.

10 Lo truth and mercie both do meet,
His righteouſneſſe and peace do greet,
And both joyne hand in hand.

11 For truth ſhall from the earth bud out,
From heaven righteouſneſſe no doubt,
Yea, GOD ſhall give good ſtore,

12 So that our land ſhall give encreaſe,

13 And righteouſnes towards him preaſe,
Who ſhall ſtill march before.

3 Thou haſt withdrawn all thine anger, and haſt turned back from the fierceneſſe of thy wrath.
4 Turn us, O GOD of our ſalvation, and releaſe thine anger toward us.
5 Wilt thou be angry with us for ever? and wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne againe, and quicken us, that thy people may rejoyce in thee?
7 Shew us thy mercy, O Lord and grant us thy ſalvation.

8 I will hearken what the LORD GOD will ſay, for hee will ſpeake peace unto his people, and to his Saincts, that they turn not again to folly.
9 Surely his Salvation is neare to them that fear him, that glory may dwell in our land.
10 Mercy and Trueth ſhall meet, righteouſneſſe and peace ſhall kiſſe one another.
11 Truth ſhal bud out of the earth, & righteouſnes ſhall looke downe from Heaven.

12 Yea, the LORD ſhall give good things, and our land ſhall give her encreaſe.
13 Righteouſneſſe ſhall go before him, and ſet her ſteps in the way.

PSAL.

¶ *David ſore afflicted, and forſaken of all, prayeth fervently for delyverance: ſometymes rehearſing his miſeries, ſometymes the mercies received: deſiring alſo to bee inſtructed of the* LORD, *that he might fear him, and glorifie his Name. He complaineth alſo of his adverſaries, and requireth to be delivered from them.*

Pſalme 86.

Tribble. **Pſal. 86.**

Contra.

Tenor. LORD, bow thine eare to my re - queſt, and hear mee by and by:

Baſſus.

I Ncline thy ear, O Lord and hear mee, for I am poor and needie.

With griev - ous paine and griefe op - preſt, full poore and weake am I.

2 Preſerve thou my ſoul, for I am mercifull: My GOD, ſave thou thy ſervant that truſteth in thee.

2 Pre - ſerve my Soul, be - cauſe my way, and do - ings ho - ly bee:

And ſave thy ſer - vant LORD, I pray, that puts his truſt in thee.

3 Thy

3 Bee merciſull unto mee O Lord, for I cry upon thee continually.

4 Rejoyce the Soule of thy ſervant: for unto thee, O Lord, do I lift up my Soul.

5 For thou, Lord art good and merciſull and of great kindnes unto all them that cal upon thee.

6 Give eare, Lord, untomy prayer, and hearken to the voyce of my ſupplication.

7 In the day of my trouble I wil call upon thee, for thou heareſt mee.

8 Among the gods there is none like thee O Lord, and there is none that can doe like thy works

9 All Nations whom thou haſt made ſhal come and worſhip befor thee O Lord, and ſhall glorifie thy name

3 Thy mercy LORD on mee expreſſe,
defend mee eke withal:
For through the day I do not ceaſe
on thee to cry and call.
4 Comfort O Lord thy ſervants Soul,
that now with pain is pin'd:
For unto thee, Lord, I extoll,
and lift my Soul and mind.

5 For thou art good and bountifull,
thy giftes of grace are free;
And eke thy mercie plentifull
to all that call on thee.
6 O Lord, likewiſe when I do pray,
regard, and give an ear:
Mark well the words that I do ſay,
and all my prayers hear.

7 In time when trouble doth mee move,
to thee I do complain:
For why? I know, and well do prove
thou anſwereſt mee again.
8 Among the gods O Lord is none
with thee to bee compard;
And none can do as thou alone,
the like hath not been heard.

9 The Gentiles and the people all,
which thou didſt make and frame,
Before thy face on knees will fall,
and glorifie thy Name

10 For why? thou art ſo much of might
All power, Lord, is thine own,
Thou workeſt wonders ſtill in ſight,
for thou art GOD alone.

11 O teach mee Lord, thy way, and I,
ſhall in thy truth proceed
O joyn mine heart to thee ſo nie
that I thy Name may dread.
12 To thee my GOD, I will give praiſe,
with all mine heart O Lord:
And glorifie Thy Name alwayes,
For ever through the world.

13 For why? thy mercies ſhew'd to me,
is great and doth excell:
Thou ſett'ſt my Soul at libertie,
out from the lower hell.
14 O Lord, the proude againſt mee riſe,
and heaps of men of might:
They ſeek my Soul, and in no wiſe,
will have thee in their ſight.

15 Thou, Lord art merciſull and meek
full ſlack and ſlow to wrath:
Thy goodneſſe is full great, and eke
thy truth no meaſure hath.
16 O turn to mee, and mercy grant,
thy ſtrength to mee apply:
O help and ſave thine own ſervant,
thine hand-maids ſon am I.

17 On me ſome ſigne of favour ſhow,
that all my foes may ſee:
And bee aſhamd, becauſe Lord thou
did help, and ſuccour mee.

17 Shew a token of thy goodneſſe towards mee, that they which hate mee may ſee it, and bee aſhamed; becauſe thou, O LORD haſt holpen mee, and comforted mee.

10 For thou art great, and doſtwondrous things: thou art God alon.
11 Teach mee thy way O LORD and I will walke in thy truth, knit mine heart unto thee, that I may feare thy Name.
12 I wil praiſe thee, O Lord my God, with all mine heart yea, I will glorifie thy name for ever.
13 For great is thy mercie toward me, & thou haſt delivered my Soul from the loweſt grave.
14 O GOD, the proud are riſen againſt me, and theaſſemblies of violent men have fought my Soul, and have not ſet thee before them.
15 But thou, ô Lord art a pitiful God and merciſull ſlow to anger, and great in kindnes & truth.
16 Turn unto mee, and have mercy upon mee; give thy ſtrength unto thy ſervant & ſave the ſonne of thine handmaid,

PSAL. LXXXVII.

¶ *The holy Ghoſt promiſeth, that the condition of the Church, which was in miſerie after the captivitie of Babylon, ſhould bee reſtored to great excellencie, ſo that there ſhould bee nothing more comfortable, then to bee numbered among the members thereof.*

Sing this as the 77. *Pſalme.*

Pſalme 87.

GOD laide his foundations among the holy moũtaines.

2 The Lord loveth the gates of Syon, above all the habitations of Iaakob.

3 Glorious things are ſpoken of thee, O citie of GOD. Selah.

4 I will make mention of Rahab and Babell amongſt them that know mee.

That Citie ſhall full well indure,
her ground-work ſtill doth ſtay
Upon the holy hils full ſure,
it can no tyme decay.
2 GOD loves the gates of Syon beſt,
his grace doth there abide:
Hee loves them more than all the reſt
of Iaakobs tents beſide.

3 Full glorious things reported bee
in Syon and abrod:
Great things (I ſay) are ſaid of thee,
thou citie of our GOD.
4 On Rahab I will caſt an eye,
and bear in minde the ſame:
And Babylon ſhall eke apply,
and learn to know my Name.

5 Lo, Paleſtine and Tyre alſo,
with Ethiope likewiſe,
A people old, full long ago
were born, and there did riſe.
6 Of Syon they ſhall ſay abrod,
that divers men of fame
Have there ſprung up, and the high GOD
hath founded faſt the ſame.

7 In their records to them it ſhall
through GODS deviſe appeare,
Of Syon that the chief of all
had his beginning there.
8 The Minſtrels all, with ſuch as ſings
ſhall praiſe the LORD with glie:
For of delight my pleaſant ſprings
are compaſt all in thee.

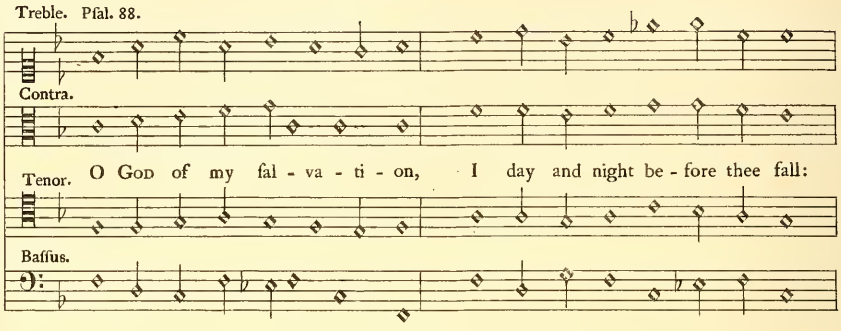
PSAL.

5 Behold Paleſtina and Tyrus, with Æthiopia, there is hee born.
6 And of Syon it ſhal be ſaid, many are born in her: and he, even the moſt High ſhall eſtabliſh her.
7 The Lord ſhall count when hee writeth the people, hee was borne there. Selah.
8 As well the ſingers as the players on inſtruments ſhall praiſe thee: all my ſprings are in thee.

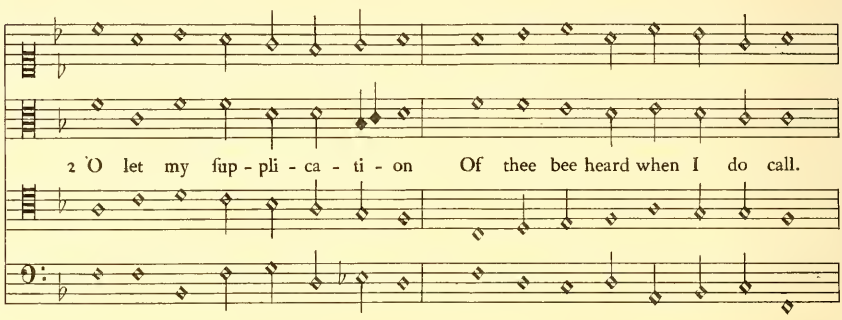
¶ *A grievous complaint of the Faithfull, ſore afflicted by ſickneſſe, perſecutions and adverſitie: beeing as it were left of GOD, without any conſolation: yet hee calleth on GOD by faith, and ſtriveth againſt deſperation, complaining himſelfe to bee forſaken of all earthly help.*

Pſalme 88.

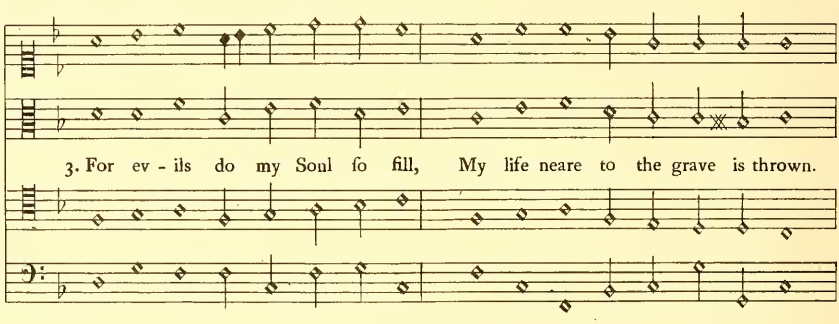
O LORD GOD of my ſalvation, I cry day and night before thee.



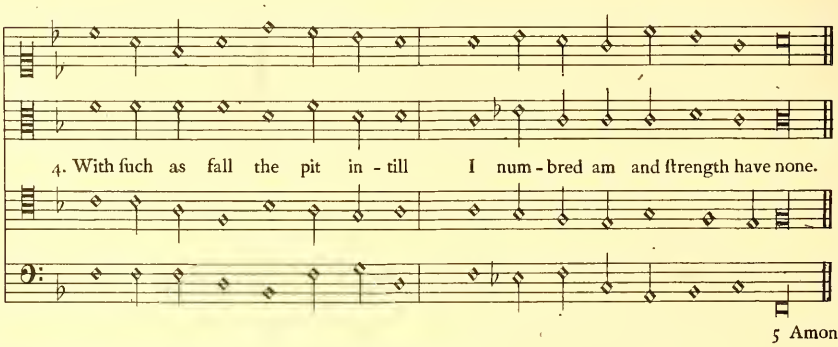
2 Let my prayers enter into thy preſence Incline thine eare unto my cry.



3 For my Soul is filled with evils, and my life draweth neare to the grave.



4 I am counted among them that goe down unto the pit, and am as a man without ſtrength.



5 Among

5 Among the dead a man moſt free,
As one in grave already ſlain;
Whom thou eſteemſt no more to bee
But quite cut off as one moſt vain.
6 In deepth profound thou haſt mee caſt,
Where in the dark full deep I ly:
7 Thy wrath ſo laid on mee thou haſt,
That overcome with grief I cry.

8 Such as mee know thou haſt drawn back
Whoſe love is turned to great hate:
I am ſhut up, all help I lack,
For to redreſſe my dreadfull ſtate
9 My viſage doth my grief declare:
To thee I cry, LORD day by day,
Mine hands to thee I ſtretch with care
But yet can have no reſt nor ſtay.

10 Wilt thou ſhew wonders to the dead?
Shall dead men riſe to praiſe thy Name?
11 Shall in the grave thy love bee ſpread?
With faithfulnes may death wel frame?
12 Thy wondrous works for to repeat
Shall they in darknes deep bee known?
Or ſhall thy righteouſneſſe ſo great
In a forgetfull land bee ſhown:

13 To thee, O LORD, long cry'd I have
And early ſhall I come to pray:
14 Why doſt thou ſtay my Soul to ſave?
And turnſt thy face from mee away?
15 I am afflicted to the death,
Alwayes in dread, of life I doubt:
16 Thy wrath I feele at every breath,
Thy fear almoſt hath worn mee out.

17 Like water they mee cloſed round,
Becauſe I ſhould not from them ſlide:
18 My lovers hearts thou haſt up-bound,
And mine acquaintance did them hide.

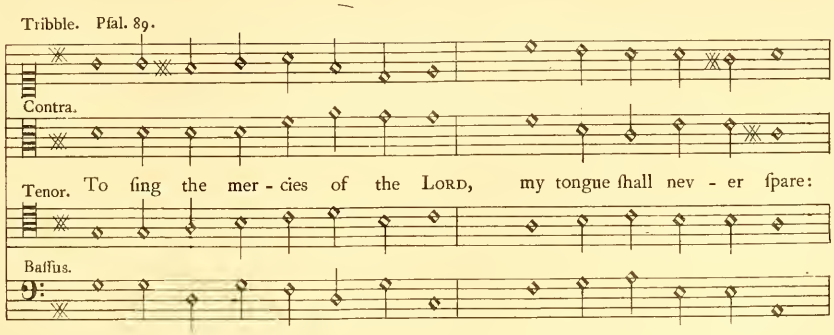
17 They came round about mee dayly like water, and compaſſed mee together.
18 My lovers and friendes haſt thou put away from mee, and mine acquaintance hid themſelves.

5 Free among the dead, like y^e ſlaine lying in the grave, whom thou remembereſt no more, and they are cut off from thine hand.
6 Thou haſt laid me in the loweſt pit in darkneſſe, and in the deep.
7 Thine indignation lyeth upon me and thou haſt vexed me with all thy waves. Selah.
8 Thou haſt put away my acquaintance far from me, and made me to be abhorred of them: I am ſhut up, and can not get foorth.
9 Mine eye is ſorrowfull through mine affliction, Lord I call dayly upon thee, I ſtretch out mine hands unto thee.

10 Wilt thou ſhew a miracle to the dead or ſhall the dead riſe and praiſe the? Selah.
11 Shall thy loving kindneſſe bee declared in the Grave? or thy faithfulnes in deſtruction?
12 Shall thy wonderous workes bee known in the dark? and thy righteouſneſſe in the land of oblivion?
13 But unto thee have I cryed, O Lord and early ſhal my prayer come before thee.
14 Lord, why doeſt thou reject my Soule, and hydeſt thy face from mee?
15 I am afflicted, and at the point of death: From my youth I ſuffer thy terrours, doubting of my life.
16 Thine indignations go over mee, and thy fear hath cut mee off.

PSAL. LXXXIX.

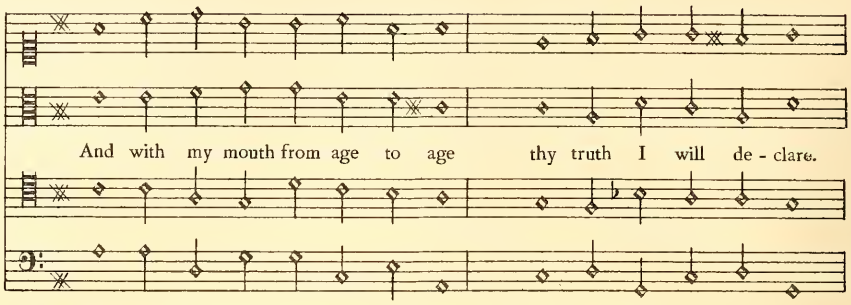
¶ *With many words doth the Prophet praiſe the goodneſſe of GOD for his teſtament and covenant, that hee had made betweene him and his Elect by Ieſus Chriſt the ſon of David: then doth hee complaine of the great ruine and deſolation of the kingdome of David, ſo that to the outward appearance the promiſe was broken. Finally, he prayeth to bee delyvered from his afflictions, making mention of the ſhortneſſe of mans life, and confirming himſelfe by GODS promiſes.*



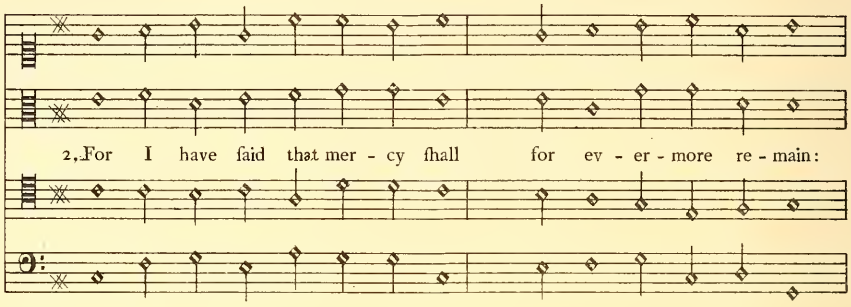
Pſalme 89.

I Will ſing the mercies of the Lord for ever:

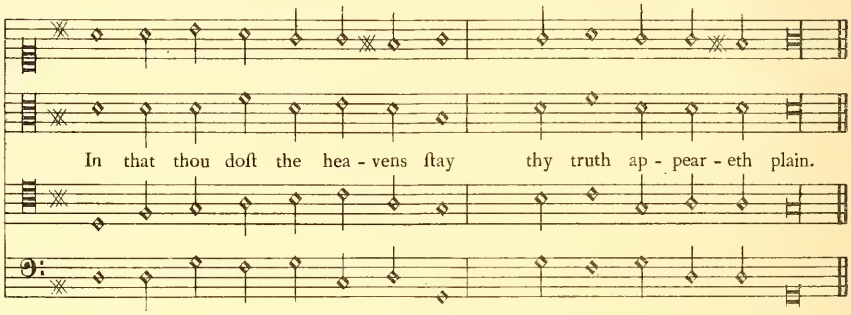
And



with my mouth wil I declare thy truth from generation to generation.



2 For I ſaid, Mercie ſhal be ſet up for ever: thy truth ſhalt thou ſtablish in the very heavens.



3 To mine elect (ſaith GOD) I made
a covenant and beheſt:
My ſervant David to perſwade
I ſwore and did proteſt.
4 Thy ſeed for ever I will ſtay,
and ſtabliſh it full faſt:
And ſtill uphold thy throne alway
from age to age to laſt.

5 The Heavens ſhew with joy and mirth
thy wondrous works, O LORD:
Thy Saincts within thy Church on earth
thy faith and truth record.
6 Who with the LORD is equall then
in all the clouds abroad
Among the ſons of all the gods
what one is like our GOD?

7 GOD in aſſembly of the Saincts,
is greatly to bee dread:
And over all that dwell about
in terrour to bee had.
8 Lord God of Hoſts, in all the world
whoſe ſtrength is like to thee?
On every ſide, moſt mighty LORD,
thy truth is ſeen to bee.

9 The raging ſea by thine adviſe
Thou ruleſt at thy will:
And when the waves thereof ariſe;
Thou makſt them calm and ſtill.
10 As a man ſlain, ſo Ægypt land
haſt thou ſubdu'd, O LORD:
Thy foes with mighty arm and hand
thou ſcattered haſt abroad.

11 The

3 I have made a Covenant with my chooſen: I have ſworne to David my ſervant.
4 Thy ſeede will I eſtabliſh for ever, and ſet up thy Throne from generation to generation. Selah.
5 O Lord even the Heavens ſhall praiſe thy wondrous works yea, thy truth in the Congregation of the Saints.
6 For who is equall to the Lord in the Heavens? and who is like the Lord among the ſons of the gods.

7 God is verie terrible in the aſſemblie of the Saincts and to bee reverenced above all that are about him
8 O LORD God of Hoſts who is like unto thee, who art a mighty Lord, and thy truth is about thee:
9 Thou ruleſt the raging of the ſea, when yẽwavesthereof ariſe, thou ſtilleſt them.
10 Thou haſt beaten down Rahab, as a man ſlain: thou haſt ſcattered thine enemies with thy mighty arm.

11 The Heavens are thine, the earth alſo is thine; thou haſt laide the foundation of the world and all that therein is.
12 Thou haſt created the North and the South: Tabor and Hermon ſhall rejoyce in thy Name.
13 Thou haſt a mighty arme ſtrong is thine hand and high is thy right hand.
14 Righteouſneſſe & Equity are the eſtabliſhment of thy Thron, mercy & truth go before thy face.
15 Bleſſed is the people that can rejoyce in thee, they ſhal walk in the light of thy countenance ô Lord.
16 They ſhall reioyce continually in thy Name, and in thy Righteouſneſſe ſhall they exalt themſelves.
17 For thou art the glory of their ſtrength and by thy favour our horn ſhall be exalted.
18 For our ſhield appertaineth to the Lord, and our King to y holy One of Iſael.
19 Thou ſpakeſt then in a viſion unto thy holy One, and ſaideſt, I have laid help upon one that is mightie, I have exalted one choſen out of the people.
20 I have found David my ſervant, with my holy oile have I annointed him.
21 Therefore mine hand ſhall bee eſtabliſhed with him, and mine arm ſhal ſtrēgthen him.

11 The heavens are thine, & ſtill have been
likewiſe the earth and land:
The world with all that is therein
thou formedſt with thine hand.
12 Both North, and South, thou Lord alone
thy ſelf didſt make and frame:
Both Tabor mount, and eke Hermon
rejoyce and praiſe thy Name.

13 Thine arm is ſtrong, & full of power,
all might therein doth ly:
The ſtrength of thy right hand each hour
thou lifteſt up on hie.
14 In righteouſneſſe and equitie
thou haſt thy ſeat and place,
Mercy and truth are ſtill with thee,
and go before thy face.

15 Theſe folk are bleſt that know aright,
to joy in thee O God:
For in the favour of thy ſight
they walk full ſafe abrod.
16 Lord in thy Name rejoyce they ſhall
and that from day to day:
And in thy righteouſneſſe withall
exalt themſelves alway:

17 For why? their glory, ſtrength, and aid
in thee alone doth ly
Thy goodneſſe eke that hath us ſtayde,
ſhall lift our horn on hie.
18 Our ſtrength that doth defend us well
the Lord to us doth bring:
The holy One of Iſrael
hee is our guid and King.

19 Thy will unto thy Saints sometymes
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy minde to make them know,
A man of might have I ereƈt,
your King and guid to bee:
And ſet him up, whom I eleƈt
among the folk to mee.

20 My ſervant David I appoint,
whom I have ſearched out:
And with mine holy oyle anoint
him King of all the rout.
21 Therefore mine hand is readie ſtill
with him for to remain:
And with mine arme alſo I will
him ſtrengthen and ſuſtaine.

22 The enemies ſhall not him oppreſſe,
they ſhall him not devour:
Nor yet the ſons of wickedneſſe
of him ſhall have no power.
23 His foes likewiſe will I deſtroy
before his face in ſight:
And thoſe that hate him plague will I,
and ſtrike them with my might.

24 My truth and mercie eke withall
ſhall ſtill upon him lie:
And in my Name his horn eke ſhall
bee lifted up on hie.
25 His kingdome I will ſet to bee
upon the ſea and ſand:
And eke the running floods ſhall hee
embrace with his right hand.

26 Hee ſhall depend with all his heart
on mee, and thus ſhall ſay,
My Father and my God thou art,
my rock of health and ſtay.
27 As my firſt-born I will him take
of all on earth that ſprings:
His might and honour I ſhall make
above all worldly kings.

28 My mercie ſhall bee with him ſtill,
for ever to endure:
My faithfull covenant I will
to him keep firm and ſure.
29 And eke his ſeed will I ſuſtaine
for ay both ſure and faſt:
So that his Throne ſhall ſtill remaine
while that the Heavens do laſt.

30 If that his ſons forſake my law,
and ſo begin to ſwerve:
And of my judgements have none aw,
nor will not them obſerve.
31 Or if they do not uſe aright
my ſtatuts to them made:
And ſet all my commandements light,
and will not keep my tread.

32 Then with the rod I will begin,
their doings to amend:
And ſo with ſcourging for their ſin,
when that they do offend.
33 My mercie yet and my goodneſſe
I will not take him fro:
Nor handle him with craftineſſe,
and ſo my truth forgo.

34 But

22 The enemy ſhall not oppreſſe him: neither ſhall the wicked hurt him.
23 But I will deſtroy his foes before his face: And plague them that hate him.
24 My truth alſo and my mercie ſhalbe with him, and in my Name ſhall his horn bee exalted.
25 I will ſet his hand alſo in the ſea, and his right hand in the floods.
26 Hee ſhall cry unto mee, Thou art my Father, my God, and the rock of my ſalvation.
27 Alſo I will make him my firſt-borne: higher than the Kinges of the earth.
28 My mercie will I keep for him for evermore, & my covenant ſhall ſtādfaſtw him
29 His ſeed alſo wil I make to endure for ever, and his throne as the dayes of heaven.
30 But if his children forſake my law, and walke not in my judgements.
31 If they breake my ſtatutes, & keep not my commandements.
32 Then will I viſite their tranſgreſſions with the rod, and their iniquitie with ſtrokes.
33 Yet my loving kindnes will I not take from him, neither will I falſifie my truth.

34 My Covenant wil I not breake nor alter the thing that is gone out of my lips.

35 I have ſworn once by mine Holines That I wil not faile David, ſaying,

34 But ſure my Covenant I will hold,
with all that I have ſpoke:
No word the which my lips have told,
ſhall alter or bee broke.
35 Once ſwore I by mine holineſſe,
and that performe will I;
With David I ſhall keep promiſe,
to him I will not lie.

36 His ſeed for evermore ſhall reigne,
and eke his Thron of might,
As doth the Sun it ſhall remain
for ever in my ſight.
37 And as the Moon within the ſkie
for ever ſtandeth faſt,
A faithfull witneſſe from on hie
ſo ſhall his kingdome laſt.

36 His ſeed ſhall endure for ever, and his Thron ſhal bee as the Sun before mee.

37 Hee ſhall be eſtabliſhed for evermore: as the Moon, and as a faithfull witnes in the heaven. Selah.

38 But now O LORD thou doſt reject,
and now thou changeſt chear:
Yea, thou art wroth with thine elect,
thine own Anoynted dear.
39 Thy covenant with thy ſervant lo,
LORD, thou haſt quite undone;
And down upon the ground alſo
has caſt his royall crown.

38 But thou haſt reiected and abhorred, thou haſt been angrie with thine Anointed.

39 Thou haſt broken the Covenant of thy ſervant, and prophaned his crown caſting it on the ground.

40 Thou haſt his hedge pluckt up with
thou didſt his wals confound: (might
His bulwarks thou haſt beat down right
and brought them to the ground.
41 That he is ſore deſtroid and torn
of commers by throughout;
And ſo is made a mock and ſcorn
to all that dwell about.

42 Thou their right hand haſt lifted up,
that him ſo ſore annoy;
And all his foes that him devour
lo, thou haſt made to joy.

40 Thou haſt broken down all his walles: thou haſt laid his fortreſſes in ruine.

41 All that go by the way ſpoyle him: he is a rebuke unto his neighbours.

42 Thou haſt ſet up the right hand of his enemies, and made all his adverſaries to reioyce.

43 His ſword thou haſt made dull & blunt,
ſo that hee may not ſtand
Before his foes as hee was wont,
nor have the upper hand.

44 His glory thou haſt made to waſt,
his thron, his joy, and mirth
By thee is overthrown and caſt
full low upon the earth.
45 Thou haſt cut off, and made full ſhort
his youth and luſty dayes;
And raiſd of him an ill report,
with ſhame and great diſpraiſe.

46 How long away from mee, O Lord,
for ever wilt thou turn?
And ſhall thine anger ſtill alway
as fire conſume and burn?
47 O call to mind, remember then,
my tyme conſumeth faſt:
Why haſt thou made the ſons of men
as things in vain to waſt?

48 What man is he that liveth here,
and death ſhall never ſee?
Or from the hand of hell his Soul
ſhall hee deliver free?
49 Where is, O Lord thine old goodneſſe
ſo oft declard beforn?
Which by thy truth and uprightneſſe
to David thou haſt ſworn.

50 The great rebuks to mind Lord call,
that on thy ſervant ly:
The raillinges of the people all
bear in my breſt do I.
51 For why? O Lord behold thy foes
blaſphemed have thy Name,
In that their ſteps whom thou haſt choſe
and oynted, they defame.

43 His ſword thou haſt made dull & blunt, ſo that hee may not ſtand Before his foes as hee was wont, nor have the upper hand.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battell.

44 His glory thou haſt made to waſt, his thron, his joy, and mirth By thee is overthrown and caſt full low upon the earth.

44 Thou haſt cauſed his dignitie to decay, and caſt his Throne to the ground.

45 Thou haſt cut off, and made full ſhort his youth and luſty dayes; And raiſd of him an ill report, with ſhame and great diſpraiſe.

45 The dayes of his youth haſt thou ſhortened and covered him with ſhame. Selah.

46 How long away from mee, O Lord, for ever wilt thou turn? And ſhall thine anger ſtill alway as fire conſume and burn?

46 Lord, how long wilt thou hide thy ſelf, for ever? ſhall thy wrath burn like fire?

47 O call to mind, remember then, my tyme conſumeth faſt: Why haſt thou made the ſons of men as things in vain to waſt?

47 Remember of what time I am: wherefore ſhouldeſt thou create in vaine all the children of men?

48 What man is he that liveth here, and death ſhall never ſee? Or from the hand of hell his Soul ſhall hee deliver free?

48 What man liveth & ſhall not ſee death? ſhall hee deliver his Soule from the hand of the grave? Selah.

49 Where is, O Lord thine old goodneſſe ſo oft declard beforn? Which by thy truth and uprightneſſe to David thou haſt ſworn.

49 LORD where are thy former mercies, which thou ſweareſt unto David in thy truth?

50 The great rebuks to mind Lord call, that on thy ſervant ly: The raillinges of the people all bear in my breſt do I.

50 Remember, O LORD, the rebuke of thy ſervants, which I beare in my boſome, of all the mightie people.

51 For why? O Lord behold thy foes blaſphemed have thy Name, In that their ſteps whom thou haſt choſe and oynted, they defame.

51 For thine enemies have reproached thee, O Lord becauſe they have reproached the footſteps of thine Anointed.

52 All praiſe to thee, O Lord of Hoſts,
both now and eke for ay:
Through ſkie and earth in all the coaſts,
Amen, Amen, I ſay.

52 Praiſed beye Lord for ever more ſo bee it even ſo be it.

PSAL. XC.

¶ *Moiſes in his prayer ſetteth before us the eternall favour of God towards his, who are neither admoniſhed by the brevitie of their life, nor by his plagues, to be thankefull: therefore Moiſes prayeth GOD to turne their hearts, and continue his mercies towards them and their poſteritie for ever.*

Sing

PSALME XCI.

Sing this as the 89. *Pſalme.*

Pſalme 90.

Lord, thou haſt beene our habitation, from generation to generation.

O Lord thou haſt been our refuge,
and keept us ſafe and found
From age to age as witneſſe can
all wee which true it found.

2 Before the mountaines were made, and before Thou hadſt formed the earth and the worlde, even from everlaſting, to everlaſting thou art our God.

2 Before the mountaines were forth broght
ere thou the earth didſt frame,
Thou waſt our great eternall God,
and ſtill ſhalt bee the ſame.

3 Thou turneſt man to deſtruction: againe, thou ſayeſt, return Yea ſons of Adam.

3 Thou doſt vain man ſtrik down to duſt;
though hee bee in his flowre,
Again thou ſayeſt, Yea Adams ſons
return to ſhew your power.

4 For a thouſand yeares in thy ſight are as yeſterday when it is paſt and as a watch in the night.

4 For what is it a thouſand yeeres,
to count them in thy ſight?
But as a day which laſt is paſt,
or as a watch by night.

5 Thou haſt over flowed them: they are as a ſleep in the morning he groweth like the graſſe.

5 They are ſo ſoon as thou doſt ſtorm,
even like a ſleep or ſhade:
Or like the graſſe, which as wee know
betimes away doth fade.

6 In the morning it flowriſheth, and groweth but in the evening it is cut down, and withereth

6 With pleaſant dewes in breake of day
it groweth up full green:
By night cut down it wethereth as
no beautie can bee ſeen.

7 For wee are conſumed by thine anger and by thy wrath are wee troubled.

7 O Lord, how ſore do wee conſume
in this thy wrath ſo hote?
Wee fear thy furie bee ſo fierce,
that death ſhall bee our lot.

8 Thou haſt ſet our iniquities before thee, and our ſecret ſins in the light of thy countenance.

8 Thou haſt ſo marked our miſdeeds,
that they are in thy mind:
Our ſecret ſins are in thy ſight,
as though none grace ſhould find.

9 For all our dayes are paſt in thine anger wee have ſpent our yeeres as a thought.

9 For when thine anger kindled is,
our dayes conſume foorth with:
Then end our years as thoughts moſt vain
which have in them no pith.

10 The dayes of man wee find to bee
of yeares ten and three-ſcore:
And though that ſome by nature ſtrong
attaine to live ten more.

10 The time of our life is three-ſcore yeers and ten, if they be of ſtrength, four ſcore yeares, yet their ſtrength is but labour and ſorrow: For it is cut off quickly and wee flee away.

Yet is there ſtrength (brag what they liſt)
but labour, grief, and care:
And paſſeth hence to haſte their end,
ere they themſelves beware.

11 Yet who regarded well the power
of this thy wrath ſo great?
All ſuch truely as do thee know,
thy plagues when thou doſt threat.

11 Whoknoweth the power of thy wrath? for according to thy feare is thine anger?

12 Teach us therefore to count our dayes
that wee our hearts may bend,
To learn thy wiſedome and thy truth,
for that ſhould bee our end.

12 Teach us ſo to number our dayes, that we may apply our hearts unto wiſedome.

13 Turn yet again O Lord, how long
wilt thou bee angrie ſtill?
Bee mercifull unto thy flock,
and grant them thy goodwill.

13 Returne, O Lord; how long? and bee pacified toward thy ſervants.

14 Oh, fill us with thy mercies great
in the ſweet morning ſpring:
So wee rejoyce ſhall all our dayes,
and eke bee glad and ſing.

14 Fil us with thy mercy in the morning ſo ſhall we rejoyce, and bee glad all our dayes.

15 Declare eft ſoon ſome ſigne of love,
thy ſcourges to aſſwage:
And for the yeares of our diſtreſſe,
ſuſtaining ſuch great plagues.

15 Comfort us according to the dayes yt thou haſt afflicted us, & according to the yeares that wee have ſeen evill.

16 Shew forth thy mercy thine own work
unto thy ſervant dear:
And let thy glorie to their ſeed
for evermore appear.

16 Let thy work bee ſeen towards thy ſervants, and thy glory upon their children.

17 And let the beautie of the Lord
upon us ſtill remain:
Lord proſper thou our handie-work,
and ſtill the ſame maintaine.

17 And let the beautie of the Lord our God bee upon us and direct thou the work of our hands upon us: even direct the work of our hands.

PSAL. XCI.

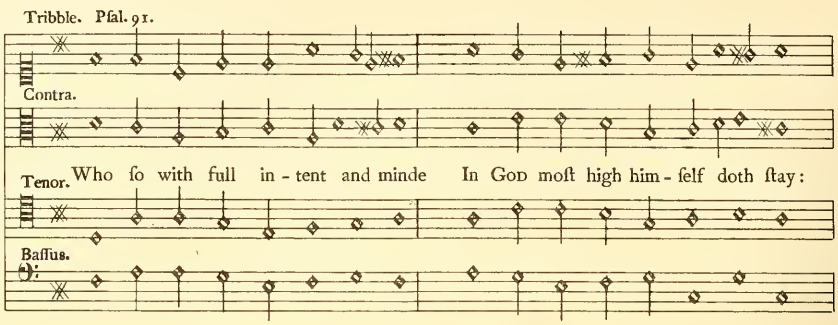
¶ *Heere is deſcribed in what aſſurance hee liveth that putteth his whole truſt in GOD, and committeth himſelfe wholly to his protection in all temptations: A promiſe alſo of GOD to thoſe that love him, know him, and truſt in him, to delyver them, and give them immortall glory.*
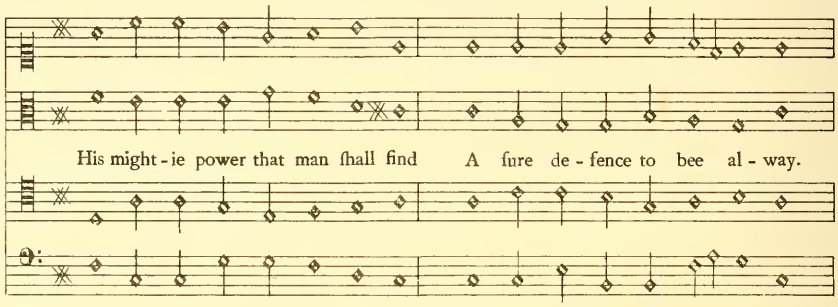
Who

PSALME XCI.

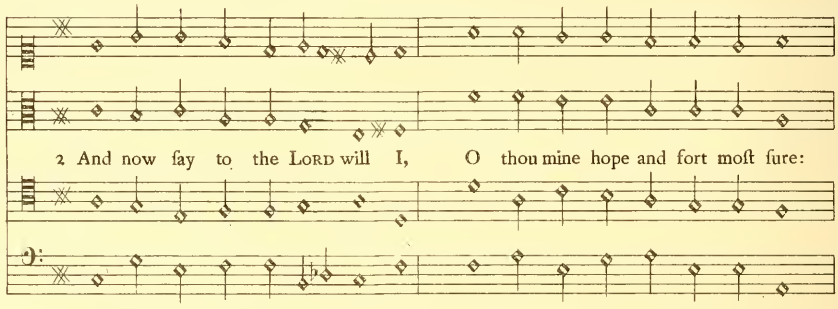
Pſalme 91.

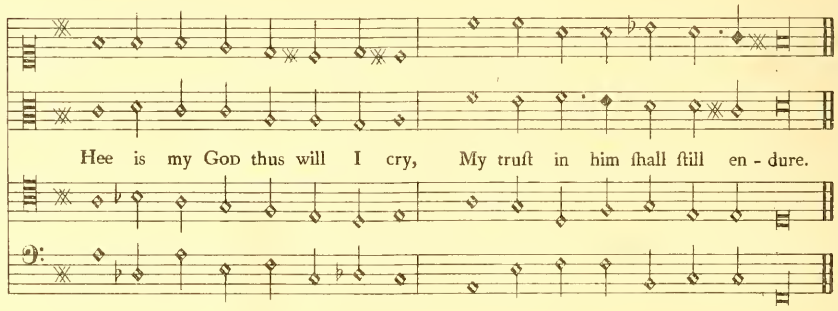
WHo ſo dwelleth in the ſecret of the moſt High, ſhall abide in the ſhadow of the Almighty





2 I will ſay unto the Lord O mine hope and my fortreſſe: hee is my GOD, in him will I truſt.





3 Surely hee will delyver thee from the ſnare of the Hunter, and and from the noyſome Peſtilence.

3 Hee ſurely will thee freely ſet
Far from the craftie hunters ſnare,
So that thou needſt not fear his net,
Nor yet for plagues no white to care:

4 Under his wings hee will thee hide,
And there thee keep full well ſhall hee
Thee to defend on either ſide,
His truth ſhall ſtill thy buckler bee.

4 He will cover thee under his wings, and thou ſhalt bee ſure under his feathers: his truth ſhall bee thy ſhield and buckler.

5 Thou

5 Thou ſhalt not be afraide of the feare of the night, nor of the Arrow that flieth by day.
6 Nor of the Peſtilence that walketh in the darkneſſe: nor of the plague that deſtroyeth at noone day.
7 A thouſand ſhal fall at thy ſide, and ten thouſand at thy right hand: but it ſhall not come neare thee.
8 Doubtleſſe with thine eyes ſhalt thou behold and ſee the reward of the wicked.
9 For thou haſt ſaid, The LORD is mine hope: thou haſt ſet the moſt High for thy refuge.
10 There ſhall none evill come unto thee, neither ſhall any plague come neare thy tabernacle:
11 For hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes.

5 Thou ſhall not need to bee diſmaid
For any fear to come by night,
Nor of the arrow bee afraid,
Which forth is ſhot when it is light,
6 Nor yet the peſtilence to feare,
Which in the dark doth much annoy:
Nor of the plague at noone day clear,
Which doth full oft great heaps deſtroy

7 A thouſand at thy ſide ſhall fall,
And at thy right hand thouſands ten:
But unto thee none hurt at all
Shall once ſo much as touch thee then
8 Thine eyes ſhall certainly behold,
What recompence the wicked have;
9 For that the Lord as thy ſtrong hold
Thou haſt him made thy Soul to ſave.

10 There ſhall none ill thee apprehend,
Nor yet thy tabernacle touch:
11 For hee his Angels foorth doth ſend,
And gives them charg to keep all ſuch.

12 So warly ſhall they thee defend,
That harm thou ſhalt bee ſure of none,
Nor yet ſo much as once offend,
Or daſh thy foot againſt a ſtone.

13 Thou ſhalt upon the Lyons tread,
The Dragon and the Aſp alſo,
Theſe ſhall of thee bee ſtill in dread,
Thou ſhalt upon them walk and go.
For ſo the Lord himſelf hath ſworn.
14 Becauſe, ſaith GOD, he knew my Name
I ſurely will exalt his horn,
And ſuch confound as ſeeke his ſhame.

15 On mee hee ſhall call in his need,
And I will heare him out of doubt:
His troubles end will I with ſpeed;
And will him glorifie throughout.
16 Of yeers hee ſhall have his deſire,
That hee the ſame full well may ſpend
My ſaving health and love entire
To do him good ſhall have none end.

12 They ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone
13 Thou ſhalt walke upon the Lyon, and the Aſp, the young Lyon, and the Dragon ſhalt thou tread under foot.
14 Becauſe he hath loved mee, therefore will I delyver him: I will exalt him, becauſe hee hath knowne my Name.
15 Hee ſhall call upon me, and I will hear him: I will be with him in trouble: I will delyver him, and glorifie him.
16 With long life will I ſatiſfie him, and ſhew him my Salvation.

PSAL. XCII.

¶ *This Pſalme was made to be ſung on the Sabboth, to ſtir up the people to acknowledge God, and to praiſe him in his works: the Prophet reioyceth therein: but the wicked is not able to conſider, that the ungodly, when he is moſt flouriſhing, ſhall moſt ſpeedily periſh. In the end is deſcribed the felicitie of the iuſt planted in the houſe of GOD to praiſe the LORD.*

Sing this as the 89. *Pſalme.*

IT is a good thing to praiſe ye Lord and to ſing unto thy Name, O moſt High.
2 To declare thy loving kindnes in the morning, and thy truth in the night.
3 Upon an inſtrument of ten ſtrings, and upon the viole, with the ſong upon the harp.
4 For thou, LORD haſt made me glad by thy works, and I will rejoyce in the works of thine hands.

A Thing both good and meet truely
it is to laud the LORD:
And to thy Name, O LORD moſt hie
to ſing with one accord.
2 To ſhew the kindneſſe of the LORD
betime ere day bee light:
And eke declare his truth abroad
when it doth draw to night.

3 Upon ten ſtringed inſtrument,
on Lute and Harp ſo ſweet:
With all the mirth yee can invent
of inſtruments moſt meet.
4 For thou haſt made mee to rejoice
in things ſo wrought by thee:
And I have joy in heart and voice
thine handie-works to ſee.

5 O LORD, how glorious and how great
are all thy works ſo ſtout?
So deeply are thy counſels ſet
that none can try them out.
6 The man unwiſe hee doth not know
how this is brought to paſſe:
Nor yet the idiot foole alſo
doth underſtand this caſe.

7 When ſo the wicked at their will
as graſſe do ſpring full faſt:
They when they flouriſh in their ill
for ay ſhall bee made waſte.
8 But thou art mightie, LORD moſt hie,
yea, thou doſt reigne therefore,
In every time eternallie,
both now, and evermore.

9 For

5 O LORD, how glorious are thy works & thy thoghts are very deep.
6 An unwiſe man knoweth it not, and a foole doth not underſtand this.
7 When the wicked grow as the graſſe, and all the workers of wickedneſſe do flouriſh, that they ſhal bee deſtroyed for ever.
8 But thou, O Lord art moſt High for evermore.

PSALME XCIIII.

9 For lo thine enemies, O Lord, for lo, thine enemies ſhall periſh: all the workers of iniquitie ſhall bee deſtroyed.
10 But thou ſhalt exalt mine horne like the Unicorns, and I ſhalbe anointed with freſh oyle.
11 Mine eye alſo ſhall ſee my defire againſt mine enemies, and mine ear ſhall hear my wiſh againſt the wicked that riſe up againſt mee.

9 For why? O LORD, behold and ſee,
behold thy foes, I ſay:
How all that work iniquitie
ſhall periſh and decay.
10 But thou like th' Unicorn this while
ſhall lift mine horn on hie,
With freſh and new prepared oyle
thine oynted king am I.

11 And of my foes before mine eyes
ſhall ſee the fall and ſhame,
Of all that up againſt mee riſe,
mine ears ſhall hear the ſame.

12 The Iuſt ſhall flouriſh up on hie,
as date trees bud and blow:
And as the Cedars multiplie
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our GOD:
Within his Courts they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruit ſhall bring
both fat and well beſeene:
And pleaſantly both bud and ſpring
with boughes and branches greene.

12 The righteous ſhall flouriſh like a palme tree, and ſhall grow like a Cedar in Lebanon.

13 Such as bee planted in the houſe of the LORD ſhall flouriſh in the Courtes of our GOD.

14 They ſhall ſtil bring foorth fruite in their age: they ſhall bee fat and flouriſhing.

15 To ſhew that GOD is good and juſt,
and upright in his will:
Hee is my rock, my hope and truſt,
in him there is none ill.

15 To declare that the Lord my rock is righteous, and that none iniquitie is in him.

PSAL. XCIII.

¶ *Hee praiſeth the power of GOD in the creation of the world, and beateth down all people which lift them up againſt his Maieſtie, and provoketh them to conſider his promiſes.*

Sing this as the 70. *Pſalme.*

Pſalme 93.

THe Lord reigneth and is clothed with Majeſtie the LORD is cloathed and girded with power.
The world alſo ſhall bee eſtabliſhed, that it cannot bee moved.

2 Thy Throne is eſtabliſhed of old: Thou art from everlaſting.

The LORD as King aloft doth reigne
in glorie goodlie dight:
And hee to ſhew his ſtrength and maine
hath girt himſelf with might.
The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can make it move or fade,
at ſtay it doth endure.

2 Erethat the world was made or wrought
thy ſeat was ſet before:
Beyond all time that can bee thought
thou haſt beene evermore.

3 The floods O Lord, the floods do riſe,
they roar and make a noyſe:
The floods (I ſay) did enterpriſe,
and lifted up their voice.

4 Yea, though the ſtorm ariſe in ſight,
though ſeas do rage and ſwell,
The Lord is ſtrong and more of might,
for hee on high doth dwell.
5 And look what promiſe hee doth make
his houſhold to defend:
For juſt and true they ſhall it take
all tymes withoutten end.

3 The floods have lifted up O Lord, the floods have lifted up their voice: yefloods lift up their waves.

4 The waves of the ſea are marveilous thorow the noyſe of many waters, yet the Lord on high is more mighty.
5 Thy Teſtimonies are very ſure: holineſſe becommeth thy houſe, O Lord for ever.

PSAL. XCIIII.

¶ *Hee prayeth unto GOD againſt the violence and arrogancie of tyrants, warning them of GODS iudgements. Then doth hee comfort the afflicted by the good iſſue of their afflictions, as hee felt in himſelf, and did ſo in others, and by the ruine of the wicked, whom God will deſtroy.*

Sing

PSALME XCIIII.

Sing this as the 35. *Pſalme.*

Pſalme 94.

O LORD God the avenger ô God the avenger, ſhew thy ſelfe clearely.

O Lord, ſince vengeance doth to thee,
and to none elſe belong:
Now ſhew thy ſelf, O Lord our God,
with ſpeed revenge our wrong.

2 Exalt thy ſelf, O Iudge of the world and render a reward to the proud.

2 Arife thou great Iudge of the world,
and have at length regard,
That as the proud deſerve and do,
thou wilt them ſo reward.

3 Lord, how long ſhall the wicked? How long ſhall the wicked triumph.

3 O Lord, how long ſhall wicked men
triumph thy flock to ſlay?
Yea Lord, how long? for they triumph
as though who now but they.

4 They prate and ſpeake fiercely: all the workers of iniquitie vaunt themſelves.

4 How long ſhall wicked doers ſpeak?
their great diſdain wee ſee;
Whoſe boaſting pride doth ſeem to threat
no ſpeach but theirs to bee.

5 They ſmite down thy people O Lord, and trouble thine heritage

5 O Lord, they ſmite thy people down,
not ſparing young nor old:
Thine heritage they ſo torment,
as ſtrange is to behold.

6 They ſlay the widow and the ſtranger, and murther the fatherles.

6 The widow and the ſtranger both
they murther cruelly:
The fatherleſſe they put to death,
and cauſe they know none why.

7 Yet they ſay, the Lord ſhall not ſee, neither will the God of Iakob regard it.

7 And yet ſay they, Tuſh, tuſh, the Lord
will not behold this deed:
Nor yet will Iaakobs God regard
the things by us decreed.

8 Underſtand yee unwiſe among the people, and ye fooles whē wil ye be wiſe?

8 But now take heed yee fooles unwiſe,
among the folk that dwell:
Yee fooles (I ſay) when will yee weigh
or underſtand this well?

9 Hee that planted the ear, ſhall hee not hear? or he that formed the eye? ſhall hee not ſee?

9 Hee that the ear did plant and place,
ſhall hee bee ſlow to hear?
Or hee that made the eye to ſee,
ſhall hee not ſee moſt clear?

10 Or he that chaſtiſeth the nations, ſhall he not correct he that teacheth man knowledge ſhall he not know?

10 Or hee that plagu'd the Heathen folk
and knowledge teacheth men;
To nurture ſuch as went aſtray,
ſhall hee not puniſh then?

11 The Lord knoweth the thoughtes of man that they are vanitie.

11 The Lord our God, who man did frame
his very thoughts doth know:
And that they are both vile and vain,
to him is known alſo.

12 Bleſſed is the man whom thou chaſtiſeſt, O LORD and teacheſt him in thy Law.

12 But bleſſed is the man, O Lord,
whom thou doſt bring in aw;
And teacheſt him by this thy rod
to love and fear thy law.

13 That thou mayeſt give him reſt from the dayes of evill, whiles the pit is digged for the wicked.

13 That thou mayeſt give him reſt and eaſe
in time of troubles great:
When that the pit is digged up,
the ungodly for to eat.

14 Surely the Lord will not faile his people, neither will hee forſake his inheritance.

14 Surely the Lord will never faile,
his people that him love:
Nor yet forſake his heritage,
which hee doth ſtill approve.

15 For iudgement ſhall return to juſtice and all the upright in heart ſhall follow after it.

15 For judgement now with truth ſhal joyn
that juſtice may bee free:
And ſuch as bee upright in heart
thereof full glad ſhall bee.

16 Who will riſe up with mee againſt the wicked? or who will take my part againſt the workers of iniquitie?

16 Who now will up, and riſe with mee
againſt this wicked band?
Or who againſt theſe workers ill
on my part ſtout will ſtand?

17 If the Lord had not holpen mee, my Soule had almoſt dwelt in ſilence.

17 If that the Lord had not mee helpt,
doubtleſſe it had been done:
To wit my Soul in ſilence brought,
and ſo my foes had won.

18 When I ſaid, my foote ſlydeth, thy mercy ô Lord ſtayed mee.

18 But though my foot did ſwiftly ſlide
yet when I did it tell;
Thy mercy Lord, ſo held mee up,
that I therewith not fell.

19 In the multitude of my thoughts in mine heart, thy comforts have rejoyced my Soul.

19 For in the heaps of ſorrowes ſharp
that did mine heart oppreſſe,
Thy mercies were to mee ſo great,
they did my Soul refreſh.

20 Hath the Throne of iniquitie fellowſhip with thee which forgeth wrong for a Law.

20 Wilt thou vain man have ought to do
with that moſt wicked chair:
Which forgeth miſchief as a law,
without remorſe or fear.

21 They gather them together againſt the Soule of the righteous, and condemne the innocent blood.

21 Againſt the Soules of godly men,
they all with ſpeed convent:
And ſo condemne the guiltleſſe blood,
of the poore innocent.

22 But the Lord is my refuge, and my God is ye rock of mine hop.

22 But yet the Lord is my refuge,
in all thoſe dangers deep:
And God the Rock is of mine hope,
who doth mee alwayes keep.

23 And he will recompence them their wickedneſſe, and deſtroy them in their owne malice: Yea, the LORD our GOD ſhall deſtroy them.

23 Hee will reward their wickedneſſe,
and in his wrath them kill:
Yea, them deſtroy ſhall God our Lord,
for hee both can and will.

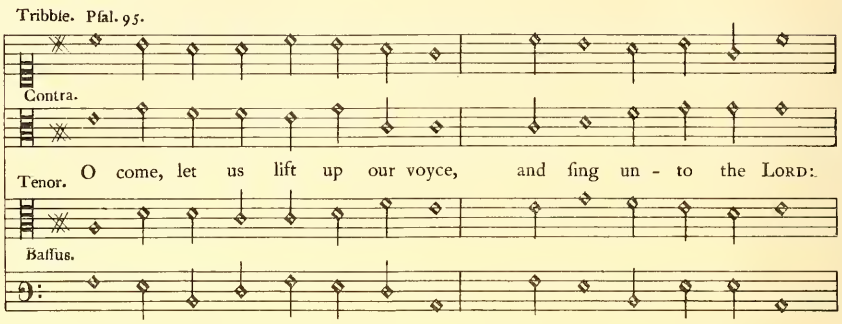
PSAL.

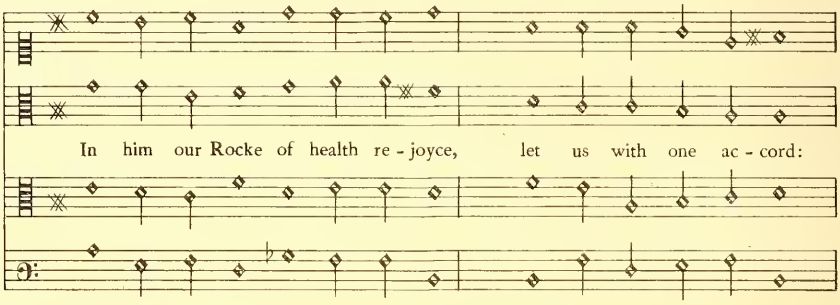
PSAL. XCV.

¶ *An earneſt exhortation to praiſe GOD, for the governement of the world, and the election of his Church. An admonition not to follow the rebellion of the old Fathers that tempted GOD in the wilderneſſe, for the which they might not enter into the Land of Promiſe: but rather to truſt in Chriſt, by whom he hath communicated his Salvation to all Nations.*

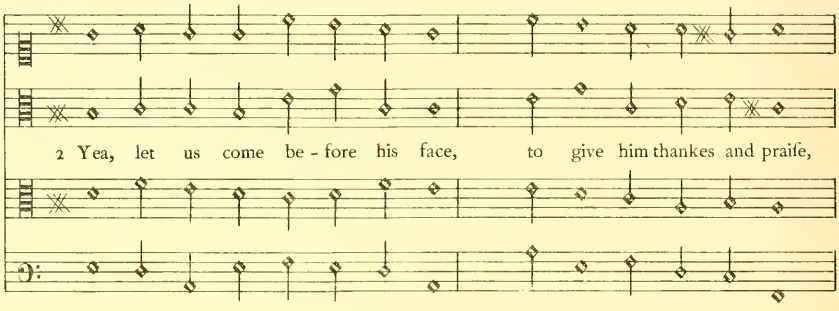
Pſalme 95.

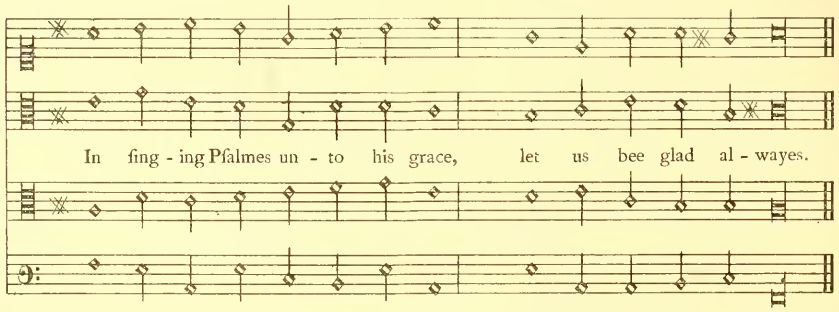
1 COme, let us rejoice unto the Lord let us ſing a loud unto the Rocke of our Salvation.





2 Let us come before his face with praiſe: let us ſing loud unto him with Pſalmes.





3 For

PSALME XCVI.

3 For the Lord is a great God and a great King above al gods.

4 In whose hands are the deep places of the earth, and the hights of the mountains are his.

5 To whom the sea belong eth, for hee made it: and his hands formed the dry land.

6 Come, let us worship, and fall down, and kneele before the Lord our Maker.

3 For why? the LORD hee is no doubt
a great and mighty GOD:
A King above all gods throughout,
in all the world abroad.
4 The secrets of the earth so deep,
and corners of the land.
The tops of hils that are so steep,
hee hath them in his hand.

5 The sea and waters all are his,
for hee the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.
6 Come let us bow and praise the LORD
before him let us fall:
And kneele to him with one accord,
the which hath made us all.

7 For why? hee is the LORD, our GOD,
for us hee doth provide:
Wee are his flock hee doth us feed,
his sheep and hee our guid:
8 To day if yee his voice will heare,
then harden not your heart:
As yee with grudging many a yeare
provokt mee in Desart.

9 Whereas your fathers tempted mee:
my power for to prove:
My wondrous works when they did see,
yet still they would mee move.
10 Twise twentie years, they did me grieve
and I to them did say,
They erre in heart, and not beleeve,
they have not known my way.

11 Wherefore I sware, when that my wrath
was kindled in my breast:
That they should never tread the path
to enter in my rest.

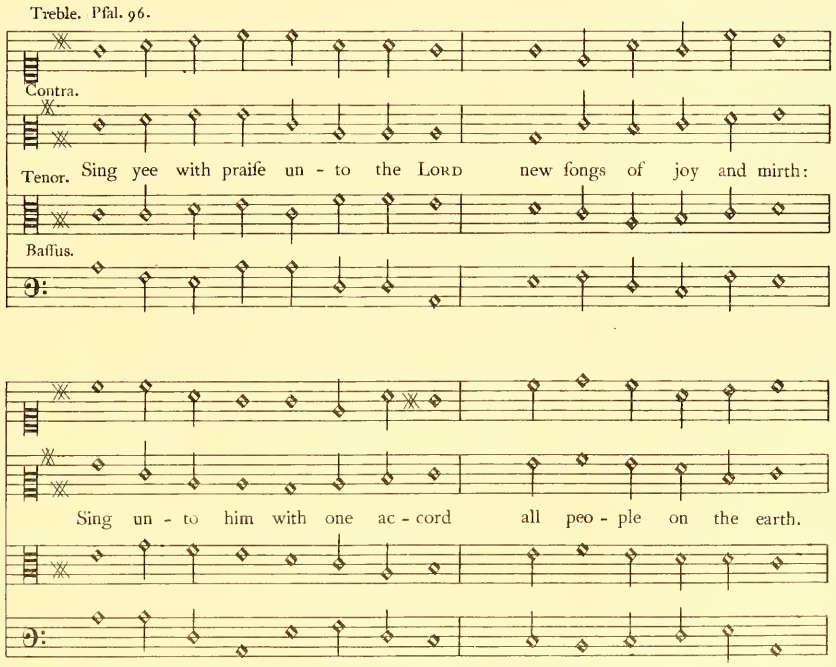
7 For hee is our God, and wee are the people of his pasture, and the sheep of his hand.
8 To-day if yee will heare his voice, harden not your hearts, as in Meribah: and as in ye dayes of Massah in the wildernes.
9 Where your fathers tempted mee, and provoked me, through they had seene my works.
10 Fourtie yeares have I contended with this generation; and said, They are a people that erre in heart: for they have not knowne my wayes.
11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my rest.

PSAL. XCVI.

¶ *An exhortation both to the Iewes and Gentiles to praise GOD for his mercie: and this ought especially to bee referred to the kingdome of CHRIST.*

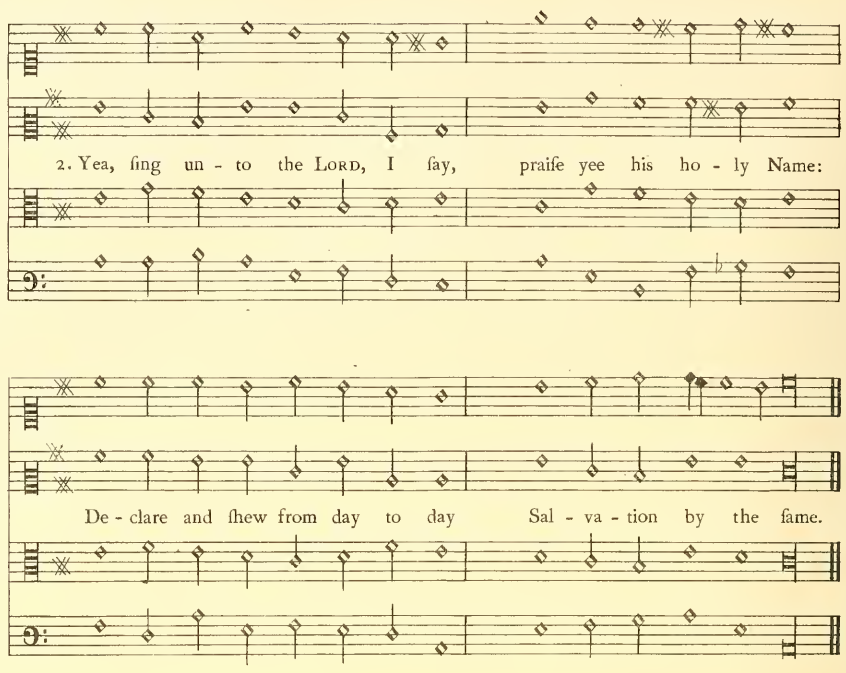
Psalme 96.

SIng unto the LORD a new song: sing unto the Lord all the earth.



2 Yea,

PSALME XCVI.



2 Sing unto the Lord, and praiſe his Name: declare his Salvation from day to day.

3 Among the Heathen eke declare
his honour round about:
To ſhew his wonders do not ſpare
in all the world throughout.
4 For why? the LORD is much of might,
and worthie praiſe alway:
And hee is to bee dread of right
above all gods, I ſay.

3 Declare his glory among all nations, & his wonders among all peo-ple.

4 For the Lord is great, and much to bee praiſed: hee is to bee feared above all gods.

5 For all the Heathen gods abroad
are idols that will fade:
But yet our GOD hee is the LORD
that hath the Heavens made.
6 All praiſe and honour eke do dwell
for ay before his face:
Both power and might likewiſe excell,
within his holy place.

5 For all the gods of the people are i-doles: but the LORD made the heavens.

6 Strength and glory are before him: Power and beautie are in his Sanctuarie.

7 Aſcribe unto the LORD, alway,
yee people of the world:
All might and worſhip eke, I ſay,
aſcribe unto the LORD.
8 Aſcribe unto the Lord alſo
the glory of his Name;
And eke unto his Courts do go
with gifts unto the ſame.

7 Give unto the Lord yee families of the people: give unto the Lord glorie and power.

8 Give unto the LORD the glorie of his Name: bring an offe-ring, and en-ter into his Courts.

9 Fall down, and worſhip yee the Lord
within his Temple bright:
Let all the people of the world
bee fearfull at his ſight.
10 Tell all the world, bee not agaſt,
the Lord doth reigne above:
Yea, hee hath ſet the earth ſo faſt
that it ſhall never move.

And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equitie and right.
11 Yee heavens therefore with joy begin,
and let the earth rejoice:
Thou ſea and all that is therein
cry out and make a noiſe.

12 The field ſhall joy, and every thing
that ſpringeth of the earth:
The wood and every tree ſhall ſing
with gladneſſe and with mirth.
13 Before the prefence of the Lord,
and comming of his might:
For hee ſhall come to judge the world
with equitie and right.

9 Worſhip the Lord in the glorious San-ctuarie: trem-ble before him all the earth.

10 Say among the nations, The LORD reigneth, ſure-ly the world ſhal be ſtable: and not move: and hee ſhall judge the peo-ple in righte-ouſneſſe.

11 Let the heavens re-joice, and let the earth bee glad: Let the ſea roare, and all that there-in is.

12 Let the field bee joy-full, and all that is in it: Let all the trees of the wood then re-joice.

13 Before the Lord: for hee commeth to iudge the earth: Hee will iudge the world with righteouſneſſe, and the peo-ple in his trueth.

PSAL.

PSAL. XCVII.

¶ *The Prophet exhorteth all to reioice for the comming of the kingdome of IESVS CHRIST: dreadfull to the rebels and idolaters, and ioyfull to the iuſt, whom hee exhorteth to innocencie, to reioycing and thanksgiving.*

Pſalme 97.

Sing this as the 95. *Pſalme.*

THe Lord reigneth: let the earth reioice: let the multitude of the yles bee glad.

The LORD doth reign, whereat the earth
may joy with pleaſant voice:
And eke the yles with joyfull mirth
may triumph and rejoice.

2 Clouds and darkneſſe are round about him: righteouſneſſe and judgement are the foundation of his Throne.

2 Both clouds and darkneſſe eke do ſwell
and round about him beat:
Yea, right and juſtice ever dwell,
and bide about his ſeat.

3 There ſhall go a fire before him, and burn up his enemies round about.

3 Yea, fire and heat at once ſhall run,
and go before his face,
Which ſhall his foes and enemies burn
abroad in every place.

4 His lightnings gave light unto the world: the earth ſaw it, & was afraid.

4 His lightnings eke full bright did blaſe
and to the world appear,
Whereat the earth did look and gaze,
with dread and deadly fear:

5 The mountaines melted like waxe at the preſence of the Lord: at the preſence of the LORD of the whole earth.

5 The hils like waxe did melt in ſight,
and preſence of the LORD.
They fled before that Rulers might
who guideth all the world.

6 The Heavens declare his righteouſneſſe, and all the people ſee his glory.

6 The heavens eke declare and ſhow
his juſtice foorth abrod:
That all the world may ſee and know
the glory of our GOD.

7 Confuſion ſure ſhall come to ſuch,
as worſhip idoles vaine:
And eke to thoſe that glory much
dumbe pictures to maintaine.
For all the idoles of the world,
which they as gods do call:
Shall feele the power of the LORD,
and down to him ſhall fall.

7 Confounded be al they that ſerve graven images, & that glory in idoles: worſhip him all yee gods.

8 With joy did Sion hear this thing
and Iudah did rejoice:
And at thy judgements they did ſing,
and made a pleaſant noyſe.

8 Syon heard of it, and was glad, and the daughters of Iudah rejoiced becauſe of thy judgements, O Lord.

9 For thou O Lord, art ſet on hie,
in all the earth abrod:
And art exalted wondrouſly
above each other god.

9 For thou, O LORD, art moſt high above all the earth thou art much exalted above al gods.

10 All yee that love the LORD do this,
hate all things that are ill:
For hee doth keep the Souls of his
from ſuch as would them ſpill:

10 Yee that love the Lord hate evill: he preſerveth the Soules of his Saincts, hee will deliver them from the hand of the wicked.

11 And light doth ſpring up to the juſt,
with pleaſure for his part:
Great joy with gladneſſe mirth and luſt
to them of upright heart.

11 Light is ſown for the righteous, and joy for the upright in heart.

12 Yee righteous in the LORD rejoice,
his holyneſſe proclame:
Bee thankfull eke with heart and voice
and mindfull of the ſame.

12 Rejoice ye righteous in the LORD, and give thankes for his holie remembrance.

PSAL. XCVIII.

¶ *An earneſt exhortation to all creatures, to praiſe the LORD, for his power, mercie and fidelitie in his promiſe by CHRIST, by whom hee hath communicated his Salvation to all Nations.*

Pſalme 98.

Sing this as the 95. *Pſalme.*

SIng unto the LORD a new ſong: for hee hath done marveilous things: his right hand and his holy arm have gotten him the victorie.

O Sing yee now unto the LORD,
a new and pleaſant ſong:
For he hath wrought throghout the world
his wonders great and ſtrong.
With his right hand full worthily
hee doth his foes devoure:
And gets himſelf the victorie,
with his own arm and power.

2 The Lord doth make the people know
his ſaving health and might:
The LORD doth eke his juſtice ſhow
in all the Heathens ſight.
3 His grace and truth to Iſraell
in mind hee doth record:
That all the earth hath ſeen right well
the goodneſſe of the LORD.

2 The LORD declared his ſalvation, his righteouſneſſe hath he reveaſed in the ſight of the nations.

3 Hee hath remembred his mercy and his truth toward the houſe of Iſrael. all the ends of the earth hath ſeen the ſalvation of our GOD.

4 Bee

4 All the earth ſing yee loud unto the Lord cry out, & rejoice and ſing praiſes.

5 Sing praiſe to the LORD upon the Harp even upon the Harp, with a ſinging voice.
6 With ſhalmes and ſound of Trumpets, ſing loud before the Lord the King.

4 Bee glad in him with joyfull voice,
all people of the earth:
Give thanks to God, ſing and rejoice,
to him with joy and mirth.
5 Upon the Harp unto him ſing,
give thanks to him with Pſalmes
6 Rejoice before the Lord our King,
with Trumpet and with Shalmes.

7 Yea, let the Sea with all therein,
with joy both roar and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the floods rejoice their filles
and clap their hands apace:
And eke the Mountaines and the Hills,
before the Lord his face.

9 For hee ſhall come to judge and try
the world and every wight:
And rule the people mightily,
with juſtice and with right.

7 Let the ſea roare, and all that therein is the world and theythat dwell therein.

8 Let the floods clap their hands, and let the mountaines reioice together before the LORD.

9 For he is come to Iudge the Earthwith righteouſneſſe ſhall hee iudge the world, and the people with equitie.

PSAL. XCIX.

¶ *Hee commendeth the power, equitie and excellencie of the Kingdome of GOD by CHRIST over the Iewes and Gentiles, and provoketh them to magnifie the ſame, and to ſerve the LORD, following the example of the ancient Fathers, Moſes, Aaron and Samuel, who calling upon GOD were heard in their prayers.*

Pſalme 99.

Sing this as the 95. *Pſalme.*

THe Lord reigneth, let the people tremble: hee ſitteth betwen the Cherubins, let the earth bee moved.
2 The Lord is great in Sion, and he is high above all the people.

3 They ſhall praiſe thy great and fearfull Name, for it is holy.

4 And the Kings power that loveth iudgement for thou haſt prepared equity, thou haſt executed iudgement & iuſtice in Iaakob.

The Lord doth reign, although at it
the people rage full ſore:
Yea, hee on Cherubims doth ſit,
though all the world would roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Above all folk hee doth excell,
and hee aloft is ſet.

3 Let all men praiſe thy mighty Name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.
4 The princely power of our King,
doth love judgement and right:
Thou rightly ruleſt every thing,
in Iaakob through thy might.

5 To praiſe the Lord our God deviſe,
all honour him accord:
Before his foot-ſtoole fall likewiſe
hee is the holy Lord.
6 Moyſes, Aaron, and Samuel
as Prieſts on him did call:
When they did pray hee heard them well,
and gave them anſwere all.

7 Within the cloud to them hee ſpake,
then they did labour ſtill
To keepe ſuch lawes as hee did make,
and pointed them untill.
8 O Lord our God thou didſt them hear
to thee when they did ſeek:
Thy mercie did on them appear
though thou their ſins didſt wreak.

9 Give laud and praiſe to God our Lord,
within his holy hill:
For why? our God throughout the world
is holy ever ſtill.

5 Exalt the Lord ourGod and fall down beforehisfoot-ſtoole, for hee is holy.
6 Moyſes and Aaron were amongſt his Prieſts, and Samuelamong ſuch as call upon his Name theſe called upon the Lord, and hee heard them.
7 Hee ſpake unto them in the cloudie pillar: They kept his teſtimonies and the law that he gave them.
8 Thou heard them, O Lord our GOD: thou waſt a favourable GOD unto them, though thou didſt take vengeance for their inventions.
9 Exalt the LORD our GOD, and fall down before his holy mountaine: fortheLORD our GOD is holy.

PSAL.

PSAL. C.

¶ *Hee exhorteth all to ſerve the* LORD, *who hath choſen and preſerved us, and to enter into his aſſemblies to praiſe his Name.*

Tribble. Pſal. 100.

Contra.

Pſalme 100.

Tenor. All peo - ple that on earth do dwell, Sing to the LORD with chearefull voice:

SIng ye loud unto the LORD all the earth,

Baſſus.

2 Him ſerve with feare, his praiſe foorth tell, Come yee be - fore him and re - joice.

2 Serve the LORD with gladnes: come before him with ioyfulneſſe.

3 The Lord yee know is God indeed,
Without our aid hee did us make:
Wee are his flock, hee doth us feed,
And for his ſheep hee doth us take.

3 Know yee that even the Lord is God: he hath made us and not we our ſelves: we are his people and the ſheep of his paſture.

4 Oh enter then his gates with praiſe,
Approach with joy his courts unto:
Praiſe, laud, & bleſſe his Name alwaies,
For it is ſeemly ſo to do.

4 Enter into his gates with praiſe, and into his courts with reioicing praiſe him & bleſſe his Name:

5 For why? the Lord our God is good,
His mercie is for ever ſure:
His truth at all times firmly ſtood,
And ſhall from age to age endure.

5 For the Lord is good, his mercie is everlaſting: and his truth is from generation to generation.

PSAL. CI.

¶ *David deſcribeth what governement hee will obſerve in his houſe and kingdome: Hee will puniſh and correct by rooting out the wicked, and promiſeth to cheriſh the godly perſons.*

Tribble. Pſal. 101.

Contra.

Pſalme 101.
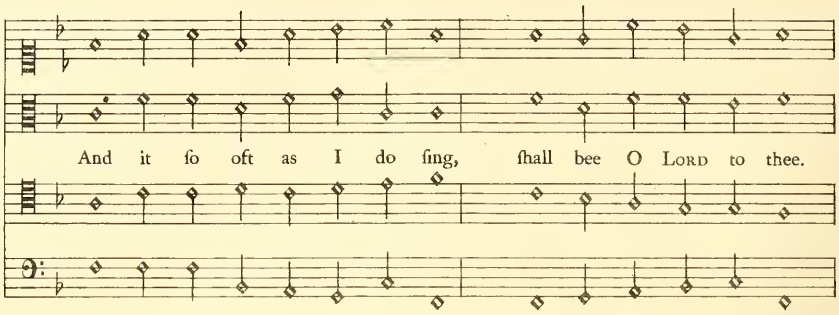
Tenor. Of Mer - cie and of judge - ment both, O LORD, my ſong ſhall be:

I Will ſing mercy and iudgement:

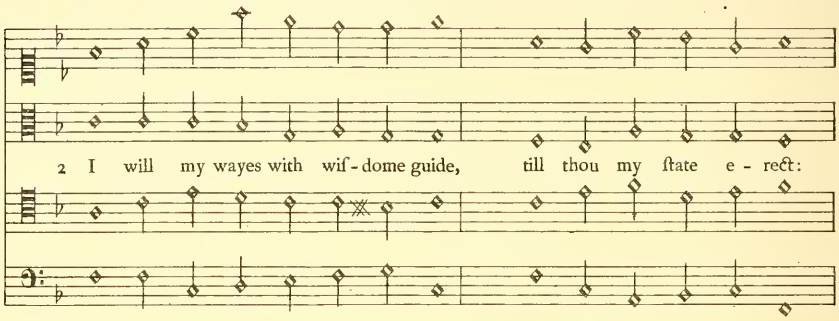
Baſſus.

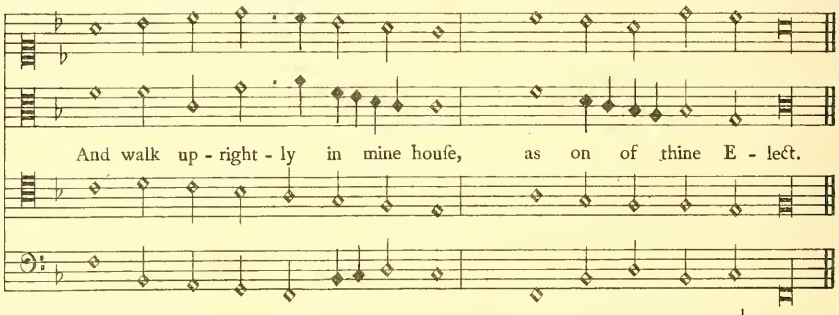
And

unto thee, O Lord, will I ſing.



2 I will doe wiſely in the perfect way, till thou commeſt to mee, I will walk in the uprightneſſe of mine heart, in the mids of my houſe.





3 I will ſet no wicked thing before mine eies, I hate the work of them that fall away it ſhall not cleave unto mee.
4 A froward heart ſhall depart from me, I will know no evill.

3 No wicked thing will I attempt,
but from the ſame refraine:
I hate the ſins of faithleſſe folk,
no ſuch will I maintaine.
4 The froward heart may take his leave:
ſuch ſhall not with mee dwell:
As for the proud and wicked man
I will with force expell.

5 Him that privily ſlandereth his neighbour, will I deſtroy: Him that hath a proude looke and high heart I can not ſuffer.

5 Who ſo his neighbour doth backbite,
that man will I deſtroy:
And who ſo hath a proud high looke
I will the ſame annoy.

6 For ſuch as lead a godly life,
and wickedneſſe forſake,
Will I defend, and more than that
my ſervants will them make.

7 Who ſo is bent to uſe deceit
mine houſe is not for ſuch:
The lyer may I not behold,
his lies I hate ſo much.
8 The ungodly ſoone I will deſtroy
which dwell the land about:
And from the citie of the Lord
all wicked men root out.

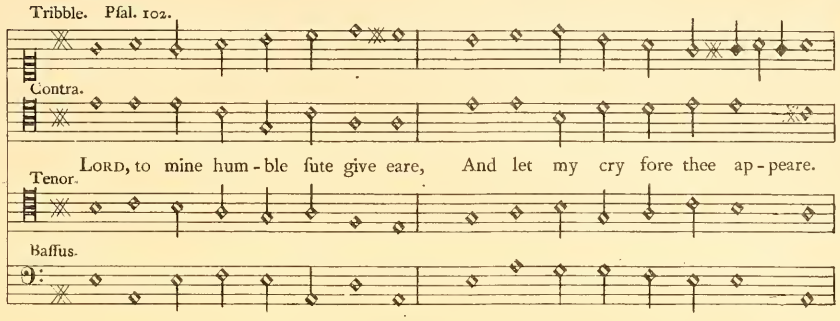
6 Mine eyes ſhall bee unto the faithfull of the land, that they may dwel with me: hee that walketh in a perfect way, hee ſhal ſerve me.
7 There ſhall no deceitfull perſon dwell within mine houſe: hee that telleth lyes ſhall not remaine in my ſight.
8 Betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the LORD.

PSAL.

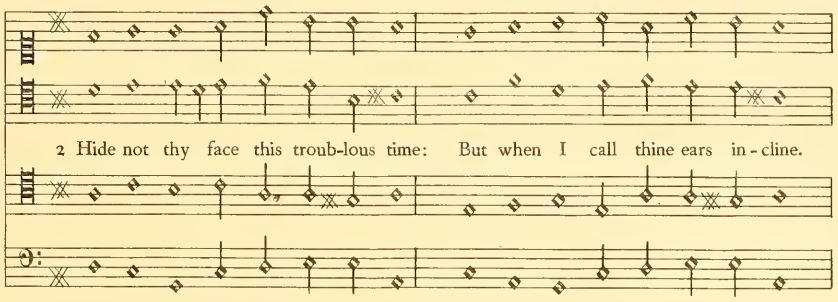
¶ *It seemeth that this prayer was appointed to the Faithfull to pray in the captivitie of Babylon. A consolation for the building of the Church, whereof followeth the praise of GOD, to bee published unto all posteritie. The conversion of the Gentiles, and the stabilitie of the Church.*

Psalme 102.

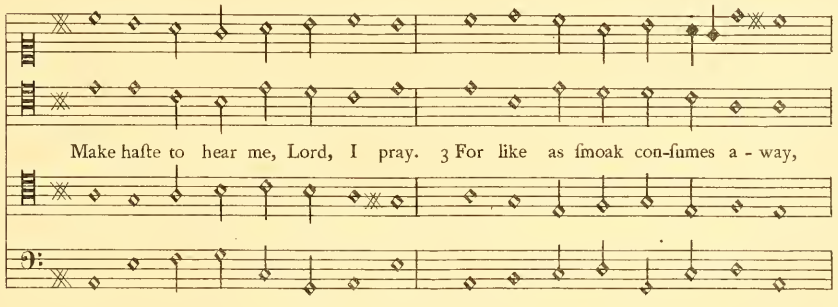
O LORD, hear my prayer, and let my cry come unto thee.

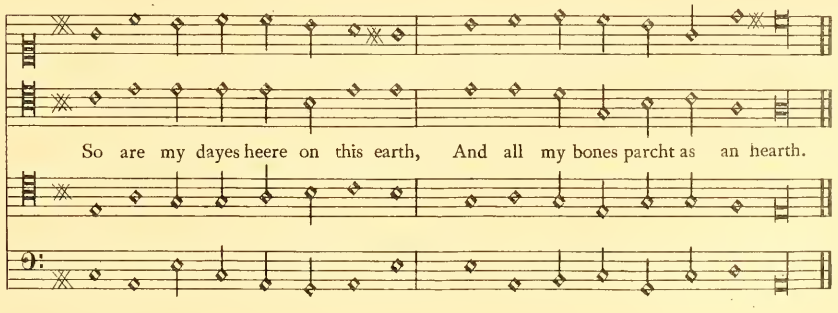


2 Hide not thy face from mee in the time of my trouble: incline thine eare unto me: When I call make haſte to hear mee.



3 For my dayes are conſumed like ſmoake, and my bones are burnt like an hearth.





4 Like

4 Like the mown graſſe withred and dry
Such is mine heart, becauſe that I
Through grief my bread forgot to eat.
5 For throgh my voice of groanings great
My bones unto my ſkin do ſtick,
6 Yea, I the Pelican am like,
Which doth in wilderneſſe abide,
And like the Owle of deſerts wide.

7 As on the houſe top all alone
The Sparrow doth her ſelf bemone,
Even ſo I watch throughout the night.
8 For dayly lo my foes mee ſpight,
And they that thus do rage and ſcorn,
With one conſent my death hath ſworn.
9 I aſhes ate as bread through wo,
And blent my cup with teares alſo.

10 This LORD mee hapneth for thine ire,
And for thy wrath ſo hote as fire:
For thou in high eſtate mee plac't,
And down to duſt again hath caſt.
11 My dayes are like the fading ſhade,
I like the withered graſſe am made:
12 But LORD, thou ſtill abideſt ſure,
Thy memory for ay doth dure.

13 Thou wilt ariſe for Syon hill,
And grant thy mercy her untill:
For lo, the time, the time, I ſay,
Of mercy (LORD) is come this day.
14 For in her ſtones thy ſervants luſt;
And pitie take upon her duſt:
15 So ſhall the Heathen fear thy Name,
And earthly Kings thy glorious fame.

16 What time the LORD ſhall Syon rear;
And in his glory ſhall appear:
17 And to the deſolat him bend,
Deſpyſing not their ſute t'attend.
18 This ſhall bee writen for the race,
That after ſhall ſucceed in place:
Yea people yet uncreated:
The Lords renown abrod ſhall ſpread

19 For from his holy Temple hie
The LORD our GOD hath caſt his eye:
From heaven the earth behold did he,
20 The priſoners grones to heare & ſee
And ſet the damned free from care,
21 That they in Sion may declare
This holy Name of GOD alwayes,
And in Ieruſalem his praiſe.

22 When to conveen the folk accord
And kingdoms all to ſerve the LORD
23 My ſtrength hee bated in the wayes,
And ſhorter cut my life and dayes.
24 Wherefore I ſaid my GOD most hie:
In midſt my life let mee not die,
Thy yeares eternally endure,
from age to age abiding ſure.

25 Thou in time paſt the earth did ground
Thy handy work the heavens are found
26 They periſh ſhall, thou ſtanding ſtill,
They ſhall waxe old, as garments will
Thou changing them they ſhall ſo bid
27 But thou art one whoſe years not flid
28 Thy ſervants ſons for ay ſhall laſt,
And in thy ſight their ſeed ſtand faſt.

4 Mine heart is ſmitten and withered like graſſe, becauſe I forgate to eat my bread.
5 For ye voice of my groaning my bones doe cleave to my ſkin.
6 I am like a Pelicane of the wildernes: I am like an Owle of the Deſerts.
7 I watch, and am as a ſparrow alone upon the houſe top.
8 Mine enemies revile me dayly, and they that rage againſt mee have ſworne againſt mee.
9 Surely I have eaten aſhes as bread, and mingled my drink with weeping.
10 Becauſe of thine indignation, and thy wrath: For thou haſt heavedmeeup, and caſt mee downe.
11 My dayes are like a ſhadow that fadeth, and I am withered like graſſe.
12 But thou, O Lord, doeſt remaine for ever. and thy remembrance from generation to generation.
13 Thou wilt ariſe, and have mercy upon Sion: for the time to have mercy thereon for ye time appointed is come.
14 For thy ſervants delite in ye ſtones there of, and have pitie on the duſt thereof.
15 Then the Heathen ſhall fear the Name of the LORD & al the kings of the earth thy glory.
16 When the LORD ſhall build up Sion, and ſhall appeare in his glory.
17 And ſhall turne unto the prayer of the deſolate, and not deſpiſe their prayer.
18 This ſhall bee writen for the generation to come: and the people which ſhall be created ſhall praiſe the LORD.
19 For heehath looked down from the hight of his Sanctuary, out of the Heaven did the LORD behold the Earth.
20 That hee might heare the mourning of the priſoners, and deliver the children of death.
21 That they may declare ye Name of the Lord in Sion and his praiſe in Ieruſalem.
22 When the people ſhal be gathered together, and the Kingdomes to ſerve the LORD.
23 He abated my ſtrength in the way, and ſhortened my dayes.
24 And I ſaid O my GOD, take mee not away in the middes of my dayes: thy yeares endure from generation to generation.
25 Thou haſt afore time laid thefoundation of the Earth: and the Heavens are the work of thine hands.

26 They ſhall periſh, but thou ſhalt endure, even they all ſhall waxe olde, as doth a garment: as a Veſture ſhalt thou change them, and they ſhall bee changed. 27 But Thou art the ſame and thy yeares ſhall not faile. 28 The Children of thy Servants ſhall continue, and their ſeed ſhall ſtand faſt in thy ſight.
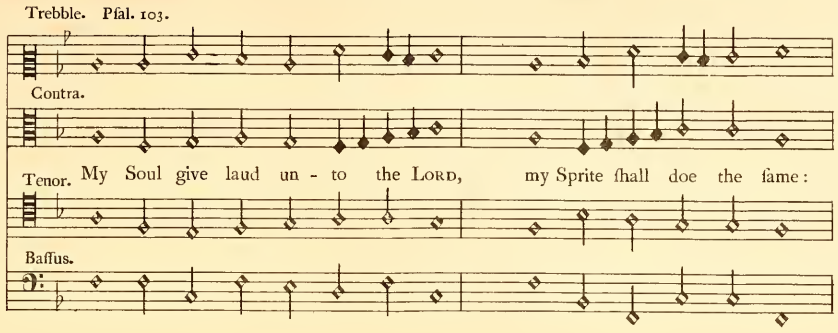
PSAL. CIII.
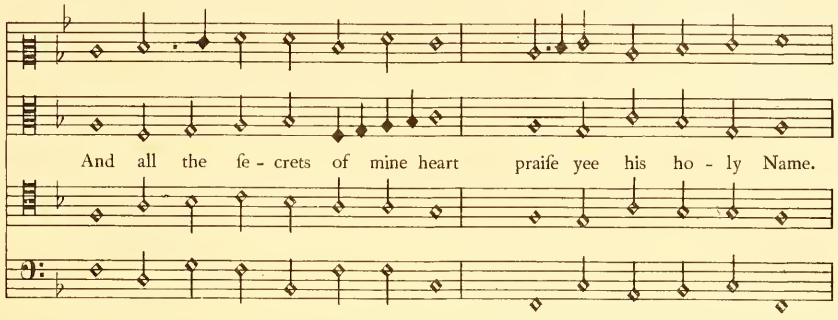
¶ *This is a moſt excellent Pſalme, wherein the Prophet doth provocke men and Angels and all creatures, to praiſe the LORD for his fatherlie mercies and deliverance of his people from all evils, for his providence over all things, and the preſervation of the faithfull.*

My

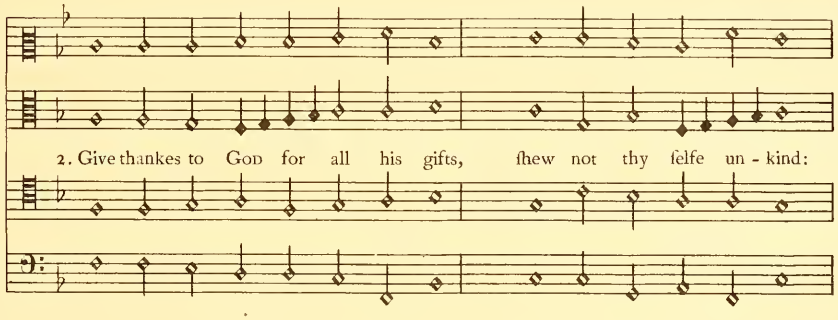
Pſalme 103.
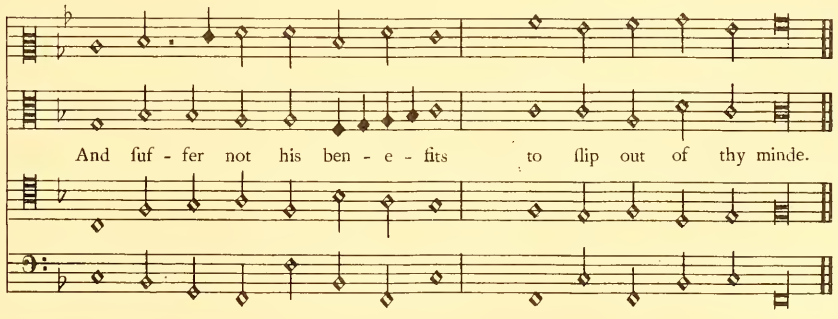
MY Soule praiſe thou the Lord and all that is within mee praiſe his holy Name.





2 My Soule praiſe thou the Lord, and forget not all his benefits.





3 Who forgiveth all thine iniquitie, and healeth all thine infirmities.

3 That gave thee pardon for thy faults,
and thee reſtord again,
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.

4 That did redeeme thy life from death,
from which thou couldſt not flee:
His mercie and compaſſion both
hee did extend to thee.

4 Who redeemeth thy life from the grave: And crowneth thee with mercie and compaſſion.

5 That

5 Who fatisfieth thy mouth with good things, and thy youth is renued like the Eagles.
6 The Lord executeth righteoufnes, and judgement to all that are oppreſſed.

5 That fild with goodneſſe thy deſire,
and did prolong thy youth:
Like as the Eagle caſts her bill,
whereby her age renueth.
6 The LORD with juſtice doth repay
all ſuch as bee oppreſt:
So that their ſuffrings and their wrongs
are turned to the beſt.

7 He made his wayes knowne unto Moyſes, and his workes unto the children of Iſrael.
8 The Lord is full of compaſſion and mercie: ſlow to anger, and of great kindneſſe.

7 His wayes and his Commandements
to Moſes hee did ſhow:
His counſels and his valiant acts
the Iſraelits did know.
8 The LORD is kind and mercifull
when ſinners do him grieve:
The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 Hee will not alwayes chide: Neither keepe his anger for ever.

9 Hee chides not us continually,
though wee bee full of ſtrife:
Nor keepes our faults in memorie
for all our ſinfull life.

10 Hee hath not dealt with us after our ſinnes: Nor rewarded us according to our iniquities.

10 Nor yet according to our ſins
the LORD doth us regard:
Nor after our iniquities
hee doth us not reward.

11 For as high as the Heaven is above the Earth, ſo great is his mercie towards them that feare him.
12 As far as the Eaſt is from the Weſt ſo far hath he removed our ſins from us.

11 But as the ſpace is wondrous great
twixt earth and heaven above:
So is his goodneſſe much more large
to them that do him love.
12 GOD doth remove our ſins from us,
and our offences all,
As far as is the Sun ryſing
full diſtant from his fall.

13 As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that fear him.

13 And look what pitie parents dear
unto their children bear:
Like pitie beares the LORD to ſuch
as worſhip him in fear.

14 The Lord that made us knowes our ſhape
our mould and faſhion juſt,
How weake and fraile our nature is,
and how wee are but duſt,

14 For hee knoweth wher of wee are made: hee remembereth that wee are but duſt.

15 And how the time of mortall men
is like the withring hay:
Or like the flowre right faire on field
that fades full ſoone away.

15 The dayes of man are as graſſe: As a flower of the field, ſo flouriſheth hee.

16 Whoſe gloſe and beautie ſtormie winds
doe utterly diſgrace:
And make that after their aſſaults
ſuch bloſſomes have no place.

16 For the wind goeth over it, and it is gone, and the place thereof ſhall know it no more.

17 But yet the goodneſſe of the LORD
with his ſhall ever ſtand:
Their childrens children do receive
his righteouſneſſe at hand.
18 I mean who keepe his Covenant
with all their whole deſire,
And not forget to do the thing
that hee doth them require.

17 But the loving kindnes of the LORD endureth for ever and ever upon them that feare him: and his righteouſneſſe upon childrens children.
18 Unto them that keepe his Covenant, and thinketh upon his Commandements to do them.

19 The Heavens high are made the ſeat,
and footſtoole of the LORD:
And by his power imperiall
hee governes all the world.
20 Yee Angels who are great in power
praiſe yee and bleſſe the LORD,
Who to obey and do his will
immediatly accord.

19 The Lord hath prepared his Throne in Heaven, and his kingdome ruleth over all.
20 Praiſe the Lord, yee his Angels yᵗ excel in ſtrength that doe his Commandements in obeying the voice of his word.

21 Yee noble hoſtes and miniſters
ceaſe not to laud him ſtill,
Who readie are to execute
his pleaſure and his will.
22 Yee all his works in every place
praiſe yee his holy Name:
Mine heart, my minde, and eke my Soul
praiſe yee alſo the ſame.

21 Praiſe the Lord, all yee his hoſtes, yee his ſervants, that doe his pleaſure.
22 Praiſe the LORD, all ye his workes, in all places of his dominions: My Soule praiſe thou the LORD.

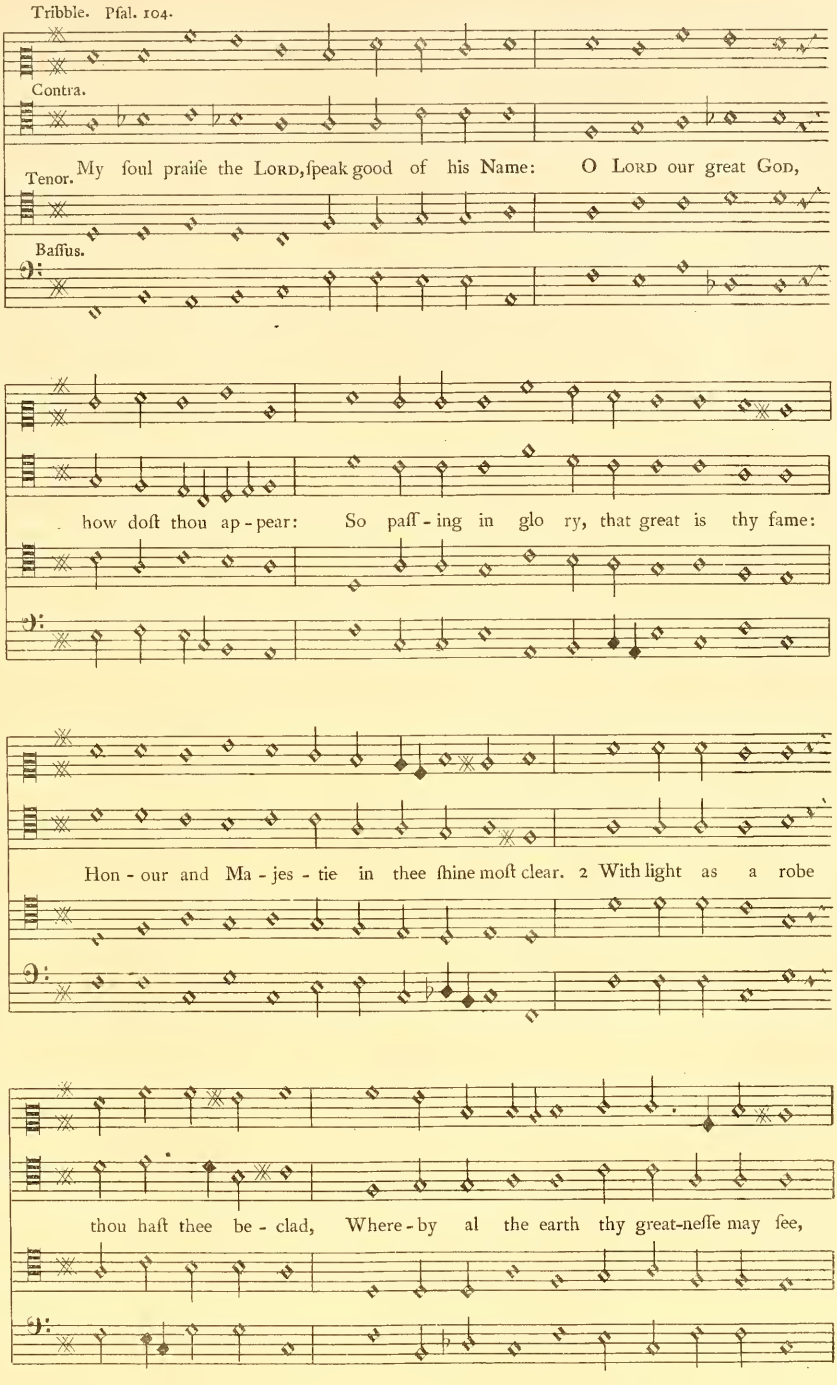
PSAL. CIIII.

¶ *An excellent Pſalme to praiſe GOD for the creation of the world, and the governance of the ſame, by his marvellous providence, wherein the Prophet prayeth againſt the wicked, who are the occaſion that GOD diminiſheth his bleſſings.*

My

Pſalme 104.
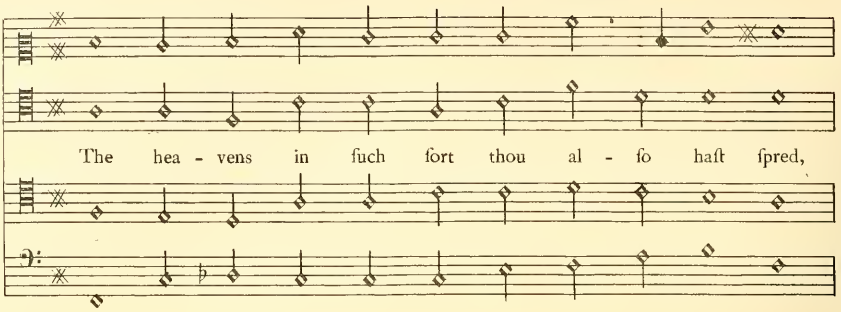
MY Soule prayſe thou the Lord O LORD my GOD, thou art exceeding great, thou art cloathed with glory and honour.

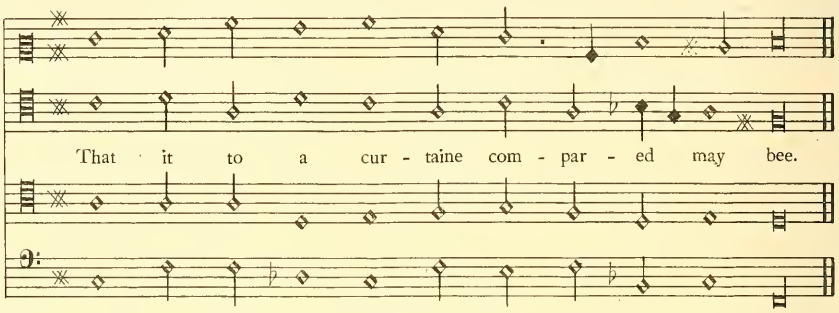


2 Who covereth himſelfe with light, as with a garment,

The

And ſpreadeth the Heavens like a curtaine.





3 Who layeth the beames of his chamber in the waters, & maketh the Clouds his Chariot, and walketh upon the wings of the wind.

3 His chamber beames ly
in the clouds full ſure:
Which as his charet,
are made him to beare.
And there with much ſwiftneſſe,
his courſe doth endure:
Upon the wings ryding,
of wind in the aire.

4 Who maketh the ſpirits his meſſengers and a flaming fire his miniſters.

4 Hee maketh his Spirits
as Heraulds to go:
And lightnings to ſerve
wee ſee alſo preſt.
His will to accompliſh,
they run to and fro,
To ſave and conſume things,
as ſeemeth him beſt.

5 Hee ſet the earth upon her foundations, ſo that it ſhall never move.
6 Thou covered it with the deep as with a garment: The waters would ſtand above the mountaines.
7 But at thy rebuke they flee, At the voice of thy thunder they haſte away.

5 Hee groundeth the earth
ſo firmely and faſt:
That it once to move;
none ſhall have ſuch power.
6 The deep a fair covering,
for it made thou haſt:
Which by his own nature
the hils would devoure.
7 But at thy rebuke
the waters do flee:
And ſo give due place,
thy word to obey:
At thy voice of thunder
ſo fearefull they bee,
That in their great raging
they haſte ſoon away.

8 The mountaines full high
they then up aſcend:
If thou do but ſpeak,
thy word they fulfill.
So likewiſe the valleyes
moſt quickly deſcend;
Where thou them appointeſt
remain do they ſtill.
9 Their bounds thou haſt ſet,
how far they ſhall run
So as in their rage,
not paſſe that they can.
For God hath appointed,
they ſhall not return:
The earth to deſtroy more,
which made was for man.

8 And the mountains aſcend, and the Valleys deſcend to the place which thou haſt eſtabliſhed for them.

9 But thou haſt ſet them a bound which they ſhall not paſſe they ſhall not returne, to cover the earth.

10 Hee ſendeth the ſprings
to ſtrong ſtreames or lakes,
Which run do full ſwift
among the hudge hils.
11 Where both the wild Aſſes
their thirſt ofttimes ſlakes:
And Beaſts of the mountaines
thereof drink their fils.
12 By theſe pleaſant ſprings,
or fountaines full faire:
The fowles of the aire,
abide ſhall and dwell.
Who moved by Nature,
to hop heere and there,
Among the greene branches,
their ſongs ſhall excell.

10 He ſendeth the ſprings into the Valleyes, which run between the mountaines.
11 They ſhall give drinke to all the Beaſtes of the fielde, and the wilde Aſſes ſhall quench their thirſt.
12 By thoſe ſprings ſhall the Fowles of the heavens dwell, and ſing among the branches.

13 The

PSALME CIIII.

13 Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy works.

13 The mountaines to moiſt,
the clouds hee doth uſe:
The earth with his works,
are whollie repleat.

14 He cauſeth graſſe to grow for the cattell and herbs for the uſe of man that hee may bring foorth bread out of the earth.

14 So as the bruit Cattell,
hee doth not refuſe:
But graſſe doth provide them,
and herbs for mans meate:

15 And wine that maketh glad the heart of man & oyle to make the face to ſhine & bread that ſtrengtheneth mans heart.

15 Yea, bread, wine and oyle,
hee made for mans ſake:
His face to refreſh,
and heart to make ſtrong:

16 The high trees are ſatiſfied, even the Cedars of Lebanō, whichhe hath planted.

16 The Cedars of Liban,
this great LORD did made:
Which trees hee doth nouriſh,
that grow up ſo long.

17 That the birds may mak their neſts there: The Stork dweleth in the fir trees

17 In theſe may Birds build,
and make there their neſt:
In fir-trees the Storks
remain and abide.

18 The high mountains are for the goates the rocks are a refuge for the conies.

18 The high hils are ſuccours
for wild goats to reſt:
And eke the rocks ſtony
for Conies to hide.

19 He appointed the Moon for certaine ſeaſons: the Sun knoweth hisgoingdown.

19 The Moon then is ſet,
her ſeaſons to run:
The dayes from the nights
thereby to diſcern;
And by the deſcending
alſo of the Sun,
The cold from the heat ſo
thereby wee do learn.

20 Thou makeſt darkneſſe and it is night wherein all the beaſts of the forreſt creep foorth.

20 When darkneſſe doth come
by GODS will and power:
Then creep foorth do all
the beaſts of the wood.

21 The Lyons roar after their prey, & ſeeke their meate at GOD.

21 The Lyons range roaring,
their prey to devoure:
But yet it is thou LORD,
who giveſt them food,

22 When the Sun riſeth, they retire, & couch in their dens.

22 Aſſoon as the Sun
is up, they retire:
To couch in their dens,
then are they full fain:

23 Then goeth man foorth to his work, and to his labour, untill the evening.

23 That man do his work may,
as right doth require,
Till night come and call him
to take reſt again.

24 How ſundrie O LORD,
are all thy works found?
With wiſedome full great
they are indeed wrought:
So that the whole world
of thy praiſe doth ſound:
And as for thy riches
they paſſe all mens thought.

24 O LORD, how manifold are thy works in wiſedome haſtthoumade them all: The Earth is full of thy riches.

25 So is the great ſea,
which large is and broad:
Where things that creep ſwarm,
and beaſts of each ſort.

25 So is this Sea great and wide: for there in are thinges creeping innumerable, both ſmall beaſts & great.

26 There both mighty ſhips ſaile,
and ſome ly at road:
The Whale hudge and monſtrous
there alſo doth ſport.

26 There goe the ſhips: yea that Leviathen, whom thouhaſt made to play therein

27 All things on thee wait,
thou doſt them relieve;
And thou in due time
full well doſt them feed:

27 All theſe wait upon thee, that thou mayeſt give them food in due ſeaſon.

28 Now when it doth pleaſe thee,
the ſame ſo to give:
They gather full gladly
thoſe things which they need.
Thou openeſt thine hand,
and they find ſuch grace;
That they with good things
are filled wee ſee.

28 Thou giveſt it to them, and they gather it: thou openeſt thine hand, & they are filled wᵗ good things

29 But ſore are they troubled,
if thou turn thy face:
For if thou their breath take,
vile duſt then they bee.

29 But if thou hide thy face, they are troubled; if thou takeawaytheir breath they die, & returne to their duſt.

30 Again when thy Spirit
from thee doth proceed:
All things to appoint,
and what ſhall enſue.
Then are they created,
as thou haſt decreed,
And doſt by thy goodneſſe
the dry earth renue.

30 Again, if thou ſend foorth thy ſpirit they are created and thou renueſt the face of the earth.

31 The praiſe of the LORD
for ever ſhall laſt:
Who may in his works
by right well rejoice.

31 Glory bee to the LORD for ever: Let the Lord rejoice in his works.

32 His look can the earth make
to tremble full faſt;
And likewiſe the mountains
to ſmoake at his voice.

32 He loketh on the earth, and it trembleth: hee toucheth the Mountaines, & they ſmoak.

33 I will ſing unto the Lord all my life: I will praiſe my God, while I live.

34 Let my words bee acceptable unto him: I will rejoice in y^e Lord

33 To this Lord and God
ſing will I alwayes:
So long as I live,
my God will I praiſe.
34 Then am I moſt certaine,
my words ſhall him pleaſe:
I will rejoice in him,
to him will I cry.

35 The ſinners, O Lord,
conſume in thine ire;
And eke the perverſe
them root out with ſhame:
But as for my Soul now,
let it ſtill deſire:
And ſay with the faithfull,
praiſe yee the Lords Name.

35 Let the ſinners bee conſumed out of the earth, and the wicked til there bee no more. O my Soule, praiſe thou the Lord Praiſe yee the LORD.

PSAL. CV.

¶ *Hee praiſeth the ſingular grace of God, who hath of all people of the world choſen a peculiar people to himſelf: and having choſen them, never ceaſeth to do them good, even for his promiſe ſake.*

Pſalme 105.

Sing this as the 104. *Pſalme.*

PRaiſe the Lord, and call upon his Name: declare his workes among the people.

2 Sing unto him, ſing praiſes unto him: and talk of all his wondrous works.

3 Reioice in his holy name let the heart of them that ſeek the Lord reioyce.

4 Seeke the Lord and his ſtrength: ſeek his face continually.

O Praiſe yee the Lord,
and call on his Name:
Amongſt his folk ſhew
his noble works wrought.
2 Sing praiſes, ſing to him,
to ſet foorth his fame,
And talk of the wonders
hee hath to paſſe brought.
3 In his holy Name
rejoice and bee light:
And let their hearts joy
who ſeeke for the Lord.
4 Seeke yee our God holy,
his ſtrength and his might:
His face to behold ſtill
for ever accord.

5 Remember his marvelous works that he hath done, his wonders, and the iudgements of his mouth.

6 Yee ſeede of Abraham his ſervant, ye children of Iakob who are his elect.

7 Hee is the Lord our God his iudgments are through all the earth.

8 Hee hath alway remembred his covenant and promiſe that hee made to a thouſand generations.

5 His marvellous works
keepe fixt in your minde:
His ſignes and his judgements
which hee by mouth ſpake.
6 Yee ſeed of his ſervant
Abraham by kinde:
And yee ſons of Iaakob
whom hee his doth take.
7 Hee is our Lord God,
whoſe judgements are known
Throughout all the earth:
8 And hee ay certain
His promiſe remembred
once made to his owne,
For thouſands of ages
to bide and remaine.

9 The agreement, I ſay,
with Abraham made,
Which unto Iſaac
by oath hee made ſure,
10 Confirming to Iaakob
for a law and trade,
And bond to Iſrael
alwayes to endure.
11 Saying in this wiſe,
To thee give I ſhall
As lot to enjoy
the Canaanites ground:
12 Albeit they were then
in number but ſmall:
Yea few, and but ſtrangers
throughout the land found.

13 And from place to place
did walk to and fro:
And from one kingdome
to other folk move.
14 Yet ſuffered hee no man
them wrong for to do:
But thus for their ſakes hee
great Kings did reprove.
15 Touch not mine Oynted,
nor harm not at all
My Prophets moſt dear.
16 And on the whole earth
A famine extreame then
to come hee did call,
Which utterly ſtroyed
their ſtore whole with dearth.

9 Even that which hemade with Abraham and his oath unto Iſaac.

10 And ſince hath confirmed it to Iaakob for a law, and to Iſrael for an everlaſting covenant.

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 Albeit they were few in number: yea, verie few, and ſtrangers in the land.

13 And walked about from nation to nation: from one kingdome to another people.

14 Yet ſuffered hee no man to doe them wrong, but reprooved kings for their ſakes ſaying,

15 Touch not mine Anointed, and do my Prophets no harme.

16 Moreover, he called a famine upon the land and utterly brake the ſtaffe of bread.

17 Yet

17 But he ſent a man before them: Ioſeph was ſold for a ſlave:

17 Yet ſent hee before
a man to provide:
Even Ioſeph his own
in ſervage was ſold:

18 They helde his feet in the ſtocks, and he was laide in yrons.

18 Whoſe feet they in ſtocks held,
yea, hee a long tide
With fetters of yron
was kept in ſure hold.

19 Untill his appointed time came, and the counſell of the LORD had tryed him

19 Untill the tyme came
his cauſe ſhould bee known;
And that the LORDS word
his patience had tride.

20 The king ſent and looſed him: even the ruler of the people delivered him.

20 Then ſent the King for him,
and looſed him full ſoon:
The head of his people
his bands laide aſide.

21 Hee made him lord of his houſe, & ruler of all his ſubſtance.

21 Who made him the LORD
his houſe over all;
And of his ſubſtance
the ruler and ſtay:

22 That hee ſhould binde his Princes unto his will, and teach his Ancients wiſe dome.

22 That hee might his Princes
unto his will thrall;
And eke teach the Elders
of wiſedome the way.

23 Then Iſrael came to Aegypt & Iaakob was a ſtranger in ye land of Ham

23 Then came Iſrael
into Egypt land,
A ſtranger in Cham
Iaakob then abod.

24 And he increaſed his people exceedingly, and made them ſtronger then their oppreſſors.

24 Where GOD did encreaſe them,
much like the ſea ſand;
And made them more mighty,
than thoſe them withſtood.

25 He turned their hearts to hate his people, and to deale craftily with his Servants.

25 Whoſe hearts hee did turn
his people to hate,
And ſeeke by deceit
his ſervants t' abuſe.

26 Then ſent hee Moſes his ſervant, and Aaron, whom he had choſen

26 But then hee ſent Moſes
their cauſe to debate,
And Aaron his ſervants,
whom hee did foorth chooſe,

27 They ſhewed among thē the meſſage of his ſignes and wonders in ye land of Ham.

27 They unto his foes
his meſſage declard,
His ſignes and his wonders
of Ham in the land.

28 Hee ſent darkneſſe, and made it darke & they were not diſobedient unto his commiſſion.

28 Hee darkneſſe ſent down then,
and dark it appeard,
And theſe not rebeld
to do his command.

29 Their waters hee turned
red blood for to bee:
Hee ſlew all their fiſh.

29 He turned their waters in to blood, and ſlew their fiſh.

30 And Frogs made to breed;
Even in their Kings chambers,

30 Their land brought forth Frogs, even in their Kinges chambers.

31 Then alſo ſpake hee:
So Lyce and Flies ſwarmed,
the land through indeed:

31 Hee ſpake & there came ſwarms of flies and lyce in all their quarters

32 Hee ſent on them haile,
in ſteed of ſweet rain;
And great flames of fire
their Countrie throughout.

32 Hee gave them haile for raine, & flams of fire in their Land.

33 Their Vines and their fig trees
he ſtrake to their pain.
And brake the trees all
their coaſts round about.

33 Hee ſmote their Vines alſo, and their fig trees: and brake downe the trees in their coaſts.

34 Hee ſpake but the word,
and graſſe hopers came:
With Caterpillers,
beyond all mens thought.

34 Hee ſpake & Graſſehoppers came, and Caterpillers innumerable.

35 The graſſe they devoured,
that grew then in Cham:
And fruits of the ground all,
they brought unto nought.

35 And did eate up all the graſſe in their land, and devoured the fruit of their ground.

36 Alſo the firſt born
the land through hee ſmote:
Even the beginning
of their force and might.

36 Hee ſmote alſo al the firſt borne in their land: even the begining of all their ſtrēgth.

37 And with gold and ſilver
brought foorth his own lot:
Amongſt whoſe tribs was not
on feeble in fight.

37 He brought them forth alſo with ſilver and gold, and there was none feeble amongſt their tribes.

38 Egypt rejoyced,
when they went away:
For why? upon them
their fear then did fall:

38 Egypt was glad at their departing: for the feare of them had fallen upon them

39 The LORD, a cloud ſpread out,
to guid them by day,
And fire for to light them
the night over all.

39 Hee ſpreed a cloud to bee a covering, & fire to give light in the night.

40 They did but demand,
and Quailes hee them ſent;
And with bread from Heaven
hee did them ſuffice.

40 They aſked and he brogh Quails and he filled them with the bread of heaven.

41 The hard Rock hee opned,
and waters out went:
Even through the drie places
like floods that do riſe.

41 He opened the Rock, and the waters flowed out and ran in the dry places, like a river.

42 For

42 For hee remembred his holy promiſe to Abraham his Servant.

43 And hee brought forth his people with joy, and his choſen with gladneſſe.

42 For hee did remember
his holy oath made
Unto Abraham,
his ſervant moſt dear.
43 And brought foorth his people,
that were with wo lade:
His owne choſen children
with joy and glad chear.

44 The Heathen folkes land
to them hee did part:
The peoples whole labour
they had to poſſeſſe.
45 That they from his ſtatuts
and lawes ſhould not ſtart:
Wherefore our LORD GOD praiſe
his laude no tyme ceaſe.

44 And gave them ye lands of the Heathen, and they tooke the labours of the people in poſſeſſion.
45 That they might keepe his ſtatuts, and obſerve his lawes: Praiſe yee the LORD.

PSAL. CVI.

¶ *The people diſperſed under Antiochus, do magnifie the goodneſſe of God amongſt the Iuſt and repentant, deſiring to bee brought again into the land by Gods mercifull viſitation: And after the manifold marvels of GOD, wrought in their delyverance foorth of Ægypt, and the great ingratitude of the people rehearſed, they do pray and deſire to be gathered from among the Heathen, to the intent they may praiſe the Name of the God of Iſrael.*

Pſalme 106.

Sing this as the 95. *Pſalme.*

PRaiſe yee the Lord, becauſe hee is good: for his mercie endureth for ever.
2 Who can expreſſe the noble acts of the Lord? or ſhew foorth all his praiſes?
3 Bleſſed are they that keepe judgement, and do righteouſnes at all tymes.
4 Remember mee, O Lord, with the favour of thy people: viſite mee with thy ſalvation.
5 That I may ſee the felicitie of thy choſen, and reioyce in the ioy of thy people, and glory with thine inheritance.
6 Wee have ſinned with our fathers: wee have committed iniquitie, and done wickedly.
7 Our fathers underſtood not, thy wonders in Ægipt neither remembred they the multitude of thy mercies, but rebelled at the ſea, even at the red ſea.
8 Nevertheleſſe hee ſaved them for his Names ſake: that hee might make his power to bee knowne.

Praiſe yee the LORD, for hee is good,
his mercies dure for ay:
2 Who can expreſſe his noble acts?
or all his praiſe diſplay?
3 They bleſſed are that judgement keepe,
and juſtly do alway:
4 With favour of thy people, LORD
remember mee I pray.

And with thy ſaving health, O LORD,
vouchſafe to viſite mee:
That I the great felicitie
of thine elect may ſee.
5 And with thy peoples joy I may
a joyfull minde poſſeſſe:
And may with thine inheritance
a glorying heart expreſſe.

6 Both wee and eke our fathers all
have ſinned every one:
Wee have committed wickedneſſe,
and lewdly wee have done.
7 The wonders great which thou, O Lord
haſt done in Ægypt land:
Our fathers though they ſaw them all
yet did not underſtand.

Nor yet thy mercies multitude
did keepe in thankfull mind:
But at the ſea: yea, the red ſea
rebelled moſt unkind.
8 Nevertheleſſe hee ſaved them
for honour of his Name,
That hee might make his power known,
and ſpread abroad with fame.

9 The red ſea hee did then rebuke,
and foorth-with it was dride;
And as in wilderneſſe ſo through
the deep hee did them guide.
10 Hee ſav'd them from the cruell hand
of their deſpitefull fo:
And from the enemies hand hee did
delyver them alſo.

11 The waters their oppreſſours whelmd,
not one was left alive:
12 Then they believ'd his works, and praiſe
in ſong they did him give.
13 But by and by unthankfully
his works they clean forgate:
And for his counſell and his will
they did neglect to waite.

14 But luſted in the wilderneſſe
with fond and greedie luſt:
And in the Deſart tempted GOD,
the ſtay of all their truſt.
15 And then their wanton mindes deſire
hee ſuffered them to have:
But waſting leanneſſe there withall
into their Soul hee gave.

16 Then when they lodged in the tents
at Moſes they did grutch:
Aaron the holy of the LORD
ſo did they envie much.
17 Therefore the earth did open wide,
and Dathan did devoure:
And all Abirams companie
did cover in that houre.

18 In

9 And hee rebuked the red ſea, and it was dryed up, and hee led them in the deep, as in the wilderneſſe.
10 And hee ſaved them from the adverſaries hand, and delivered the from the hand of the enemie.
11 And the waters covered their oppreſſours, not one of them was left.
12 Then believed they his words, and ſang praiſe un to him.
13 But incontinently they forgate his works: They waited not for his counſell.
14 But luſted with concupiſcence in the wildernes, and tempted GOD in the Deſert.
15 Then hee gave them their deſire: but hee ſent them leanneſſe into their Soule.
16 They envyed Moſes alſo in the tents, and Aaron the holie one of the LORD.
17 Therefore the earth opened, and ſwallowed up Dathan, and covered the companie of Abiram.

18 And the fire was kindled in their aſſemblies: the flame burnt up the wicked.

18 In their aſſemblie kindled was
the hote conſuming fire:
And waſting flame did then burn up
the wicked in his ire.

19 They made a Calfe in Horeb: And worſhipped the molten image.

19 Upon the hill of Horeb they
an idole calf did frame:
And there the molten image did
they worſhip of the ſame.

20 Thus they turned their glorie into the ſimilitude of a bullock that eateth graſſe.

20 Into the likeneſſe of a calf
that feedeth on the graſſe
Thus they their glorie turnd, and all
their honour did deface.

21 They forgate GOD their Saviour, who had done great thinges in Ægypt.

21 And God their only Saviour
unkindly they forgot,
Who many great and mightie things
in Ægypt land had wrought.

22 Wonderous workes in the land of Ham, and fearefull thinges by the redde ſea.

22 And in the land of Ham for them
moſt wondrous works had done:
And by the red ſea dreadfull things
performed long agone.

23 Therefore hee minded to deſtroy them, had not Moſes his choſen ſtood in the breach before him, to turn away his wrath leſt he ſhould deſtroy them.

23 Therefore for their ſo ſhewing them
forgetfull and unkind,
To bring deſtruction on them all
hee purpoſd in his minde.

Had not his choſen Moſes ſtood
before him in the break:
To turn his wrath, leſt hee on them
with ſlaughter ſhould him wreak.

24 Alſo they contemned ye pleaſant land, and believed not his word.

24 They did deſpiſe the pleaſant land,
that hee beheght to give:
Yea, and the words that hee had ſpoke,
they did no whit believe.

25 But murmured in their tents, & harkned not unto the voice of the LORD.

25 But in their tents with grudging heart
they wickedly repind:
Nor to the voice of God the Lord
they gave an hearkning minde.

26 Therefore hee lifted up his hand againſt them, to deſtroy thē in the wilderneſſe.

26 Therefore againſt them lifted hee
his ſtrong revenging hand:
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.

27 And to deſtroy their ſeed among the nations, and to ſcatter them through-out the countries.

27 And to deſtroy their ſeed among
the nations with his rod,
And through the countries of the world
to ſcatter them abroad.

28 They joyned themſelves alſo unto Baal-Peor, and did eate the offrings of the dead.

28 To Baal-Peor then they did
adjoin themſelves alſo:
And eat the offrings of the dead,
ſo they forſook him tho.

29 Thus with their own inventions
his wrath they did provoke:
And in his ſo inkindled wrath
the plague upon them broke.

30 But Phineas ſtood up with zeale,
the ſinners vile to ſlay,
And judgement hee did execute,
and then the plague did ſtay.

31 It was imputed unto him
for righteouſneſſe that day:
And from thence-foorth ſo counted is,
from race to race for ay.

32 At waters eke of Meribah
they did him angry make:
Yea, ſo far foorth that Moſes was
then puniſht for their ſake.

33 Becauſe they vext his Spirit ſo ſore,
that in impatient heat
His lips ſpake unadviſedly,
his fervour was ſo great.

34 Nor as the Lord commanded them
they ſlew the people tho:

35 But were among the Heathen mixt,
and learnd their works alſo.

36 And did their idols ſerve, which were
their ruine and decay:

37 To fiends their ſons and daughters they
did offer up and ſlay.

38 Thus with unkindly murthring knife
the guiltleſſe blood they ſpilt:
Yea their own ſons and daughters blood
without all cauſe of guilt.

Whom they to Canaan idoles then
offred with wicked hand,
And ſo with blood of innocents
defyled was the land.

39 Thus were they ſtained with the works
of their own filthy way:
And with their own inventions,
a whooring did they ſtray.

40 Therefore againſt his people was
the Lords wrath kindled ſore,
And even his own inheritance,
hee did abhor therefore:

41 Into the hands of Heathen men
hee gave them for a prey:
And made their foes their lords, whō they
were forced to obey.

42 Yea,

29 Thus they provoked him unto anger, with their own inventions, & the plague broke in upon them.

30 But Phinias ſtood up, and executed judgement, & the plague ſtayed.

31 And it was imputed unto him for righteouſnes, from generation to generation for ever.

32 They angred him alſo at the waters of Meribah ſo that Moſes was puniſhed for their ſakes

33 Becauſe they vexed his Spirit ſo that hee ſpake unadviſedly with his lips.

34 Neither deſtroied they the people, as the Lord had commanded them.

35 But were mingled among the Heathen, and learnd their works.

36 And ſerved their idols which were their ruine.

37 Yea, they offered their ſons & daughters unto Devils.

38 And ſhed innocent blud even the blood of their ſons. and of their daughters, whom they offered unto the Idoles of Canaan, and the land was defiled with blood.

39 Thus were they ſtained with their owne workes, and went a whoring with their owne inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, and hee abhored his owne inheritance.

41 And hee gave them into ye hands of the Heathen, and they that hated them were lords over them.

42 Their enemies alſo oppreſſed them, and they were humbled under their hand.

43 Many a time did he deliver them, but they provoked him by their counſels therefore they were brought down by their iniquitie.

44 Yet hee ſaw when they were in affliction, and hee heard their cry.

45 And he remembred his Covenant towards them & repented, according to the multitude of his mercies.

42 Yea, and their hatefull enemies
oppreſt them in their land:
And they were humbly made to ſtoope,
as ſubjects to their hand.
43 Full often times from thrall had hee
delivered them before:
But with their counſels they to wrath
provokt him evermore.

Therefore they by their wickedneſſe
were brought full low to ly:
44 Yet when hee ſaw them in diſtreſſe,
hee hearkned to their cry.
45 Hee cald to minde his covenant,
which hee to them had ſwore:
And by his mercies multitude
repented him therefore.

46 And favour hee them made to find
before the ſight of thoſe,
That led them captiue from their land,
and earſt had been their foes.
47 Save us, O LORD that art our GOD,
ſave us, O LORD wee pray:
And from among the Heathen folk
LORD gather us away.

That wee may ſpread the noble praiſe
of thy moſt holy Name:
That wee may glory in thy praiſe,
and ſound abroad thy fame.
48 The LORD the GOD of Iſrael
bee bleſt for evermore:
Let all the people ſay Amen,
praiſe yee the LORD therefore.

46 And gave them favour in the ſight of all them that led them captives.

47 Save us, O LORD our GOD and gather us from among the Heathen that we may praiſe thine holy Name, and glorie in thy praiſe.

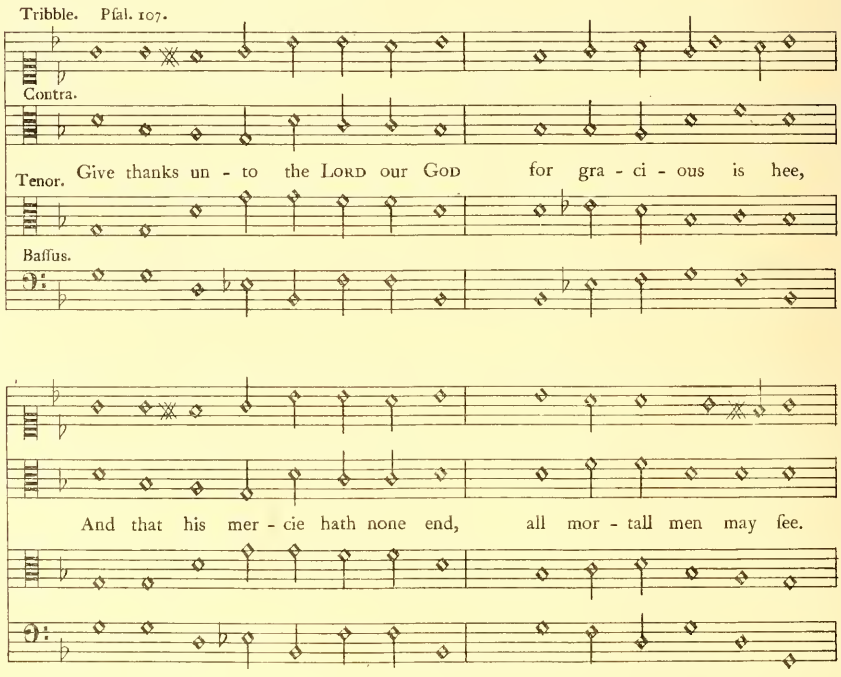
48 Bleſſed bee the Lord God of Iſrael, for ever and ever: and let all the people ſay, So-beit: Praiſe ye the LORD.

PSAL. CVII.

¶ *The Prophet exhorteth all thoſe that are redeemed by the LORD and gathered unto him, to give thanks for this mercifull providence of GOD, governing all things at his good pleaſure, ſending good and evill, proſperitie and adverſitie, to bring men unto him: Therefore, as the righteous thereat reioyce, ſo ſhall the wicked have their mouthes ſtopped.*

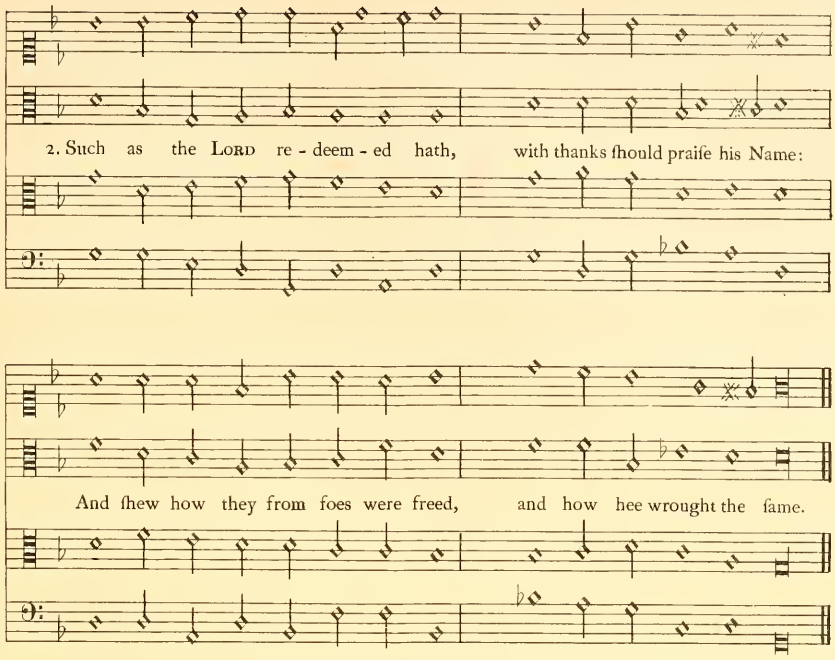
Pſalme 107.

PRaiſe the Lord, becauſe hee is good, for his mercie endureth for ever.



2 Such

PSALME CVII.



2 Let them that have bene redeemed of the Lord ſhew how hee hath delivered thē from the hand of the oppreſſour.

3 Hee gathered them foorth of the lands
that lay ſo far about:
From Eaſt to Weſt, from North to South
his hand did find them out.
4 They wandred in the wilderneſſe,
and ſtrayed from the way;
And found no citie where to dwell
that ſerve might for their ſtay.

3 And gathered them out of the lands, from the Eaſt and from the weſt, from the North and from the South.
4 When they wandered in the deſert and wilderneſſe, out of the way and found no citie to dwell in.

5 Whoſe thirſt and hunger was ſo great
in theſe deſerts ſo voide:
That faintneſſe did them ſore aſſault,
and eke their Soules annoyd.
6 Then did they cry in their diſtreſſe,
unto the Lord for ayd:
Who did remove their troublous ſtate,
according as they prayd.

5 Bothhungry and thirſtie their Soule fainted in them.
6 Then they cryed unto the LORD in their trouble, and he delivered them from their diſtreſſe.

7 And by that way which was moſt right
hee led them like a guid:
That they might to a citie go,
and there alſo abide.
8 Let men therefore before the Lord
confeſſe his kindneſſe then:
And ſhew the wonders that hee doth
before the ſons of men.

7 And led them forth by the right way that they might go to a city of habitation.
8 Let them therefore confeſſe before the Lord his loving kindnes, and his wonderfull works before the ſons of men.

9 For hee the empty Soul ſuſtaind,
whom thirſt had made to faint:
The hungry Soul with goodneſſe fed,
and did them eke acquaint.
10 Such as do dwell in darkneſſe deep,
where they of death do wait:
Faſt bound to taſt ſuch troublous ſtorms
as yron chaines do threat.

9 For he ſatiſfied the thirſtie Soul, and filled the hungry Soul with goodneſſe.
10 They that dwell in darkneſſe and in the ſhadow of death beeing bound in miſery and yron.

11 For that againſt the Lords own words
they fought ſo to rebell:
Eſteeming light his counſels high,
which do ſo far excell.
12 But when hee humbled them full low,
then they fell down with grief:
And none was found ſo much to help
whereby to get reliefe.

11 Becauſe they rebelled againſt the wordes of the Lord, and deſpiſed the counſell of the moſt high.
12 When Hee humbled their heart with heavineſſe, then they fell downe, and there was none helper.

13 Then did they cry in their diſtreſſe
unto the Lord for aid:
Who did remove their troublous ſtate
according as they prayd.
14 For he from darknes out them broght,
and from deaths dreadfull ſhade;
Burſting with force the yron bands,
which did before them laide.

13 Then they cryed unto the Lord in their trouble, and hee delyvered them from their diſtreſſe
14 Hee broght them out of darkneſſe, and out of the ſhadow of death: and brak their bands aſunder

15 Let

15 Let them therefore confeſſe before the Lord his loving kindnes, and his wonderfull works before the ſons of men.
16 For hee hath broken the gates of braſſe and braſte the bars of yron aſunder.
17 Fooles, by reaſon of their tranſgreſſion, and becauſe of their iniquitie are afflicted.
18 Their Soul abhorreth all meat, and they are brought to deaths doore.
19 Then they crie unto the Lord in their trouble, and he delivereth them from their diſtreſſe.
20 Hee ſendeth his word, and healeth them, and delivereth them from their graves.
21 Let them, therefore confeſſe before the Lord his loving kindeneſſe, and his wonderfull works before the ſonnes of men:
22 And let them offer ſacrifices of praiſe, and declare his workes with rejoicing.
23 They that goe downe to the Sea in ſhips, and occupie by the great waters.
24 They ſee the works of the Lord, and his wonders in ye deep.
25 Forhecommandeth and raiſeth the ſtormie wind, and it lifteth up the waves thereof.
26 They mount up to the heavens, and deſcend to the deepe, ſo that their Soule melteth for trouble.

15 Let men therefore before the LORD
confeſſe his kindneſſe then,
And ſhew the wonders that hee doth:
before the ſons of men.
16 For hee threw down the gats of braſſe
and brake them with ſtrong hand:
The yron bars hee ſmote in two,
nothing could him withſtand.

17 The fooliſh folk great plagues do feele
and cannot from them wend:
But heape on mo to thoſe they have,
becauſe they do offend.
18 Their Souls ſo much did loath all meat
that none they could abide:
Whereby death had them almoſt caught
as they full truely tryde.

19 Then did they cry in their diſtreſſe,
unto the LORD for aid:
Who did remove their troublous ſtate,
according as they praide.
20 For he then ſent to them his word,
which health did ſoon reſtore:
And broght them from thoſe dangers deep
wherein they were before.

21 Let men therefore before the LORD
confeſſe his kindneſſe then:
And ſhew the wonders that hee doth
before the ſons of men.
22 And let them offer ſacrifice,
with thanks and alſo fear:
And ſpeak of all his wondrous works,
with glad and joyfull chear.

23 Such as in ſhips or britle barks
into the Seas deſcend:
Their merchandiſe through fearfull floods
to compaſſe and to end.
24 Thoſe men are forced to behold
the LORDS works what they bee:
And in the dangerous deep the ſame
moſt merveilous they ſee.

25 For at his word the ſtormie wind
ariſeth in a rage:
And ſtirreth up the ſurges ſo,
as nought can them aſſwadge.
26 Then are they lifted up ſo high,
the clouds they ſeem to gain:
And plunging down the deepth untill,
their Soules conſume with pain.

27 And like a drunkard to and fro
now heere, now there they reele:
As men with fear of wit bereft;
or had of ſenſe no feele.
28 Then did they cry in their diſtreſſe
unto the LORD for aid:
Who did remove their troublous ſtate
according as they prayd.

29 For with his word the Lord doth make
the ſturdie ſtorms to ceaſe:
So that the great waves from their rage
are brought to reſt and peace.
30 Then are men glad when reſt is come
which they ſo much do crave:
And are by him in haven brought,
which they ſo fain would have.

31 Let men therefore before the LORD
confeſſe his kindneſſe then:
And ſhew the wonders that hee doth
before the ſons of men.
32 Let men in preſence of the folk
with praiſe extoll his Name:
And where the Elders do conveene
let them there do the ſame.

33 For running floods to dry deſerts
hee doth oft change and turn:
And dryeth up (as it were duſt)
the ſpringing Well and burn.
34 A fruitfull land with pleaſures deckt
full barren hee doth make,
When on their ſins which dwell therein
hee doth juſt vengeance take.

35 Againe the wilderneſſe full rude
hee maketh fruit to beare:
With pleaſant ſprings of waters cleare,
though none before were there.
36 Wherein ſuch hungrie ſouls are ſet
as hee doth freely chooſe:
That they a citie may them build
to dwell in for their uſe.

37 That they may ſow their pleaſant land,
and vine-yards alſo plant:
To yeeld them fruits of ſuch encreaſe,
as none may ſeeme to want.
38 They multiplie exceedingly
the LORD doth bleſſe them ſo,
Who doth alſo their bruit beaſts make
by numbers great to grow.
39 But

27 They are toſſed to and fro, and ſtagger like a drunken man, and all their cunning is gone.
28 Then they crie unto the Lord in their trouble, and hee bringeth them out of their diſtreſſe.
29 Hee turneth the ſtorme to calme, ſo that the waves thereof are ſtill.
30 When they are quieted, they are glad, and hee bringeth them unto the haven where they would bee.
31 Let them therefore confeſſe before the Lord his loving kindneſſe, and his wonderfull works before the ſons of men.
32 And let them exalt him in the congregation of the people, and praiſe him in the aſſemblies of the Elders.
33 He turneth the floods into a wilderneſſe, & the ſprings of water into dryneſſe.
34 And a fruitfull land into barrennes, for the wickednes of them that dwell therein.
35 Againe hee turneth the wildernes into pooles of water, and the dry land into water ſprings.
36 And there hee placeth the hungrie, and they build a citie to dwell in..
37 And ſow the fields, and plant Vineyards: which bring foorth fruitfull encreaſe.
38 For hee bleſſeth them, and they multiplee exceedingly, and he diminiſheth not their cattell.

39 Again men are diminiſhed and brought low by oppreſſion, evill and ſorrow.

40 Hee powreth contempt upon princes, and cauſeth them to erre in deſert places out of the way.

39 But when the faithfull are low brought
by the oppreſſours ſtout:
And miniſh do through many plagues
that compaſſe them about.
40 Then doth hee Princes bring to ſhame
who did them ſore oppreſſe:
And likewiſe cauſed them to erre
within the wilderneſſe.

41 But yet the poor hee raiſeth up
out of his troubles deepe:
And oft-tymes doth his train augment,
much like a flock of ſheepe.
42 The righteous ſhall behold this ſight,
and alſo much rejoice:
Whereas the wicked and perverſe
with griefe ſhall ſtop their voice.

41 Yet hee raiſeth up the poore out of miſerie, and maketh him families like a flocke of ſheepe.
42 The righteous ſhall ſee it, and reioice: and all iniquitie ſhall ſtop her mouth.

43 But who is wiſe, that now full well
hee may theſe things record:
For certainly ſuch ſhall perceive
the kindneſſe of the LORD.

43 Who is wiſe, that hee may obſerve theſe things? for they ſhall underſtand the loving kindneſſe of the LORD.

PSAL. CVIII.

¶ *This Pſalme is compoſed of two other Pſalmes: to wit, of the* 57. *and the* 60. *The matter herein contained is, That David giveth himſelfe with heart and voice to praiſe the LORD, and aſſureth himſelf of the promiſes of GOD, concerning his kingdome over Iſrael, and his power againſt other nations: who, though hee ſeeme to forſake us for a tyme, yet hee alone will in the end caſt downe our enemies.*

Pſalme 108.

Sing this as the 57. *Pſalme.*

O God, my heart is prepared, ſo is my tongue: I will ſing, and give praiſe.

2 Awake Viole and Harp: I will awake earlie.

O God, behold mine heart and tongue
they both prepared bee:
My voice advance will I in ſong,
and give all praiſe to thee.
2 Riſe up ſweet melodie to make
my Viole, and mine Harp:
For I by break of day will wake
thy laude and praiſe to carp.

7 I will rejoice, ſith God hath ſaid
within his holy place,
That I ſhall Sichem land divide,
and Succoths vale by pace.
8 For Gilead ſhall bee mine owne,
Manaſſes mine beſide,
Mine head-ſtrength Ephraim well known,
my Law doth Iudah guide.

7 God hath ſpoken in his holyneſſe. therefore I will rejoyce: I ſhall divid Sechem and meaſure the valley of Succoth.
8 Gilead ſhall bee mine, and Manaſſes ſhal bee mine: Ephram alſo ſhall bee the ſtrength of mine head, Iudah is my law-giver.

3 I will praiſe thee, O Lord, amongſt the people, and I will ſing unto thee amongſt the nations.
4 For thy mercie is great above the Heavens, and thy truth unto the clouds.

3 Among the people, Lord, I ſhall
give praiſes unto thee:
And eke amidſt the nations all
to thee my ſong ſhall bee.
4 For why? thy mercie great doth ſtretch
above the Heavens hie:
Likewiſe thy truth, O Lord, doth reach
unto the cloudie ſkie.

9 Moab my waſh-pot, and my ſho
on Edom will I caſt:
Yea, I on Paleſtine alſo
ſhall triumph at the laſt.
10 Who now will lead mee by the hand
unto the citie ſtrong?
Or bee my guide to Edom land,
ſo that I go not wrong.

9 Moab ſhall be my waſhpot, over Edom will I caſt out my ſho: upon Paleſtine will I triumph.
10 Who will lead me into the ſtrong citie? who will bring mee into Edom?

5 Exalt thy ſelf, O God, above the Heavens, and let thy glorie bee upon all the earth.
6 That thy Beloved may bee delivered help with thy right hand, and hear mee.

5 Exalt thy ſelf, O Lord our God
above the Heavens bright:
Set foorth thy praiſe in earth abrod,
thy glory and thy might.
6 That thy Beloved in the land
may freed bee from all thrall:
O help us Lord with thy right hand
and heare mee when I call.

11 Is it not thou, O Lord our God,
who hadſt us clean forſooke?
And went not with our hoſts abrod,
when wars in hand wee tooke.
12 O Lord, when trouble doth aſſaile
with aid us then relieve:
Vaine is, and nothing can availe
the help that man can give.

11 Wilt not thou, O GOD, who hadſt forſaken us? and didſt not goe foorth, O GOD with our armies?
12 Give us helpe againſt trouble: for vaine is the help of man.

13 Through God to do we ſhal have might
acts worthie of renown:
Hee ſhall our foes put unto flight,
yea, hee ſhall tread them down.

13 Through God wee ſhall do valiantly: for hee ſhall tread downe our enemies.

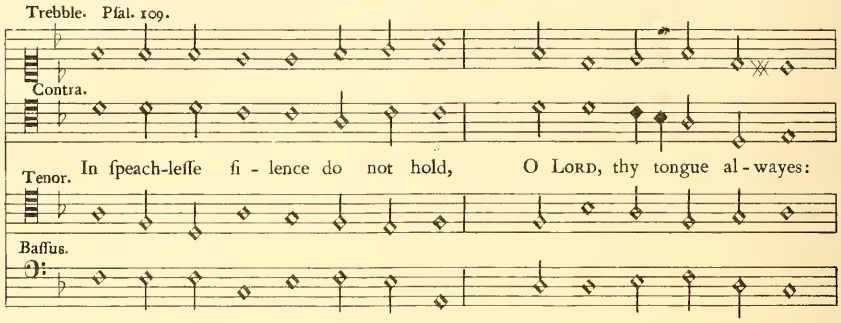
PSAL.

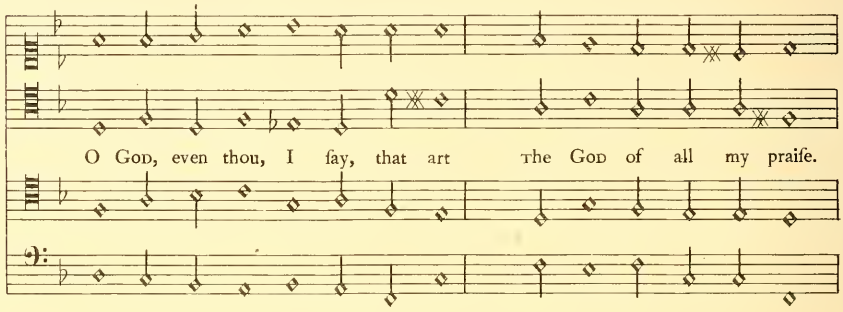
PSAL. CIX.

¶ *David being falſlie accuſed by flatterers unto Saul, prayeth GOD to help him, and to deſtroy his enemies: and under them hee ſpeaketh of Iudas the traitour unto IESVS CHRIST, and of all the like enemies of the children of GOD: And deſireth to bee delyvered, that his enemies may know the worke to bee of GOD: Then doth hee promiſe to give praiſes unto GOD.*

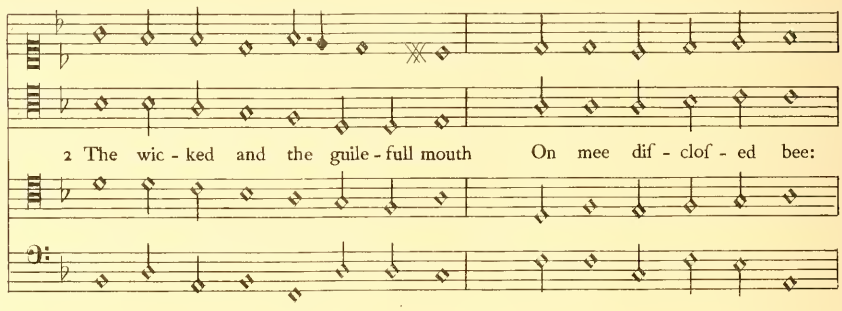
Pſalme 109.

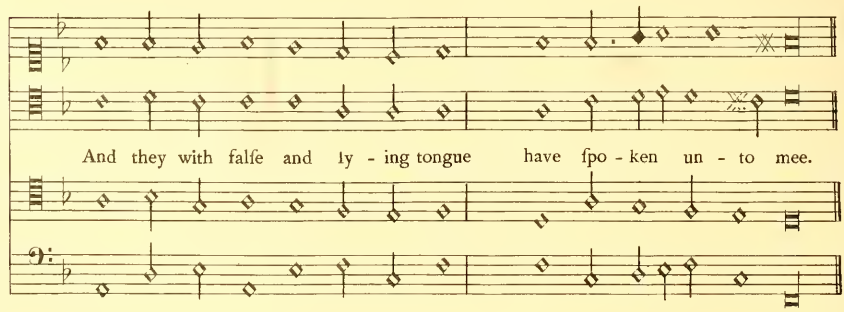
HOld not thy tong, O GOD of my praiſe.





2 For the mouth of the wicked, and the mouth ful of deceit are opened upon me: they have ſpoken to mee with a lying tongue.





3 They

3 They compaſſed mee about alſo with words of hatred, & fought againſt mee without a cauſe.
4 For my friẽdſhip they were mine adverſaries, but I gave my ſelf to prayer.
5 And they have rewarded mee evill for good, and hatred for my friendſhip.
6 Set thou the wicked over him, and let the adverſarie ſtand at his right hand.
7 When hee is judged let him then condemned be therein:
And let the prayer that hee makes be turned into ſin.

3 They did beſet mee round about
with words of hatefull ſpight:
Without all cauſe of my deſert
againſt mee did they fight.
4 For my good will they were my foes,
but then gan I to pray:
5 My good with ill, my friendlineſſe
with hate they did repay.

6 Set thou the wicked over him,
to have the upper hand:
At his right hand eke ſuffer thou
his hatefull ſo to ſtand.
7 When hee is judged let him then
condemned be therein:
And let the prayer that hee makes
be turned into ſin.

8 Few bee his dayes, his charge alſo
let thou another take:
9 His children let bee fatherleſſe,
his wife a widow make.
10 Let his off-ſpring bee Vagabounds,
to beg and ſeek their bread:
Wandring out of the waſted place
where earſt they had been fed.

11 Let covetous extortioners
catch all his goods and ſtore;
And let the ſtrangers ſpoile the fruites,
of all his toyle before.
12 Let there bee none to pittie him,
let there bee none at all;
That on his children fatherleſſe
will let his mercy fall.

13 And ſo let his poſteritie
for ever be deſtroyde,
Their name out-blotted in the age
that after ſhall ſucceed.
14 Let not his fathers wickedneſſe
From Gods remembrance fall:
And let thou not his mothers ſin
bee done away at all.

15 But in the preſence of the Lord
let them remain for ay:
That from the earth their memorie
hee may cut clean away.
16 Sith mercy hee forgot to ſhew,
but did purſue with ſpight:
The troubled man, and ſought to ſlay
the wofull hearted wight.

8 Few bee his dayes, his charge alſo
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17 As hee did curſing love, it ſhall
betide unto him ſo,
And as hee did not bleſſing love,
it ſhall bee far him fro.
18 As hee with curſing clad himſelf
ſo it like water ſhall
Into his bowels, and like oyle
into his bones befall.

19 As garments let it bee to him
to cover him for ay:
And as a girdle wherewith hee
ſhall girded bee alway.
20 Lo let the ſame before the Lord
bee guardon of my ſo:
Yea, and of thoſe that evill ſpeak
againſt my Soul alſo.

21 But thou O Lord, that art my God
deale thou I ſay, with mee:
After thy Name delyver mee,
for good thy mercies bee.
22 Becauſe in depth of great diſtreſſe
I needie am and poore:
And eke within my pained breſt
mine heart is wounded ſore.

23 Even ſo I do depart away,
as doth declining ſhade:
And as the graſſe-hopper, ſo I
am ſhaken off and fade.
24 With faſting long from needfull food
enfeebled are my knees:
And all her fatneſſe hath my fleſh
enforced been to leeſe.

25 And I alſo a vile reproach
to them was made to bee:
And they that did upon mee looke
did ſhake their heads at mee.
26 But thou, O Lord, that art my God
mine aid and ſuccour bee:
According to thy mercie Lord,
ſave and deliver mee.

27 And they ſhall know thereby that this,
Lord is thy mighty hand:
And that thou haſt done it O Lord:
ſo ſhall they underſtand.
28 Althogh they curſe with ſpite yet thou
ſhall bleſſe with loving voyce:
They ſhall ariſe and come to ſhame,
thy ſervant ſhall rejoyce.

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5 And they have rewarded mee evill for good, and hatred for my friendſhip.
6 Set thou the wicked over him, and let the adverſarie ſtand at his right hand.
7 When hee ſhal be judged let him bee condemned, and let his prayer be turned into ſin.
8 Let his dayes be few, and let another take his charge:
9 Let his children be fatherleſſe, and his wife a widow:
10 Let his children be vagabonds and beg and ſeek bread comming out of their places deſtroyed.
11 Let the extortioner catch all that he hath, and let the ſtrangers ſpoile his labour.
12 Let there bee none to extend mercy unto him: neither let there bee anie to ſhew mercie upon his fatherleſſe Children.
13 Let his poſteritie bee deſtroyed: and in the generation following, let their name bee put out.
14 Let the iniquitie of his fathers be had in remẽbrance with the Lord and let not the ſin of his mother bee done away.
15 But let them alway be before the Lord that hee may cut off their memoriall from the earth.

16 Becauſe he remembred not to ſhew mercie, but perſecuted the afflicted, and poore man, & the ſorrowfull hearted to ſlay him.

17 As he loved curſing, ſo ſhal it come unto him: and as hee loved not bleſſing, ſo ſhall it bee far from him.
18 As hee cloathed himſelf with curſing, like a rayment ſo ſhall it come into his bowels like water, and like oyle in his bones.
19 Let it be unto him as a garment to cover him, and for a girdle wherewith he ſhall be alway girded.
20 Let this be the reward of mine adverſarie from the Lord, and of them yᵗ ſpeak evill againſt my Soul.
21 But thou ô Lord my God deale with me according to thy Name, delyver me, for thy mercie is good.
22 Becauſe I am poor and needie, and mine heart is wounded within mee.
23 I depart like the ſhadow that declyneth, and am ſhaken off, as the graſſehopper.
24 My knees are weake tho row faſting: and my fleſh hath loſt all fatneſſe.
25 I became alſo a rebuke unto them: they that looked upon me, ſhaked their heads.
26 Help me ô Lord my God ſave mee according to thy mercie.

27 And they ſhall know that this is thine hand: and that thou LORD haſt done it.
28 Though they curſe, yet thou wilt bleſſe: They ſhall ariſe, and bee confounded, but thy ſervant ſhall rejoice.

29 Let

29 Let mine adverſaries be clothed with ſhame, and let them cover themſelves wt their confuſion as with a cloake.

29 Let them be cloathed all with ſhame,
that enemies are to mee:
And with confuſion as a cloak
eke let them covered bee.

30 But greatly I will with my mouth
give thanks unto the LORD:
And I among the multitud
his praiſes will record.

30 I will give thankes unto the LORD greatly with my mouth, and praiſe him among the multitude.

31 For hee will ſtand at the right hand of the poore, to ſave him from them that would condemne his Soule.

31 For hee with help at his right hand
will ſtand the poore man by,
To ſave him from the men that would
condemne his Soul to die.

PSAL. CX.

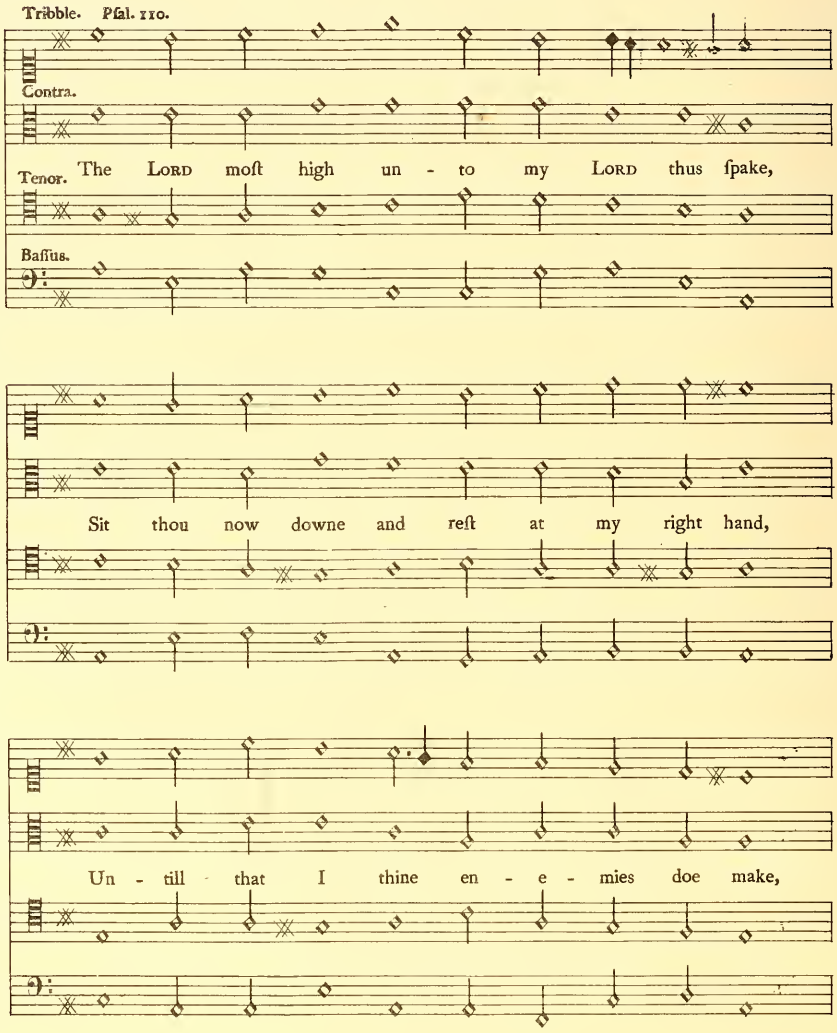
¶ *David prophecieth of the power and everlaſting kingdome given to CHRIST, and of his Prieſthood, which ſhould put an end to the Prieſthood of Levi.*

Pſalme 110.

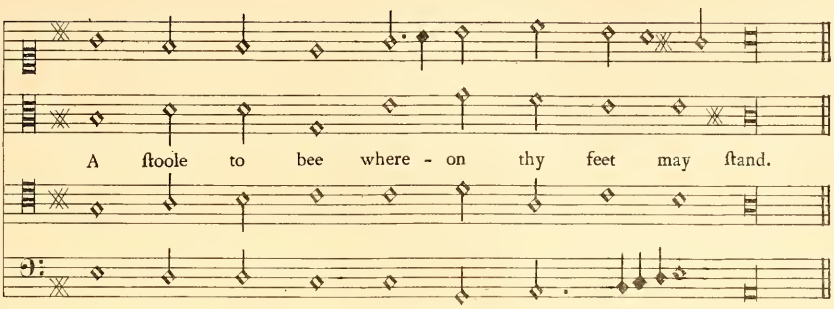
THe Lord ſaid to my LORD,

Sit thou at my right hand,

untill I make thine enemies thy footſtoole.



A



2 The LORD ſhall ſend the rodde of thy power out of Syon: be thou ruler in the midſt of thine enemies.

2 The Scepter of
thy regall power and might
From Syon ſhall
the LORD ſend and diſcloſe:
Bee thou therefore
the ruler in the ſight;
And in the midſt
of all thy mortall foes.

3 Thy people ſhal come willingly at the time of aſſembling thine armie in holie beautie: the youth of thy womb ſhall be as the morning dew.

3 Thy people ſhall
come willingly to thee,
What tyme thine hoſt
in holy beautie ſhew:
The youth that of
thy womb do ſpring ſhall bee
Compared like
unto the morning dew.

4 The LORD ſware, and wil not repent: Thou art a Prieſt for ever after the order of Melchiſedeck.

4 Thus GOD hath ſworn,
and it perform will hee,
And not repent,
nor any time it break:
Thou art a Prieſt
for ever unto mee
After the form
of King Melchiſedeck.

5 The LORD our GOD
who is at everie ſtound
At thy right hand,
to bee thine help and ſtay:
Hee Princes proud,
and ſtately Kings ſhall wound
For love of thee
in his fierce wrathfull day.

5 The Lord that is at thy right hand, ſhall wound Kings in the day of his wrath.

6 Hee ſhall bee Iudge
among the Heathen all:
Hee places void
with carcaſſes ſhall fill:
And in his rage
the heads eke ſmite hee ſhall
That over countries
great do work their will.

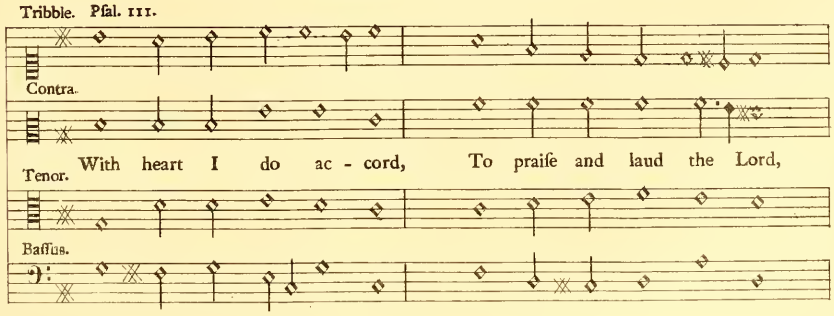
6 Hee ſhal bee Iudge among the Heathen: Hee ſhall fill all with dead bodies, and ſmite the head over great countries.

7 Yea, hee through haſte
for to purſue his foes
Shall drink the brook
that runneth in the way:
And thus when hee
confounded ſhall have thoſe,
His head on hie
then ſhall hee lift that day.

7 Hee ſhall drinke of the brooke in the way: therfore ſhall hee lift up his head.

PSAL. CXI.

¶ *Hee giveth thankes to the LORD, for his mercifull workes towards his Church, and declareth wherein true wiſedome and right knowledge conſiſteth.*



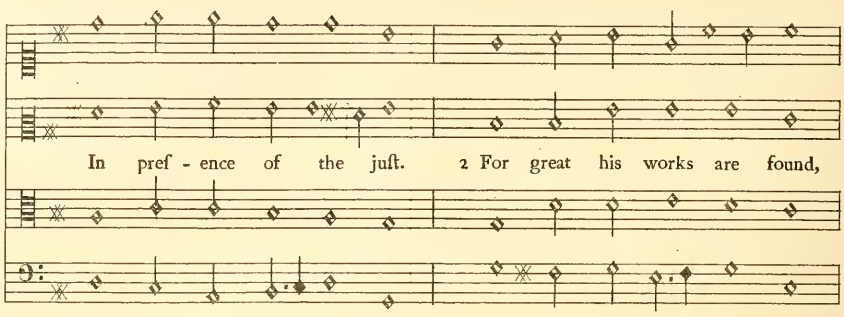
Pſalme 111.

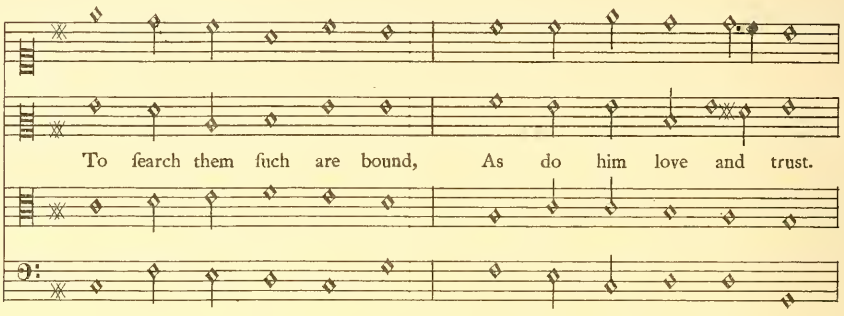
I will praiſe the LORD wt my whole heart, in the aſſemblie, and congregation of the Iuſt.

In
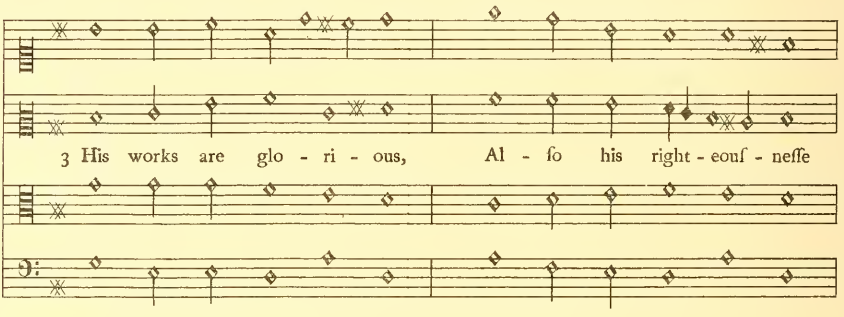
PSALME CXI.

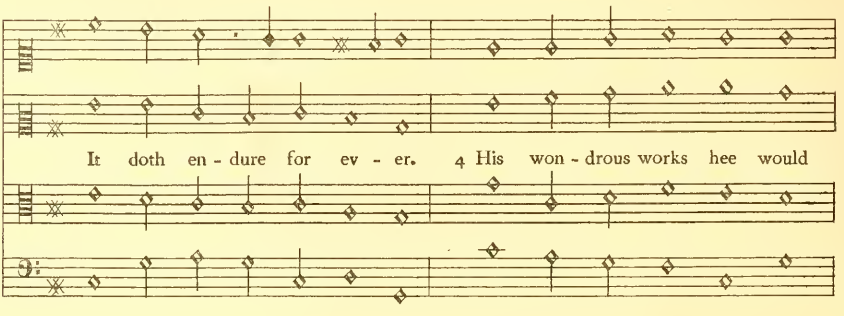
2 Theworksof the Lord are great, and ought to bee ſought out of all them that love them.



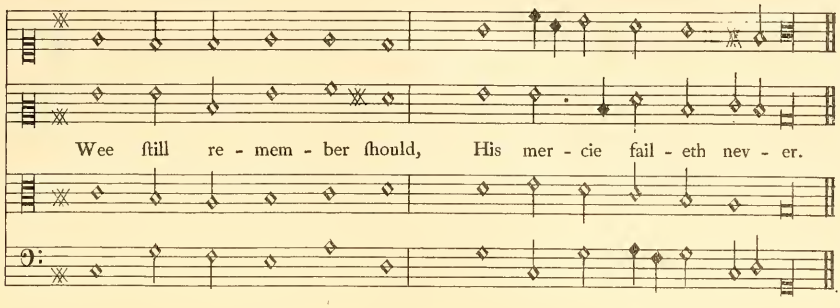


3 His workes are beautifull, and glorious, and hisrighte-ouſneſſe en-dureth for e-ver.





Wee



4 Hee hath made his wonderfull works to bee had in remembrance: The LORD is mercifull, and ful of compaſſion.

5 Such as do love him bear,
A portion full fair
Hee hath up for them laid.
For this they ſhall well find,
Hee will them have in mind,
And keep them as hee ſaid.

5 Hee hath given a portion unto them ỹ feare him: hee will ever bee mindfull of his covenant.

6 For hee did not diſdain,
His works to ſhew them plain,
By lightnings and by thunders:
When hee the Heathens land
Did give into their hand,
Where they beheld his wonders.

6 Hee hath ſhewed to his people the power of his works, in giving unto thē the heritage of the heathen

7 Of all his works enſueth
Both judgement, right, and truth,
Whereto his ſtatuts tend.
8 They are decreed ſure
For ever to endure,
Which equitie doth end.
Redemption hee gave,
His people for to ſave.
9 And hath alſo required
His promiſe not to faile:
But alwayes to prevaile:
His holy Name bee feared.

7 The workes of his handes are truth and judgement: all his ſtatuts are true.
8 They are eſtabliſhed for ever and ever and are done in truth and equitie.

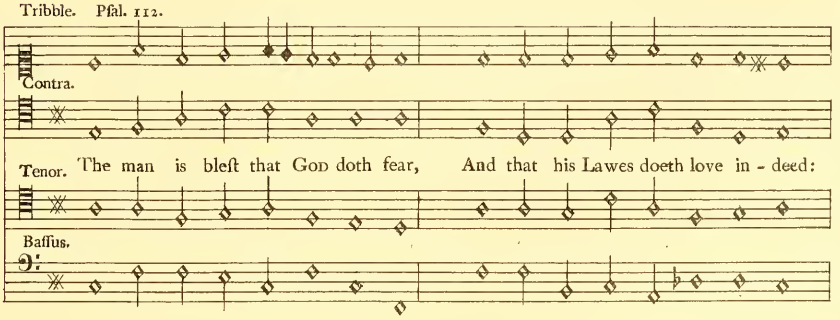
9 Hee ſent redemption unto his people: hee hath commanded his covenant for ever: holy and feareful is his NAME.

10 Who ſo with heart full fain
True wiſedome would attain,
Thy LORD, fear and obey:
Such as his lawes do keep,
Shall knowledge have full deep:
His praiſe ſhall laſt for ay.

10 The beginning of wiſedome is the feare of the LORD: all they that obſerve them have good underſtanding: his praiſe endureth for ever.

PSAL. CXII.

¶ *Hee praiſeth the felicitie of them that feare GOD, and condemneth the curſed ſtate of the contemners of GOD.*
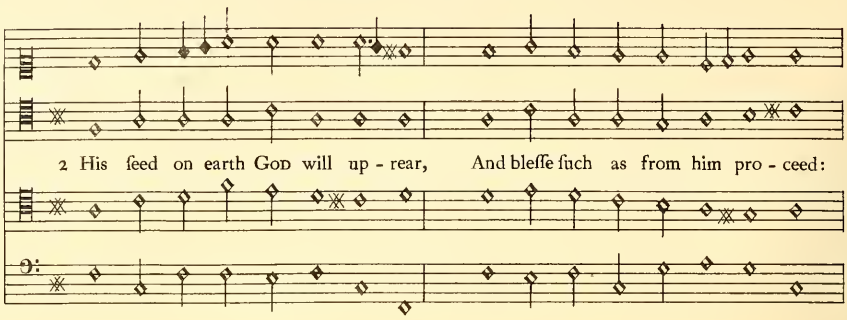


Pſalme 112.

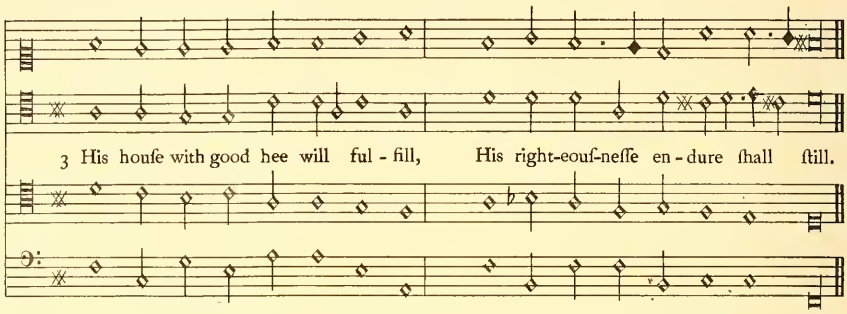
BLeſſed is the man yt feareth the Lord, and delighteth greatly in his commandements.

2 His

PSALME CXIII.



2 His ſeed ſhal be mighty upon the earth: The generation of the righteous ſhal bee bleſſed.



3 Riches and treaſures ſhall be in his houſe and his righteouſneſſe endureth for ever

4 Unto the righteous doth ariſe,
In troubles joy, in darkneſſe light:
Compaſſion is in his eyes,
And mercie alwayes in his ſight:
5 Yea, pitie moveth ſuch to lend,
Hee doth by judgement things expend.

4 Unto the righteous ariſeth light in darknes: hee is mercifull, & full of compaſſion and righteous.
5 A good man is mercifull & lendeth, and will meaſure his affairs by judgement.

6 And ſurely ſuch ſhall never faile,
For in remembrance had is hee:
7 No tydings ill can make him quaile,
Who in the LORD ſure hope doth ſee:
8 His heart is firm, his feare is paſt,
For hee ſhall ſee his foes down caſt.

6 Surely hee ſhall never be moved, but the righteous ſhall bee had in everlaſting remembrance.
7 Hee will not bee afraide of evill tydings, for his heart is fixed, and believeth in the Lord.
8 His heart is eſtabliſhed, therefore hee will not feare untill hee ſee hisdeſire upon his enemies.

9 Hee did well for the poore provide,
His righteouſneſſe ſhall ſtill remain:
And his eſtate with praiſe abide,
Though that the wicked man diſdain:
10 Yea, gnaſh his teeth thereat ſhall hee,
And ſo conſume his ſtate to ſee.

9 Hee hath diſtributed, and given unto the poor: his righteouſneſſe remaineth for ever: his horne ſhall bee exalted with glorie.
10 The wicked ſhall ſee it, and bee angrie: hee ſhall gnaſh with his teeth, and conſume away: the deſire of the wicked ſhall periſh.

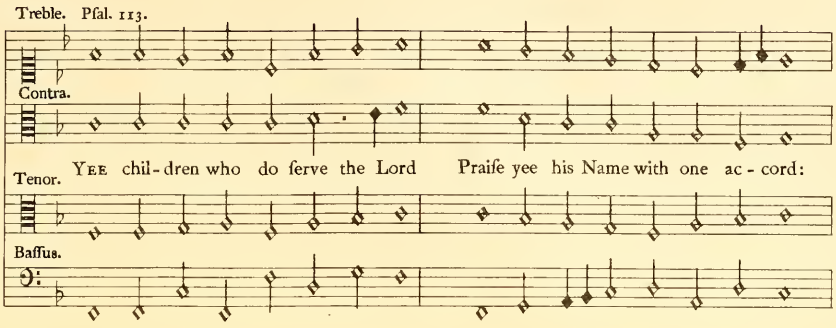
PSAL. CXIII.

¶ *An exhortation to praiſe the Lord, for his providence, in that that contrarie to the courſe of nature he worketh in his Church.*

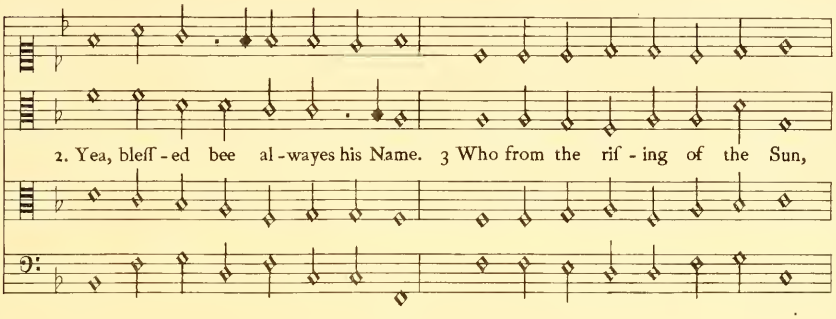
Yee

Pſalme 113.

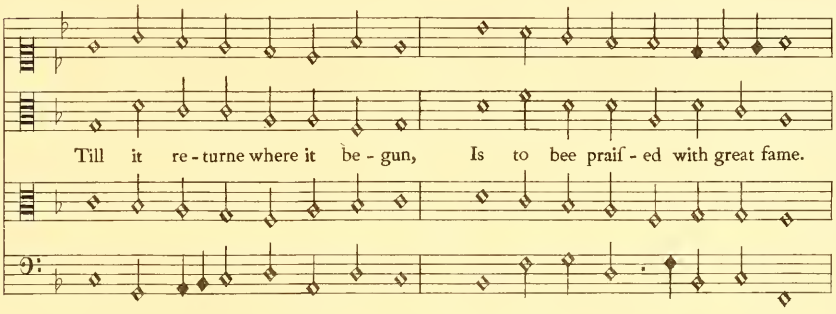
PRaiſe, O yee ſervants of the Lord, praiſe yee the Name of the Lord.



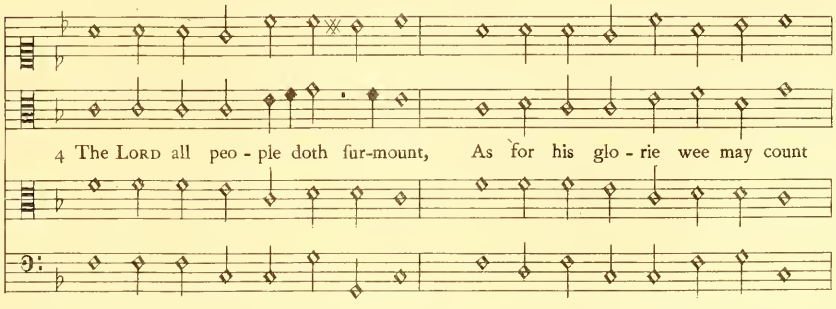
2 Bleſſed bee the Name of the Lord from hence-foorth, and for ever.



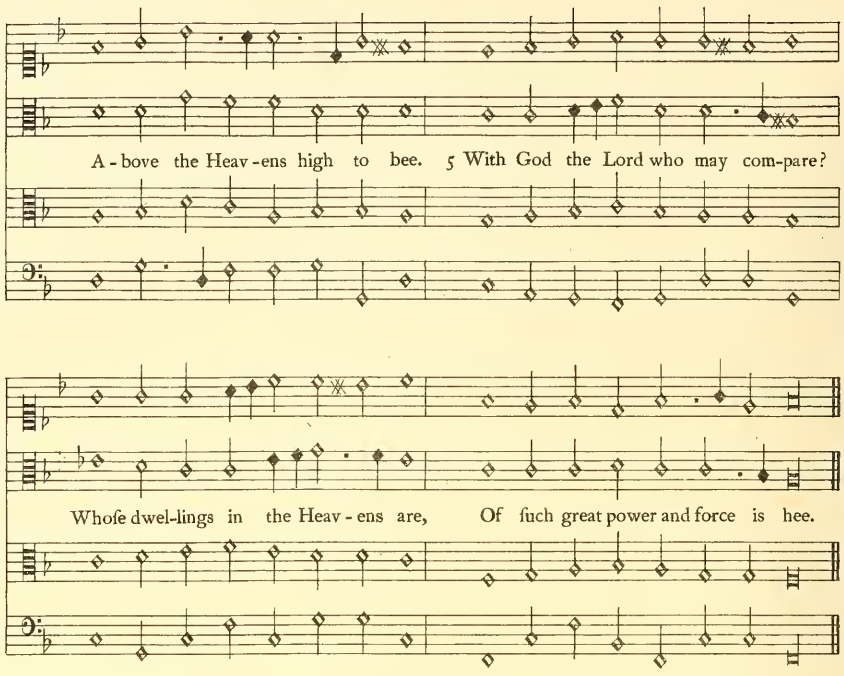
3 The Lords Name is praiſed from the ryſing of the Sun, unto the going down of the ſame.



4 The Lord is high above all nations, and his glory above the Heavens.



Above



5 Who is like unto the Lord our God, that hath his dwelling on high.

6 Whoabaſeth himſelf to behold things in the heavens, and in the earth.
7 Hee raiſeth the needy out of the duſt, and lifteth up the poor out of the dung.

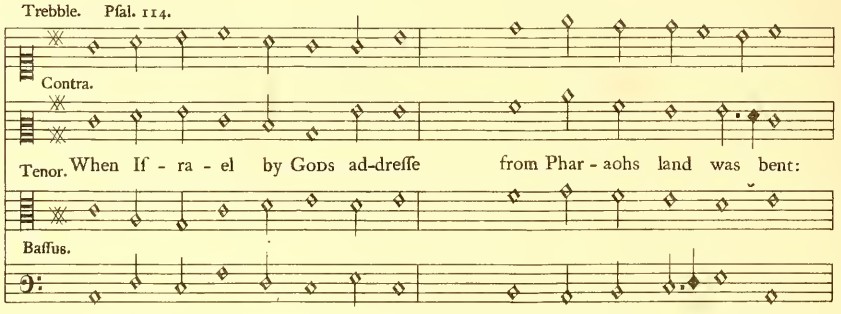
6 Hee doth abaſe himſelf wee know
Things to behold both heere below,
And alſo in the Heavens above.
7 The needie out of duſt to draw,
And eke the poor that help none ſaw,
His only mercie did him move.

8 And ſo him ſet in high degree,
With Princes of great dignitie,
That rule his people with great fame.
9 The barren hee doth make to bear,
And with great joy her fruit to rear,
Therefore praiſe yee his holy Name.

8 That hee may ſet him with the Princes, even with the Princes of his people.
9 Hee maketh the barren woman to dwell with a familie, and a joyfull mother of children. Praiſe yee the Lord.

PSAL. CXIIII.

¶ *How the Iſraelites were delivered out of Ægypt, and of the wonderfull miracles that GOD ſhewed at that time, which put us in remembrance of GODS great mercies towards his children, and of our unthankefulneſſe for the ſame.*

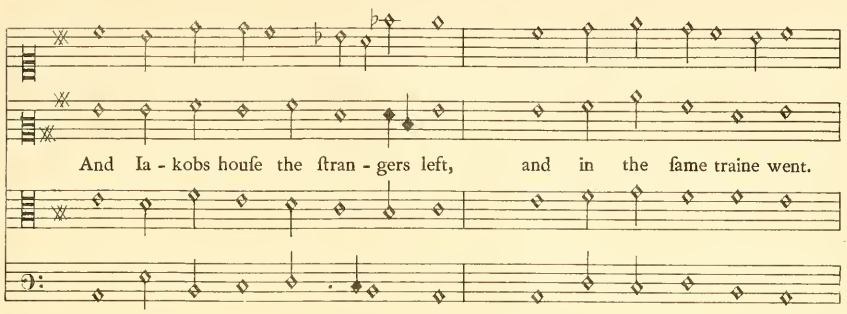


Pſalme 114.

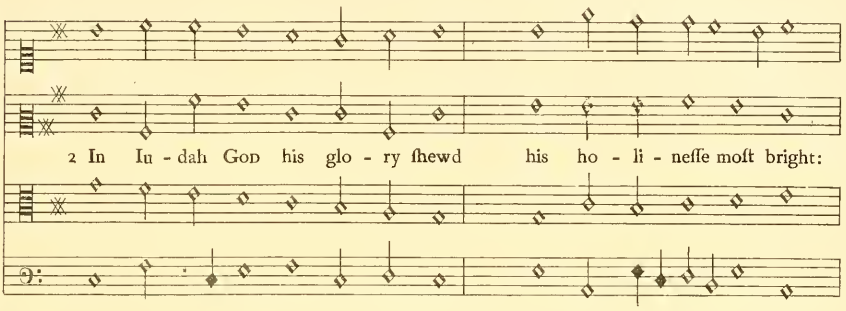
WHEN Iſrael went out of Egypt,

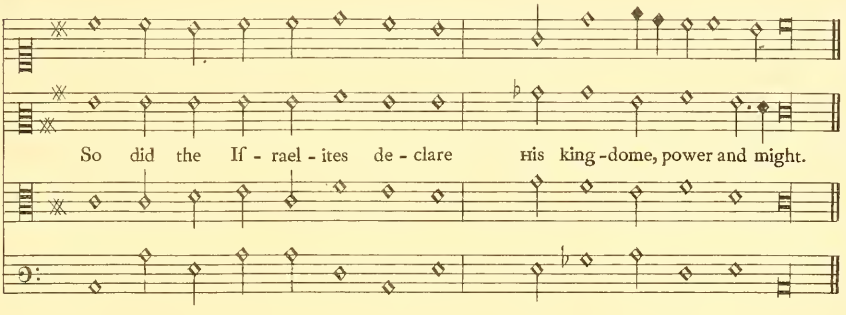
And

and the houſe of Iaakob from the barbarous people.



2 Iudah was his ſanctification, and Iſrael his dominion.





3 The ſea ſaw it, and fled: Iordane was turned back.

3 The ſea it ſaw, and ſuddenly
as all amaz'd did flee:
The roaring ſtreames of Iordanes flood,
reculed backwardly.

4 The mountains leaped like rams, and the hilles as lambes.

4 As rams afraid the mountains ſkipt,
their ſtrength did them forſake:
And as the ſillie trembling lambs
their tops did beat and ſhake.

5 What ailde thee, O ſea, that thou fledeſt? O Iordan why waſt thou turned back?

5 What aild thee ſea, as all amazd,
ſo ſuddenly to flee?
Yee rowling waves of Iordans flood
why ran yee backwardly?

6 Why ſhook yee hils, as rams afraid?
why did your ſtrength ſo ſhake?
Why did your tops as trembling lambs
for feare quiver and quake?

7 O earth, confeſſe thy Soveraigne Lord,
and dread his mightie hand:
Before the face of Iaakob s God
feare yee both ſea and land.
8 I mean the God who from hard rocks
doth cauſe maine floods appeare:
And from the ſtonie flint doth make
guſh out the fountaines cleare.

6 Yee mountains, why leaped yee like rams? and yee hils as lambs?

7 The earth trembled at the preſence of the LORD, at ye preſence of the God of Iaakob.
8 Who turned the rock into water pooles, and the flint into a fountain of water.

PSAL.

¶ *A prayer of the faithfull, oppreſt by idolatrous tyrants, againſt whom they deſire that GOD would ſuccour them, foraſmuch as there is no compariſon betweene him and their falſe gods or idols: truſting moſt conſtantly that GOD will preſerve them in this their need, ſeeing that hee hath adopted and received them to his favour: promiſing finally that they will not bee unmindfull of ſo great a benefite, if it would pleaſe GOD to heare their prayer, and delyver them by his omnipotent power.*

Pſalme 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the glory for thy loving mercies, and for thy truths ſake.

Tribble. Pſal. 115.

Contra.

Tenor. Not un - to us O LORD, I ſay, to us give none:

Baſſus.

But give all praiſe of grace and truth, un - to thy Name a - lone.

2 Wherefore ſhall the heathē ſay, where is now their GOD?

2 Why ſhall the Gen - tiles ſay To us as in de - ſpight,

Where is their GOD they cal up - on: where is their hearts de - light:

3 Doubtleſſe

PSALME CXVI.

3 But our God is in Heaven, he doth whatſoever he will.

3 Doubtleſſe our Soveraigne GOD,
in heaven ſits on hie:
And worketh what him liketh beſt,
for all things do can hee.

4 Their idoles are ſilver and gold, even the work of mens hands.

4 But their idoles and gods
before whom they do ſtand;
Silver and gold they are at moſt,
the work even of mens hand.

5 They have a mouth, and ſpeake not: they have eies and ſee not.

5 A mouth they have ſpeechleſſe,
not moving tongue nor lips;
And eyes they have, but ſee no whit,
no more than do dead chips.

6 They have eares, & heare not: they have noſes, and ſmel not.

6 Eares they have, and hear not,
as do the eares of man:
A noſe alſo, but to no uſe,
for ſmell nothing they can.

7 They have hands, and touch not: they have feet and walk not: neither make they a ſound with their throat.

8 They that make them are like unto them ſo are all that truſt in them.

7 Both hands and feet they have,
in forme there is no lack:
But neither touch nor go they can,
nor yet with throat noiſe make.
8 Like unto them ſhall bee
the forgers that them frame:
And likewiſe ſuch are no leſſe mad
who call upon their name.

9 O Iſrael, truſt thou in the Lord, for hee is their helpe and their ſhield.

10 O houſe of Aaron, truſt in the Lord: for he is their helpe, and their ſhield.

9 But thou, O Iſrael
in GOD put confidence:
For to all ſuch an aid hee is,
a buckler and defence.
10 And thou tribe of Aaron
in GOD put confidence:
For to all ſuch an aid hee is,
a buckler and defence.

11 All yee that feare the LORD
in GOD put confidence:
For to all ſuch an aid hee is,
a buckler and defence.
12 The LORD hath us in minde,
and will us bleſſe each one:
The houſe, I meane, of Iſrael,
and the tribe of Aaron.

13 And bleſſe will hee all them
That feare the LORD indeed:
As well the weak as them of ſtrength
who ſeek to him at need.
14 With graces manifold
the LORD will all you bleſſe:
As well your ſeed as you your ſelves
with plentie and encreaſe.

15 For yee are dear to him,
that LORD is over all:
Who made the heaven and the earth,
and things both great and ſmall.
16 The heavens are the LORDS,
as his own dwelling place:
But unto men the earth hee gives,
thereon to run their race.

17 Surely they that are dead
do not now praiſe the LORD:
Nor ſuch as in the grave are laid
do thereunto accord.
18 But wee that heere do live
ſhall thank the LORD alwayes:
With heart and mouth give thanks wil we
likewiſe all yee him praiſe.

11 Yee that fear the Lord, truſt in the Lord: for hee is their helper and their ſhield.

12 The Lord hath beene mindfull of us hee will bleſſe the houſe of Iſrael: he will bleſſe yᵉ houſe of Aaron.

13 Hee will bleſſe them yᵗ fear the Lord, both ſmall and great.

10 The Lord will increaſe his graces towards you: even towards you and towards your children.

15 Yeare bleſſed of the LORD, who made the heavens, and the Earth.

16 The Heavens, even the Heavens are the Lords: but he hath given the Earth to the ſonnes of men.

17 The dead praiſe not the Lord, neither any that goe down into the place of ſilence.

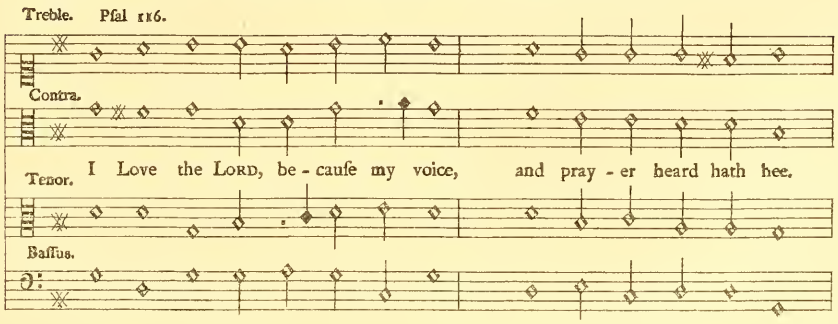
18 But we will praiſe the Lord, from hence-foorth, and for ever. Praiſe yee the LORD.

PSAL. CXVI.

¶ *David beeing in great danger of Saul in the Deſert of Maon, perceiving the great and ineſtimable love of God toward him, magnifieth ſuch great mercies, and proteſteth that hee will bee thankefull for the ſame.*

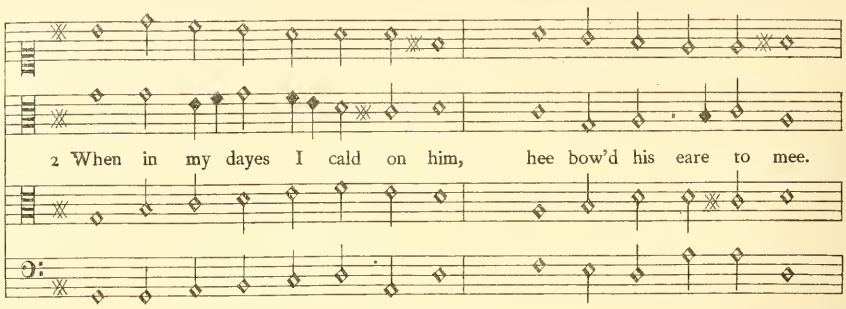
Pſalme 116.

I Love the LORD becauſe he hath heard my voice, and my prayer.

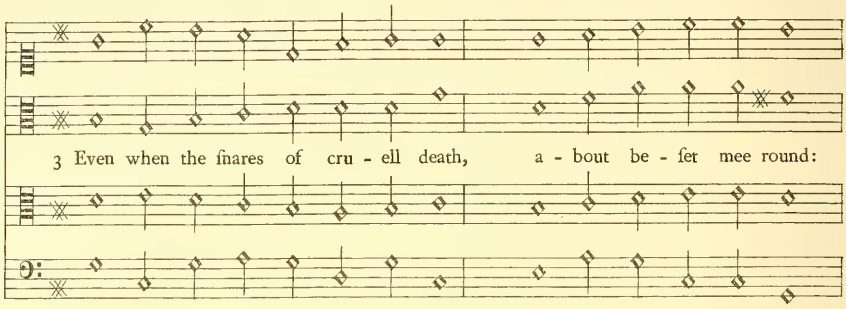


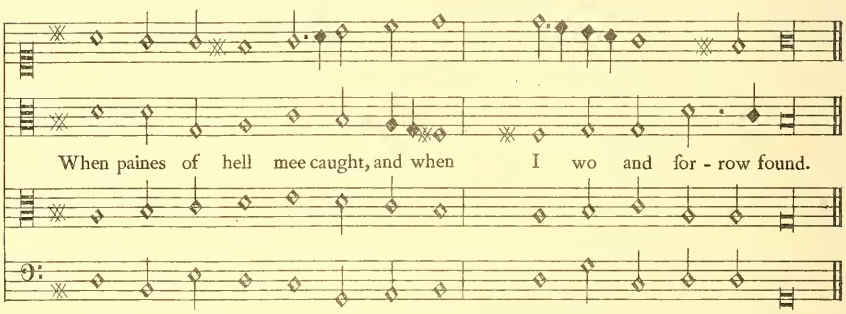
2 When

2 For he hath inclined his eare unto me, when I did cal upon him in my dayes.



3 When the ſnairs of death compaſſed me and the griefs of the grave caught mee, when I found trouble and ſorrow.





4 Then I called upon the Name of the Lord, ſaying, I beſeech thee, O Lord, delyver my Soul.
5 The Lord is mercifull and righteous, and our God is ful of compaſſion.

4 Upon the Name of God my Lord
then did I call and ſay,
Delyver thou my Soul, O Lord,
I do thee humbly pray.
5 The Lord is verie mercifull,
and juſt hee is alſo;
And in our God compaſſion
doth plentifully flow.

6 The Lord in ſafetie doth preſerve
all thoſe that ſimple bee:
I was in wofull miſerie,
and hee relieved mee.
7 And now my Soul ſith thou art ſafe
return unto thy reſt,
For largely lo the Lord to thee
his bountie hath expreſt.

8 Becauſe thou haſt delyvered
my Soul from deadly thrall;
My moiſted eyes from mournfull teares,
my ſlyding feet from fall.
9 Before the Lord I in the land
of life will walk therefore:
10 I did believe, therefore I ſpake,
for I was troubled ſore.

11 I ſaid in my diſtreſſe and fear
that all men lyars bee:
12 What ſhall I pay the Lord for all
his benefits to mee?
13 The wholeſome cup of ſaving health
I thankefully will take:
And on the Lords Name I will call,
when I my prayer make.

14 I to

6 The LORD preſerveth ye ſimple: I was in miſerie, and hee ſaved me.

7 Return unto thy reſt, O my Soule: for the Lord hath been beneficiall unto thee.

8 Becauſe thou haſt delivered my Soul from death: mine eyes from teares, and my feete from falling.
9 I ſhall walke before the LORD in the land of the living.
10 I beleeved therefore did I ſpeake: for I was ſore troubled.
11 I ſaid in my fear, All men are lyers.
12 What ſhall I render unto the Lord for all his benefits towards mee?
13 I will take the cup of ſalvation and call upon the Name of the LORD.

14 I will pay my vowes unto the Lord, even now in the preſence of all his people.

15 Pretious in the ſight of the Lord is the death of his Saincts.

16 Behold, Lord, for I am thy ſervant, and the Son of thine hand maid: thou haſt broken my bondes.

14 I to the Lord will pay the vowes,
that I to him behight.
Yea, now even at this preſent time
in all his peoples ſight.
15 Right dear and pretious in his ſight
the Lord doth ay eſteeme
The death of all his holy Ones,
what ever man do deeme.

16 Thy ſervant Lord, thy ſervant lo
I do my ſelf confeſſe:
And handmaids ſon, thou Lord haſt brok
the bonds of my diſtreſſe.

17 And I will offer up to thee
a ſacrifice of praiſe
And I will call upon the Name
of God the Lord alwayes.

18 I to the Lord will pay the vowes
that I have him behight:
Yea, now even at this preſent tyme
in all his peoples ſight.
19 Yea, in the courts of Gods own houſe,
and in the mids of thee
O thou Ieruſalem, I ſay,
wherefore the Lord praiſe yee.

17 I will offer to thee a ſacrifice of praiſe, and will call upon the Name of the LORD.

18 I will pay my vowes unto the Lord: even now in the preſence of all his people.

19 In the courts of the Lords houſe: even in the midſt of thee, O Ieruſalem: Praiſe yee the LORD.

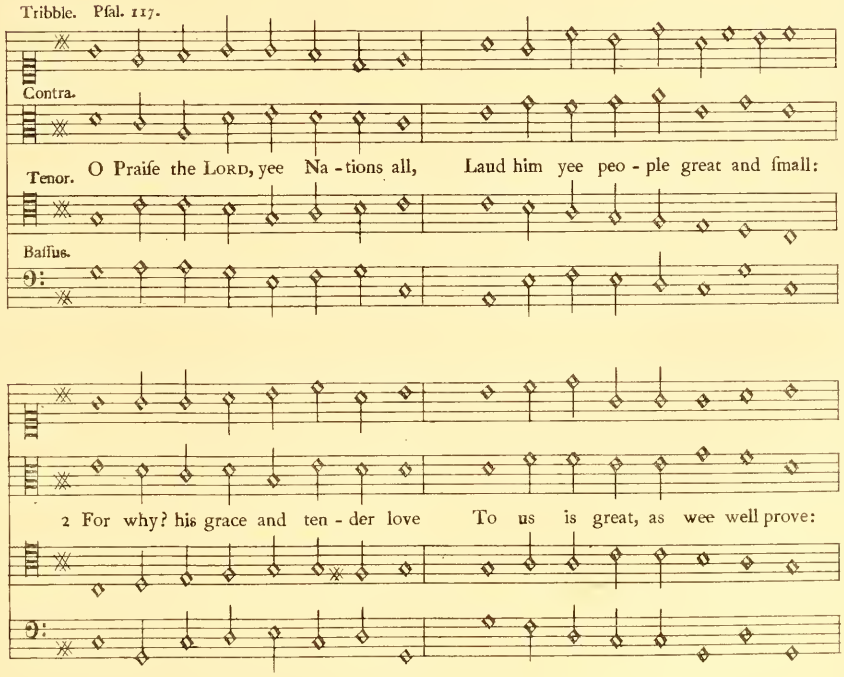
PSAL. CXVII.

¶ Hee exhorteth the Gentiles to praiſe GOD, becauſe hee hath accompliſhed as well to them as to the Iewes the promiſe of life everlaſting by IESVS CHRIST.

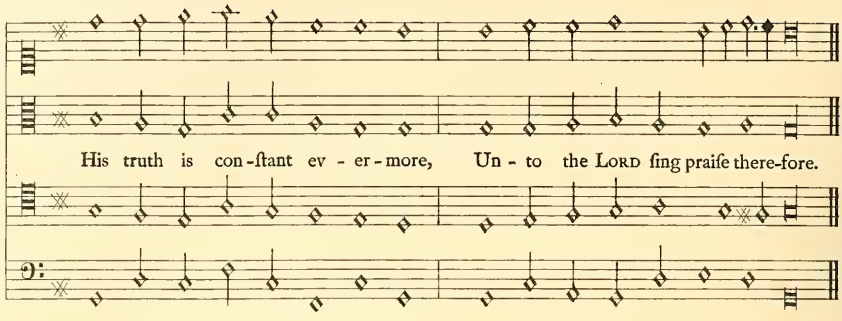
Pſalme 117.

AL nations praiſe ye the Lord: all yee people praiſe him.

2 For his loving kindnes is great towards us,



His



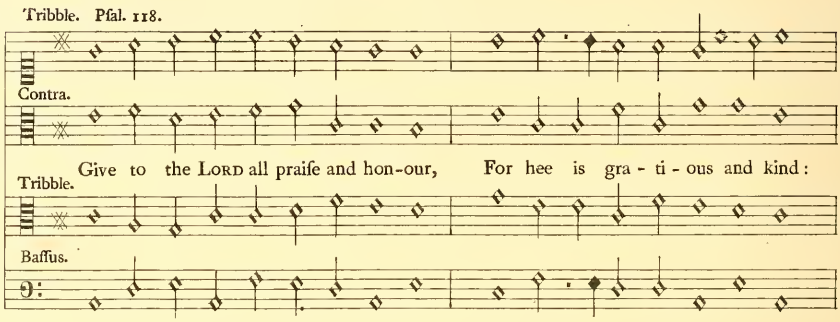
and the trueth of the Lord endureth for ever: Praiſe ye the Lord.

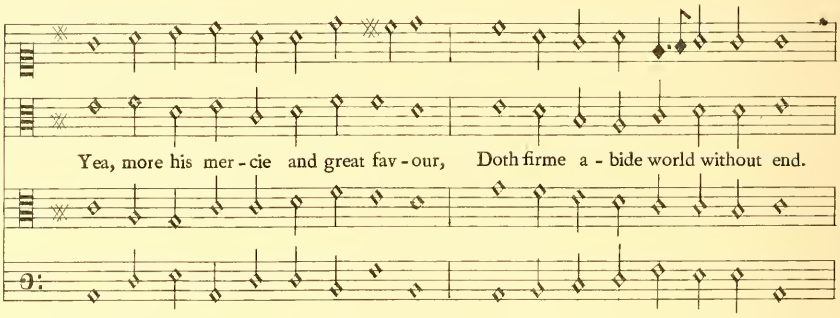
PSAL. CXVIII.

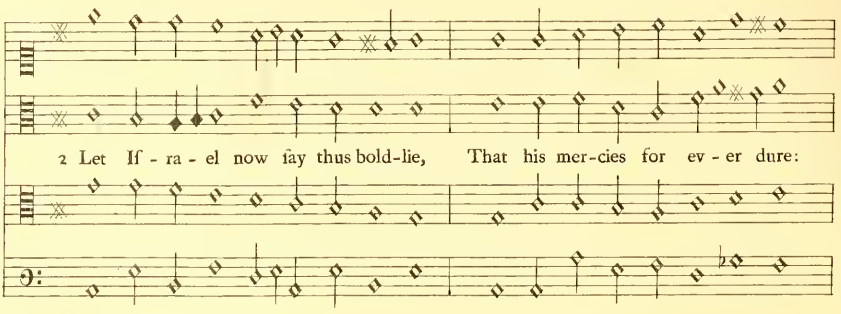
¶ *David reiected of Saul, and of the people, at the time appointed obteined the kingdome: For the which hee biddeth all them that fear the Lord to bee thankefull: And under his perſon in all this was Chriſt painted foorth, who ſhould bee of his people reiected.*

Pſalme 118.

PRaiſe the Lord, becauſe hee is good, for his mercie endureth for ever.
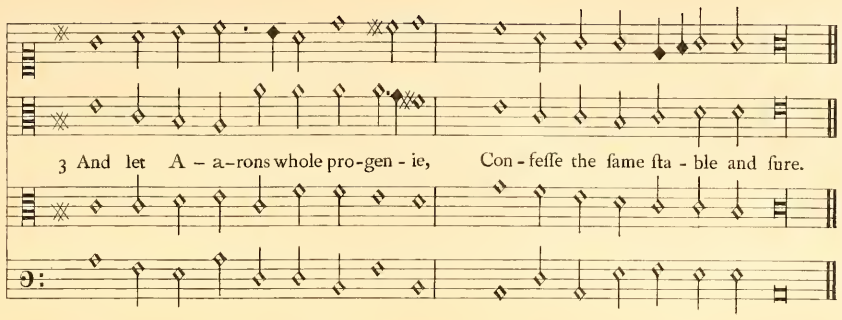






2 Let Iſrael now ſay, that his mercy endureth for ever.

3 And



3 Let the houſe of Aaron now ſay, that his mercy endureth for ever.

4 Let them that fear the Lord now ſay, that his mercy endureth for ever.

4 Let thoſe that fear God them now addres
To come and ſing to him therefore:
That his great love and tender kindneſſe
Remaineth ſtill for evermore:

5 I called upon the Lord in trouble and the Lord heard me, and ſet me at large.

5 For when with troubles I was preſſed,
I then upon the LORD did call:
Who heard my voice, and mee upraiſed
And ſet at large free from all thrall.

6 The Lord is with me, therefore I will not fear what man can do unto me

6 The moſt of might, who heard my com-
He is with me my part to take: (plaint,
No fear therefore ſhall cauſe me to faint
For ought that man may gainſt me make

7 The Lord is with me amõg them that help me: therefore ſhall I ſee my deſire upon mine enemies.

7 The LORD on my ſide doth him retire,
With ſuch as do mee help and aid:
So that I ſhall ſee my juſt deſire
Upon my foes which mee upbraid.

8 It is bẽtter to truſt in the Lord then to have confidence in man.

8 In GOD to truſt it is far better,
Than in vain man to truſt and ſtand:

9 It is better to truſt in the Lord than to have confidence in Princes.

9 To truſt in GOD (I ſay) is ſurer
Than Princes, Lords of ſea and land.

10 All nations have compaſſed mee: but in the Name of the Lord I ſhall deſtroy them.

10 All nations have mee round compaſſed
With one conſent, yet in Gods Name
By mee they ſhall bee ſoon deſtroied,
And put to flight rebuke and ſhame.

11 They have compaſſed me: yea, they have compaſſed me but in the Name of the Lord I ſhall deſtroy them.

11 They have mee round about encloſed,
Yea, and ſhut up with one accord:
Yet they by mee ſhall bee deſtroied
Even in the Name of GOD the LORD.

12 They came about me like bies, but they were quenched as a fire of thornes: for in ỹ Name of the Lord I ſhall deſtroy them.

12 Like bees they came about me ſwarming
But were as fire of thorns put out:
For in GODS Name the everliving
I ſhall confound them all no doubt.

13 Thou haſt (O cruell adverſarie)
Thruſt ſore at me with main and might
To cauſe mee fall: but ſo contrary,
For GOD hath holp mee in my right.

13 Thou haſt thruſt ſore at mee, that I might fall: but the Lord hath holpen mee.

14 My ſtrength and force is God moſt hie,
Yea, hee my ſong is of pleaſance:
For hee hath been in all adverſitie
Mine helper, and deliverance.

14 The Lord is my ſtrength and ſong: for hee hath been my deliverance.

15 The voice of joy; and freedome ſhall be
Within the juſt mans dwelling place:
Saying behold right valiantly
The Lords right hãd hath broght to pas.

15 The voice of joy and deliverance ſhall bee in the tabernacles of the righteous, ſaying, The right hand of the Lord hath done valiantly.

16 The hand moſt ſtrong of the almighty
Exalted is now preſently:
Of GOD the LORD the right hand ſturdy
Hath done (ſay they) triumphantly.

16 The right hand of the Lord is exalted: the right hand of the LORD hath done valiantly.

17 Away, away envyers each one,
For yet deaths cup I ſhall not prove;
But ſhall ſtill live, that I may expone,
And ſhew abroad GODS works above.

17 I ſhall not die, but live, and declare the works of the Lord.

18 The Lord hath chaſtened me ſore, but hee hath not delivered mee to death.

18 The LORD my GOD hath me chaſtiſed
And that right ſore, I muſt confeſſe:
But of his goodneſſe not delyvered
Mee unto death in that diſtreſſe.

19 Open therefore to mee the gates fair,
Which are the gates of righteouſneſſe,
That throgh the ſame I may have repair
And praiſe the LORD his holineſſe.

19 Open yee unto mee the gates of righteouſnes, that I may goe into them, & praiſe the Lord.

20 This is Gods gate, famous and worthy,
Whereat the righteous enter ſhall:

20 This is the gate of the LORD: the righteous ſhal enter into it.

21 I will thee praiſe, Lord, which haſt heard
And my deliverance been withall. (me

21 I wil praiſe thee, for thou haſt heard me and haſt been my deliverance.

22 The

22 The ſtone which wholly was refuſed,
And of the builders caſt away:
The ſame layed is now, and placed,
As of the corner head and ſtay.
23 Which thing is done by th' only wor-
Of God the Lord moſt glorious: (king
And as a wonder is appearing,
Unto our ſight moſt marveilous.

24 This is of truth the day moſt happie,
Which GOD hath made of his goodnes:
Let us therein bee blyth and merrie,
And ſing to GOD with great gladnes.
25 O LORD, I now beſeech and pray-thee,
Save thou the King, and him maintain:
Give him good luck & proſperous to be
O LORD, I yet require again.

26 Who in the Name of GOD moſt holie
Doth come, hee bleſſed bee alway:
Wee wiſh alſo yee may bee happie
Who in Gods houſe are night and day.
27 The Lord our God he is moſt mightie,
And hath us given light at laſt:
Unto the hornes of th' Altar holie
Your ſacrifice now bind full faſt.

28 Thou art the GOD in whom I glorie,
To thee will I give praiſe therefore:
Even thou my God art, therefore will I
Laude and exalt thee evermore.
29 Give to the LORD all praiſe and honour
For gratious is hee and kind:
Yea, more his mercie and great favour
Doth ay endure world without end.

22 The ſtone which the builders refuſed, is ye head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made: let us rejoice and be glad in it.

25 O Lord, I pray thee, ſave now, O LORD, I pray thee, now give proſperitie.

26 Bleſſed bee hee that commeth in the Name of the Lord: wee have bleſſed you out of the houſe of the LORD.

27 The Lord is mightie, and hath given us light: bind the ſacrifice with cords unto the horns of the Altar.

28 Thou art my GOD, and I will praiſe thee: even my GOD, therefore I will exalt thee.

29 Praiſe yee the LORD, becauſe hee is good: for his mercie endureth for ever.

PSAL. CXIX.

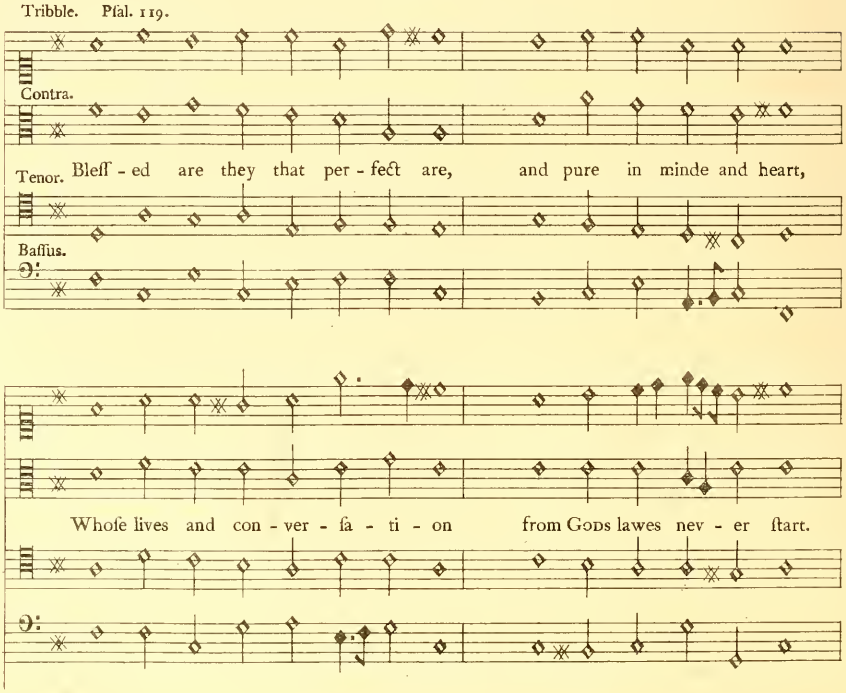
¶ *In this Pſalme is conteined an exquiſite Arte, and a wonderfull vehemencie, in ſetting foorth the praiſes of GODS Law, wherein the Prophet can not ſatisfie himſelfe, nor ſufficiently expreſſe the affection which hee beareth thereunto, adding moreover many notable complaints and conſolations. Wherefore it is meete that all the Faithfull have it alway both in heart and mouth. And in the Hebrew everie eight verſes begin with one letter of the Alphabet.*

ALEPH.

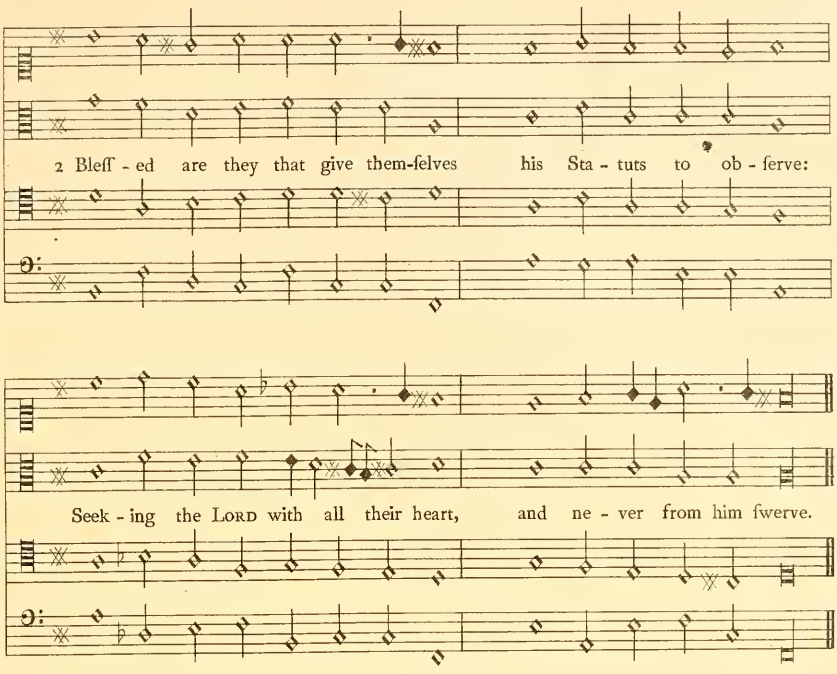
Pſalme 119.

ALEPH.

BLeſſed are thoſe that are upright in their way: and walke in the Law of the LORD.



2 Bleſſed



2 Bleſſed are they that keep his Teſtimonies, and ſeek him with their whole heart.

BETH.

BETH.

3 Surely they worke none iniquitie that walke in his wayes.

3 Doubtleſſe ſuch men go not aſtray,
nor do no wicked thing,
Who ſtedfaſtly walk in his pathes
without any wandring.

4 Thou haſt commanded to keepe thy precepts diligently.

4 It is thy will and commandement
that with attentive heed
Thy noble and divine Precepts
wee learn and keepe indeed.

5 Oh that my waies were directed to keep thy ſtatuts.

5 Oh, would to GOD it might thee pleaſe
my wayes ſo to addreſſe,
That I might both in heart and voice
thy Lawes keepe and confeſſe.

6 Then ſhould I not bee confounded, when I have reſpect unto all thy commandements.

6 So ſhould no ſhame my life attain
whiles I thus ſet mine eyes;
And bend my minde alwayes to muſe
on thy ſacred Decrees.

7 I will praiſe thee with an upright heart when I ſhall learne the judgements of thy righteouſneſſe.

7 Then will I praiſe with upright heart,
and magnifie thy Name,
When I ſhall learn thy judgements juſt,
and likewiſe prove the ſame.

8 I will keepe thy ſtatuts: forſake me not over long.

8 And wholly will I give my ſelfe
to keep thy Lawes moſt right:
Forſake mee not for ever, LORD,
but ſhew thy grace and might.

9 By what meanes may a young man beſt
his life learn to amend?
If that hee mark and keep thy Word,
and therein his life ſpend.

9 Wherewith ſhall a young man redreſſe his way? in taking heed thereto according to thy Word.

10 Unfeinedly I have thee ſought,
and thus ſeeking abide:
Oh, never ſuffer mee, O LORD,
from thy Precepts to ſlide.

10 With my whole heart have I ſought thee: let mee not wander from thy commandements.

11 Within mine heart and ſecret thought
thy words I have hid ſtill,
That I might not at any time
offend thy godly will.

11 I have hid thy promiſe in mine heart, that I might not ſin againſt thee.

12 Wee magnifie thy Name, O LORD,
and praiſe thee evermore:
Thy ſtatutes of moſt worthy fame,
O LORD, teach mee therefore.

12 Bleſſed art thou, O Lord, teach mee thy ſtatutes.

13 My lips have never ceaſd to preach,
and publiſh day and night:
Thy judgements all which did proceed
from thy mouth full of might:

13 With my lips have I declared all the judgements of thy mouth.

14 Thy teſtimonies and thy wayes
pleaſe mee no leſſe indeed:
Than all the treaſures of the earth,
which worldings make their meed.

14 I have had as great delight in the way of thy teſtimonies, as in all riches.

15 Of

15 I wil meditate in thy precepts, and conſider thy wayes.

16 I will delight in thy ſtatutes: and I will not forget thy word.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talk:
As at a mark ſo will I aime,
thy wayes how I may walk.
16 Mine only joy ſhall bee ſo fixt,
and on thy lawes ſo ſet:
That nothing can mee ſo far blind,
that I thy words forget.

GIMEL.

17 Bee beneficiall unto thy ſervant, that I may live and keep thy word

18 Open mine eyes, that I may ſee the wonders of thy Law.

GIMEL.

17 Grant to thy ſervant now ſuch grace,
as may my life prolong:
Thine holy word then will I keep,
both in my heart and tongue.
18 Mine eyes which were dim, and ſhut up
ſo open make and bright:
That of thy Law and marveilous works
I may have the clear ſight.

19 I am a ſtranger upon earth: Hide not thy Commandementes from mee.

20 Mine heart breaketh for the deſire of thy judgements alway.

19 I am a ſtranger in this earth,
wandring now heere now there:
Thy Word therefore to mee diſcloſe,
my foot-ſteps for to cleare.
20 My Soul is raviſht with deſire,
and never is at reſt,
But ſeekes to know thy Iudgements hie,
and what may pleaſe thee beſt.

21 Thou haſt deſtroyed the proud: curſed are they that doe erre from thy Commandements.

22 Remove from me ſhame and contempt: For I have kept thy teſtimonies.

21 The proud men and malicious
thou haſt deſtroid each one;
And curſed are ſuch as do not
thine Heſtes attend upon.
22 Lord, turn from mee rebuke and ſhame,
which wicked men conſpire:
For I have kept thy Covenants
with zeale as hote as fire.

23 Princes alſo did ſit, and ſpeake againſt mee: but thy ſervant did meditate in thy Statuts.

24 Alſo thy teſtimonies are my delight & my coũſellers.

23 The Princes great in counſell ſate,
and did againſt mee ſpeak:
But then thy ſervant thought how hee
thy Statuts might not break.
24 For why? thy Covenants are my joy,
and my great hearts ſolace:
They ſerve in ſteed of counſellers
my matters for to paſſe.

DALETH.

25 My Soule cleaveth to the duſt: quicken mee according to thy Word.

26 I have declared my wayes & thou heardeſt mee: teach mee thy ſtatutes.

DALETH.

25 I am (alas) as brought to grave,
and almoſt turnd to duſt:
Reſtore therefore my life again,
as thy promiſe is juſt.
26 My wayes when I acknowledged,
with mercy thou didſt hear:
Hear now eftſoon, and mee inſtruct,
thy lawes to love and fear.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them up in ſtore.
28 My Soul I feele ſo ſore oppreſt,
that it melteth for grief:
According to thy word therefore
haſte Lord to ſend relief.

27 Make mee to underſtand the way of thy precepts, and I will meditat in thy wondrous works.

28 My Soule melteth for heavines, raiſe me up according unto thy word.

29 From lying and deceitfull lips
let thy grace mee defend,
And that I may learn thee to love,
thine holy law mee ſend.
30 The way of truth both ſtraight and ſure
I have choſen and found:
I ſet thy judgements mee before,
which keep mee ſafe and ſound.

29 Take from me the way of lying, & grant me gratiouſly thy law.

30 I have choſen the way of truth, and thy judgements have I laide before mee.

31 Since then, O Lord, I forcd my ſelf
thy covenants to embrace:
Let mee therefore have no rebuke,
nor check in any caſe.
32 Then will I run with joyfull chear;
where thy word doth mee call:
When thou haſt ſet mine heart at large,
and rid mee out of thrall.

31 I have cleaved to thy teſtimonies, O LORD confound me not.

32 I will run the way of thy commandements, when thou ſhalt enlarge mine heart.

HE.

33 Inſtruct mee, LORD, in the right trade
of thy ſtatutes divine,
And it to keep even to the end,
mine heart will I incline.
34 Grant mee the knowledge of thy law,
and I ſhall it obey:
With heart and mind, and all my might
I will it keep, I ſay.

HE.

33 Teach mee O Lord, the way of thy ſtatutes, and I will keepe it unto the end.

34 Give mee underſtanding and I wil keep thy Law: yea, I will keep it with my whole heart.

35 In the right path of thy precepts,
guid mee (Lord) I require:
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Incline mine heart thy lawes to keep
and covenants to embrace:
And from all filthy avarice,
Lord, ſhield mee with thy grace.

35 Direct mee in the path of thy commandements: for therein is my delight.

36 Incline my heart unto thy teſtimonies, & not to covetouſneſſe.

37 From vain deſires and worldly luſts
turn back mine eyes and ſight:
Give mee the ſpirit of life and power,
to walk thy wayes aright.
38 Confirm thy gracious promiſe Lord,
which thou haſt made to mee,
Which am thy ſervant, and do love,
and fear nothing but thee.

37 Turn away mine eyes from regarding vanitie, & quicken me in thy way.

38 Eſtabliſh thy promiſe to thy ſervant becauſe hee feareth thee.

39 Reproach

39 Take away my rebuke: that *I* fear: For thy judgementsaregood

39 Reproach and ſhame which I ſo fear
from mee, O Lord expell:
For thou doſt judge with equitie,
and therein doſt excell.

40 Behold, *I* deſire thy commandements: quicken mee in thy righteouſneſſe.

40 Behold, mine hearts deſire is bent,
thy lawes to keep for ay:
Lord, ſtrengthen mee ſo with thy grace,
that it performe I may.

VAV.

41 And let thy loving kindeneſſe come unto me, O Lord and thy ſalvatiõ, according to thy promiſe

41 Thy mercies great and manifold
let mee obtain, O Lord:
Thy ſaving health let mee enjoy,
according to thy word.

42 So ſhall *I* make anſwere unto my blaſphemers: for *I* truſt in thy word.

42 So ſhall I ſtop the ſlandrous mouths
of lewd men and unjuſt:
For in thy faithfull promiſes
ſtands my comfort and truſt.

43 And take not the word of truth utterlie out of my mouth: for *I* waite for thy judgements.

43 The word of truth within my mouth
let ever ſtill bee preſt:
For in thy judgements wonderfull
mine hope doth ſtand and reſt.

44 So ſhall *I* alwaykeep thy law for ever and ever.

44 And while that breath within my breſt
doth naturall life preſerve:
Yea, till this world ſhall bee diſſolv'd
thy law will I obſerve.

45 And *I* will walk at libertie: for *I* ſeeke thy Precepts.

45 So walk will I as ſet at large,
and made free from all dread;
Becauſe I ſought how for to keep
thy precepts and thy rede.

46 *I* will ſpeak alſo of thy teſtimonies before Kings, & will not bee aſhamed.

46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Even before Kings I will them blaſe,
and ſhrink no whit for ſhame.

47 And mydelight ſhall bee in thy Commandements, which *I* have loved.

47 I will rejoice then to obey
thy worthie Heſts and will:
Which evermore I have lov'd beſt,
and ſo will love them ſtill.

48 Mine hands alſo will I lift up unto thy Commandements, which I have loved: and I will meditate in thy Statutes.

48 Mine hands will I lift to thy lawes,
which I have dearly ſought:
And practiſe thy commandements
I will in deed and thought.

ZAIN.

49 Remember the promiſe made to thy ſervant, wherin thou haſt cauſed mee to truſt.

ZAIN.

49 Thy promiſe which thou madſt to me
thy ſervant Lord remember:
For therein have I put my truſt,
and confidence for ever.

50 It is my comfort in my trouble: for thy promiſe hath quickned mee.

50 It is my comfort and my joy,
when troubles mee aſſaile:
For were my life not by thy word,
my life would ſoon mee faile.

51 The proud, and ſuch as God contemn
ſtill made of mee a ſcorn:
Yet would I not thy law forſake,
as hee that were forlorn.

51 The proud have had mee exceedinglie in derision, yet have I not declined from thy Law.

52 But cald to mind, LORD, thy great works
ſhewd to our fathers old:
Whereby I felt the joy ſurmount
my grief an hundreth fold.

52 *I* remembred thy judgements of old, O Lord, and have been comforted.

53 But yet (alas) for feare I quake,
ſeeing how wicked men
Thy Law forſooke, and did procure
thy judgements, who knowes when?

53 Feare is come upon me for the wicked that forſake thy Law.

54 And as for mee, I framde my ſongs
thy Statuts to exalt,
When I among the ſtrangers dwelt,
and thoughts gan mee aſſault.

54 Thy Statuts have bene my ſongs in the houſe of my pilgrimage

55 I thought upon thy Name, O LORD
by night when others ſleep:
As for thy Law, I it obey,
and ever will it keepe.

55 I have remembred thy Name, ô Lord in the night: and have kept thy Law.

56 This grace I did obteine, becauſe
thy Covenants ſweet and dear
I did embrace, and alſo keepe
with reverence and with fear.

56 This I had becauſe *I* kept thy Precepts.

HETH.

HETH.

57 O God, who art my part and lot,
my comfort and my ſtay,
I have decreed and promiſed
thy Law to keepe alway.

57 O Lord, that art my portion: I have determined to keepe thy Words.

58 Mine earneſt heart did humbly ſute
in preſence of thy face:
As thou therefore haſt promiſed,
LORD, grant mee of thy grace.

58 I made my ſupplication in thy preſence with my whole heart: bee mercifull unto mee according to thy promiſe.

59 My life I have examined,
and tride my ſecret heart,
Which to thy Statuts cauſed mee
my feet ſtraight to convert.

59 I have conſidered my wayes, and turned my feet into thy teſtimonies.

60 I did not ſtay nor linger long,
as they that ſloathfull are:
But haſtily thy Lawes to keepe
I did my ſelfe beware.

60 I made haſt and delayed not to keepe thy Commandements.

61 The cruell bands of wicked men
have made of mee their prey:
Yet would I not thy Law forget,
nor from thee go aſtray.

61 The bands of the wicked have robbed me, but *I* have not forgotten thy Law.

62 Thy righteous judgement toward mee
ſo great is and ſo hie,
That even at midnight will I riſe
thy Name to magnifie.

62 At midnight will *I* riſe, to give thankes unto thee, becauſe of thy righteous judgemẽts

63 Companion

63 I am companion of all them that feare thee, and keep thy precepts.

63 Companion am I to all them
who feare thee in their heart:
And neither will for love nor dread
from thy Commandements ſtart.

64 The earth O Lord is full of thy mercie: teach me thy Statuts.

64 Thy mercies Lord moſt plenteouſlie
do all the world fulfill:
Oh, teach mee how I may obey
thy Statuts and thy will.

TETH.

TETH.

65 O Lord, thou haſt dealt gratiouſly wt thy ſervant, according unto thy word.

65 According to thy promiſe, LORD
ſo haſt thou with mee delt,
For of thy grace in ſundrie ſorts
have I thy ſervant felt.

66 Teach mee good judgement, and knowledge, for I have believed thy Commandements.

66 Teach mee alwayes to judge aright,
and give mee knowledge ſure:
For certainly believe I do
that thy Precepts are pure.

67 Before I was afflicted I went aſtray: but now I keep thy Word.

67 Ere thou didſt touch mee with thy rod
I erd, and went aſtray:
But now I keep thine holy Word,
and make it all my ſtay.

68 Thou art good and gratious: teach me my ſtatuts

68 Thou art both good and gratious,
and gives moſt liberallie:
Thine ordinances how to keepe
therefore, O LORD, teach mee.

69 The proud have imagined a lie againſt mee: but I will keep thy precepts with my whole heart.

69 The proud and wicked men have forgd
againſt mee many a lie:
Yet thy Commandements ſtill obſerve
with all mine heart will I.

70 Their heart is fat as greaſe but my delite is in thy law.

70 Their hearts are ſwollen with worldly wealth
as greaſe ſo are they fat:
But in thy Law do I delight,
and nothing ſeeke but that.

71 It is good for mee that I have beene afflicted, that I may learn thy Statuts.

71 O happie time, may I well ſay,
when thou didſt mee correct:
For as a guide to learne thy Lawes
thy rods did mee direct.

72 The law of thy mouth is better unto me, than thouſands of gold and ſilver.

72 So that to mee thy word and law
is dearer manifold
Than thouſands great of ſilver and gold,
or ought that can bee told.

IOD.

IOD.

73 Thy hands have made me and faſhioned me: give mee underſtanding therefore, that I may learne thy Commandements.

73 Seing thine hands have made me, Lord
to bee thy creature,
Grant knowledge likewiſe how to learne
to put thy lawes in ure.

74 So they that fear thee ſhall rejoice, whenever they mee ſee, Becauſe I have learnd by thy word to put my truſt in thee.

74 So they that fear thee ſeeing me ſhal reioice, becauſ I have truſted in thy Word.

75 When with thy rods the world is plagud
I know the cauſe is juſt:
So when thou doſt correct mee, LORD,
the cauſe juſt needes bee muſt.

75 I know, O Lord, that thy judgementes are right, and that thou haſt afflicted mee juſtly.

76 Now of thy goodneſſe I thee pray,
ſome comfort to mee ſend:
As thou to mee thy ſervant heghtſt,
ſo from all ill me ſhend.

76 I pray thee that thy mercy may comfort mee, according to thy promiſe unto thy ſervant.

77 Thy tender mercies powre on mee,
and I ſhall ſurely live:
For joy and conſolation both
thy Lawes to mee do give.

77 Let thy teder mercies come unto me, that I may live for thy law is my delight.

78 Confound the proud, whoſe falſe pretence
is mee for to deſtroy:
But as for mee thine Heſtes to know
I will my ſelfe employ.

78 Let the proud be aſhamed: for they have dealt wickedlie, and falſely with mee: but I meditate in thy precepts.

79 Who ſo with reverence do thee fear
to mee let them retire:
And ſuch as do thy Covenants know,
and them alone deſire.

79 Let ſuch as feare thee turn unto me: and they that know thy Teſtimonies.

80 My heart without all wavering
let on thy Lawes bee bent;
That no confuſion come to mee,
whereby I ſhould bee ſhent.

80 Let mine heart bee upright in thy ſtatuts, that I bee not aſhamed.

CAPH.

CAPH.

81 My Soul doth faint, and ceaſeth not
thy ſaving health to crave:
And for thy words ſake ſtill I truſt,
mine hearts deſire to have.

81 My Soule fainteth for thy ſalvation, yet I waite for thy word.

82 Mine eyes doth faile with looking for
thy word, and thus I ſay:
Oh, when wilt thou mee comfort, Lord?
why doſt thou thus delay?

82 Mine eyes faile for thy promiſe, ſaying When wilt thou comfort mee?

83 As a ſkin-bottell in the ſmoak,
ſo am I parcht and dryd:
Yet will I not out of mine heart
let thy commandements ſlide.

83 For I am like a bottel in the ſmoak: yet do I not forget thy ſtatutes.

84 Alas, how long ſhall I yet live,
before I ſee the houre:
That on my foes which mee torment
thy vengeance thou wilt poure?

84 How many are the dayes of thy ſervant whē wilt thou executejudgement on them that perſecute mee?

85 Preſumptuous men have digged pits,
thinking to make mee ſure:
Thus contrary againſt thy law
mine hurt they do procure.

85 The proud have digged pits for mee, which is not after thy law.

86 But thy commandements are all true,
and cauſeleſſe they mee grieve:
To thee therefore do I complain,
that thou mightſt mee relieve.

86 All thy commandements are true They perſecut mee falſely: Help mee.

87 Almoſt

87 They had almoſt conſumed me upon the Earth: but I forſooke not thy precepts.
88 Quicken me according to thy loving kindneſſe: ſo ſhall I keep ye teſtimonies of thy mouth.

87 Almoſt they had me clean deſtroid,
and brought mee quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore mee Lord, again to life
for thy mercies excell,
And ſo ſhall I thy covenants keep,
till death my life expell.

LAMED.

89 O Lord thy word endureth for ever in Heaven.

LAMED.

89 In Heaven, Lord, where thou doſt dwell
thy word is ſtabliſht ſure:
And ſhall for all eternitie
faſt graven there endure.
90 From age to age thy truth abides,
as doth the earth witneſſe:
Whoſe ground-work thou haſt laid ſo ſure
as no tongue can expreſſe.

90 Thy truth is from generation to generation: thou haſt laid the foundation of the earth and it abideth.
91 They continue even to this day by thine ordinances: for all are thy ſervants.

91 Even to this day wee may well ſee,
how all things perſevere,
According to thine ordinance,
for all things thee revere.
92 Had it not been that in thy law
my Soul had comfort ſought:
Long time ere now in my diſtreſſe
I had been brought to nought.

92 Except thy law had been my delight, *I* ſhould now have periſhed in my affliction.

93 *I* will never forget thy precepts: for by them thou haſt quickned me.

93 Therefore will I thy precepts ay
in memorie keep faſt:
By them thou haſt my life reſtord,
when I was at laſt caſt.
94 No wight to me can title make,
for I am only thine:
Save mee therefore, for to thy lawes
mine eares and heart encline.

94 *I* am thine ſave me: for I have ſought thy precepts.

95 The wicked men do ſeek my bane,
and there to ly in wait:
But I the while conſidered
thy noble acts and great.
96 I ſee nothing in this wide world,
at length which hath not end:
But thy commandement and thy word
beyond all end extend.

95 The wicked have waited for mee to deſtroy mee, but I will conſider thy Teſtimonies.
96 I have ſeen an end of all perfection: but thy Commandement is exceeding larg.

MEN.

97 Oh, how love I thy law
it is my meditation continually.

97 What great deſire and fervent love
do I bear to thy law:
All the day long my whole deviſe
is only on thy ſaw.
98 Thy word hath taught me far to paſſe
my foes in policie,
For ſtill I keep it as a thing
of moſt excellency.

98 By thy Commandements thou haſt made me wiſer then my enemies: for they are ever with mee.

99 My teachers which did mee inſtruct
in knowledge I excell:
Becauſe I do thy covenant keep,
and them to others tell.
100 In wiſedome I do paſſe alſo
the auncient men indeed:
And all becauſe to keep thy lawes
I held it ay beſt red.

99 I have had more underſtanding then all my teachers: for thy Teſtimonies are my meditation.
100 I underſtood more then the ancient, becauſe I keept thy precepts.

101 My feet I have refrained eke
from every evill way,
Becauſe that I continually
thy word might keep, I ſay.
102 I have not ſwerv'd from thy judgements
nor yet ſhrunk any dell:
For why? thou haſt mee taught thereby;
to live godly and well.

101 *I* have refrained my feet from every evill way yt *I* might keep thy word.
102 I have not declined from thy judgmẽts, for thou didſt teach me.

103 Oh, Lord, how ſweet unto my taſte
find I thy words alway?
Doubtleſſe no honey in my mouth
feell ought ſo ſweet I may.
104 Thy lawes have mee ſuch wiſedome
that utterly I hate (learnd
All wicked and ungodly wayes
in every kind of rate.

103 How ſweet are thy promiſes unto my mouth: yea, more thã hony unto my mouth.
104 *By* thy Precepts *I* have gotten underſtanding therefor *I* hate all the wayes of falſehood.

NUN.

NVN.

105 Even as a lantern to my feet,
ſo doth thy word ſhine bright,
And to my pathes where ever I go
it is a flaming light.
106 I have both ſworn, and will perform
moſt certainly doubtleſſe:
That I will keep thy judgements juſt,
and them in life expreſſe.

105 Thy word is a lanterne unto my feet, and a light unto my paths.

106 *I* have ſworn, and wil performe it that *I* wil keep thy righteous iudgements.

107 Affliction hath mee ſore oppreſt,
and brought mee to deaths doore:
O LORD, as thou haſt promiſed,
ſo mee to life reſtore.
108 The offrings which with heart & voice
moſt frankly I thee give
Accept, and teach mee how I may
after thy judgements live.

107 *I* am very ſore afflicted: ô Lord quicken mee according to thy word.

108 O Lord, *I* beſeech thee accept the free offrings of my mouth and teach mee thy iudgements.

109 My Soul is ay ſo in mine hand,
that dangers it aſſaile,
Yet do I not thy Law forget,
nor it to keepe will faile.
110 Although the wicked laide their nets
to catch mee at a bray,
Yet did I not from thy Precepts
once ſwerve or go aſtray.

109 My Soul is continually in mine hand, yet doe *I* not forget thy law

110 The wicked have laide a ſnare for me, but *I* ſwerved not from thy precepts.

111 Thy

111 Thy teſtimonies have *I* taken as an heritage for ever: for they are the joy of mine heart.
112 I have applyed mine heart to fulfill thy ſtatuts alway, even unto the end.

111 Thy Law I have ſo claimd alway
as mine owne heritage:
And why? for therein I delight,
and ſet my whole courage.
112 For evermore I have beene bent
thy Statuts to fulfill:
Even ſo likewiſe unto the end
I will continue ſtill.

123 Mine eyes with waiting are now blind
thine health ſo much I crave:
And eke thy righteous promiſe, LORD,
whereby thou wilt mee ſave.
124 Intreat thy ſervant lovingly,
and favour to him ſhow:
Thy ſtatutes of moſt excellencie
teach mee alſo to know.

123 Mine eyes have failed in waiting for thy ſalvation: and for thy juſt promiſe.
124 Deale with thy ſervant according to thy mercie, and teach mee thy Statutes.

SAMECH.

113 *I* hate vaine inventions, but thy law do *I* love.
114 Thou art my refuge and my ſhield, and *I* truſt in thy word.

SAMECH.

113 The craftie thoughts & double hearts
I do alwayes deteſt:
But as for thy Law and Precepts
I lov'd them ever beſt.
114 Thou art mine hid and ſecret place,
my ſhield of ſtrong defence:
Therefore have I thy promiſes
lookt for with patience.

125 Thine humble ſervant, LORD, I am
oh, grant mee t' underſtand
How by thy Statutes I may know
beſt what to take in hand.
126 It is now time, LORD, to begin,
for truth is quite decay'd:
Thy Law likewiſe they have tranſgreſt,
and none againſt them ſaid.

125 *I* am thy ſervant: grant mee therefore underſtanding that *I* may know thy Teſtimonies.
126 It is time for thee, Lord to worke: for they have deſtroyed thy Law.

115 Away from mee yee wicked: for *I* will keepe the Commandements of my God.
116 Stabliſh mee according to thy promiſe, that *I* may live, and diſappoint me not of mine hope.
117 Stay thou mee, and *I* ſhall bee ſafe, and I will delight continually in thy ſtatuts.
118 Thou haſt troden downe all them that depart from thy Statutes, for their deceit is vaine.

115 Go to therefore, yee wicked men,
depart from mee anone:
For the Commandements will I keepe
of God my Lord alone.
116 As thou haſt promiſd ſo perform,
that death mee not affaile:
Nor let mine hope abuſe mee ſo
that through diſtruſt I quaile.

117 Uphold mee, and I ſhall bee ſafe,
for ought they do or ſay:
And in thy Statuts pleaſure take
will I both night and day.
118 Thou haſt trode ſuch under thy feet
as do thy Statuts break:
For nought availes their ſubtiltie
their counſell is but weak.

127 This is the cauſe wherefore I love
thy Lawes better than gold,
Or jewels fine, which are eſteemd
moſt coſtly to bee ſold.
128 I thought thy Precepts all moſt juſt,
and ſo them laide in ſtore:
All craftie and malitious wayes
I do abhor therefore.

127 Therefore I love thy Commandementes above gold: yea, above moſt fine gold.
128 Therefore *I* eſteeme all thy Precepts moſt juſt, and hate all falſe wayes.

119 Thou haſt taken away all the wicked of the earth like droſſe, therefore *I* love thy teſtimonies.
120 My fleſh trembleth for feare of thee, and *I* am afraide of thy iudgements.

119 Like droſſe thou caſts the wicked out
where ever they bee or dwell:
Therefore can I as thy Statuts
love nothing half ſo well.
120 My fleſh (alas) is taken with fear,
as though it were benomde:
For when I ſee thy judgements ſtraight
I am as one aſtonde.

AIN.

121 *I* have executed iudgement and iuſtice: leave me not to mine oppreſſours.
122 Anſwere for thy ſervant in that which is good: and let not the proudoppreſſe mee.

AIN.

121 I do the thing that lawfull is,
and give to all men right:
Reſigne mee not to them that would
oppreſſe mee with their might.
122 But for thy ſervant ſuretie bee
in that thing that is good:
That proud men give mee not the foile,
who rage as they were wood.

129 Thy Covenants are moſt wonderfull,
and full of things profound:
My Soul therefore doth keepe them ſure
when they are tride and found.
130 When men firſt enter into thy words
they find a light moſt clear:
And verie idiots underſtand
when they it read or hear.

129 Thy Teſtimonies are wonderfull: therefore doth my Soul keep them.
130 The entrance into thy wordes ſheweth light: and giveth underſtanding to the ſimple

131 For joy I have both gapt and breath'd
to know thy Commandement,
That I might guide my life thereby
I fought what thing it meant.
132 With mercie and compaſſion, LORD,
behold mee from above:
As thou art wont to behold ſuch
as thy Name feare and love.

131 *I* opened my mouth, and panted; becauſe I loved thy Commandements.
132 Looke upon mee, and bee mercifull unto mee, as thou uſeſt to do unto thoſe that love thy Name.

133 Direct my foot-ſteps by thy word,
that I thy will may know:
And never let iniquitie
thy ſervant overthrow.
134 From ſlanderous tongues, and deadlie
preſerve & keep mee ſure: (harms
Thy Precepts then will I obſerve,
and put them eke in ure.

133 Direct my ſteppes in thy word, and let none iniquitie have dominion over mee.
134 Delyver mee from the oppreſſion of men, and *I* will keepe thy Precepts.

PE.

129 Thy Teſtimonies are wonderfull: therefore doth my Soul keep them.
130 The entrance into thy wordes ſheweth light: and giveth underſtanding to the ſimple

135 Thy

135 Shew the light of thy countenance upon thy Servant: and teach mee thy ſtatuts.
136 Mine eyes guſh out with rivers of water becauſe they keep not thy law.

135 Thy countenanc which doth ſurmount
the Sun in his bright hew,
Let ſhine on mee, and by thy law
teach mee what to eſchue.
136 Out of mine eyes great floods guſh out
of dreary teares and fell;
When I behold how wicked men
thy law keep never a deale.

ZADE.

137 Righteous art thou O Lord, and iuſt are thy iudgements.
138 Thou haſt commanded iuſtice by thy teſtimonies, and truth eſpeciallie.

ZADE.

137 In every point, Lord thou art juſt,
the wicked though they grudge:
And when thou doſt ſentence pronunce
thou art a righteous judge.
138 To render right, and flee from guile
are two chief points and hie:
And ſuch as thou haſt in thy Law
commanded us ſtraitly.

139 My zeale hath even conſumed me becauſe my enemies have forgotten thy words.
140 Thy word is proved moſt pure, and thy ſervant loveth it.

139 With zeale and wrath I am conſumd
and even pin'd away,
To ſee my foes thy words forget,
for ought that I do may.
140 So pure and perfect is thy word,
as any heart can deame:
And I thy ſervant nothing more
do love, or yet eſteeme.

141 I am ſmall and deſpiſed: yet doe I not forget thy precepts.
142 Thy righteouſneſſe is an everlaſting righteouſnes, and thy law is truth.

141 And though I bee nothing ſet by,
as one of baſe degree:
Yet do I not thine heſtes forget,
nor ſhrink away from thee.
142 Thy righteouſneſſe, Lord, is moſt juſt
for ever to endure:
Alſo thy law is truth it ſelf
moſt conſtant and moſt pure.

143 Trouble and anguiſh are come upon me: yet are thy commandements my delight.
144 The righteouſneſſe of thy teſtimonies is everlaſting: grant me underſtanding and I ſhall live.

143 Trouble and grief have ſeazed on mee
and brought mee wondrous low:
Yet do I ſtill of thy precepts
delight to hear and know.
144 The righteouſneſſe of thy judgements
doth laſt for evermore:
Then teach them mee, for even in them
my life lyeth up in ſtore.

KOPH.

145 I have cryed with my whole heart: hear mee, O LORD, and I will keep thy ſtatuts.
146 I called upon thee: ſave me and I will keep thy teſtimonies.

KOPH.

145 With fervent heart I cald and cryd,
now anſwere mee, O LORD:
That thy commandements to obſerve
I may fully accord.
146 To thee my GOD, I make my ſute,
with moſt humble requeſt:
Save mee therefore, and I will keep
thy precepts, and thine heſt.

147 To thee I cry even in the morn;
before the day waxe light:
Becauſe that I have in thy word
my confidence whole plight.
148 Mine eyes prevent the watch by night
and ere the day I wake:
That by devyſing of thy word
I might ſome comfort take.

147 I prevented the morning light, and cryed for I waited on thy word.
148 Mine eies prevent the night watches to meditate in thy word.

149 Incline thine ear to hear my voice,
and pitty on mee take:
As thou was wont, ſo judge mee, LORD,
leſt life ſhould mee forſake.
150 My foes draw near, and do procure
my death malicioufly:
Which from thy law are far gone back,
and ſtrayd from it lewdly.

149 Hear my voice according to thy loving kindnes O LORD, quicken mee, according to thy judgement.
150 They draw neare that follow after malice, and are far from thy Law.

151 Therefore, O LORD, approach thou (near,
for need doth ſo require:
And all thy precepts true they are,
than help I thee deſire.
152 By thy commandements I have learnd
not now, but long ago:
That they remain for evermore,
thou haſt them grounded ſo.

151 Thou art neare O Lord: for all thy Commandements are true.
152 I have known long ſince by thy Teſtimonies, that thou haſt eſtabliſhed them for ever.

RESH.

153 My trouble and affliction
conſider and behold:
Deliver mee, for of thy law
I ever take faſt hold.
154 Defend my good and righteous cauſe
with ſpeed mee ſuccour ſend:
From death (as thou haſt promiſed)
LORD keep mee and defend.

RESH.

153 Behold mine affliction and deliver me: for I have not forgotten thy Law.
154 Plead my cauſe and deliver me: quicken mee according to thy word.

155 As for the wicked far they are
from having health and grace:
Whereby they might thy ſtatuts know,
they enter not the trace.
156 Great are thy mercies, LORD, I grant
what tongue can them attain?
And as thou haſt mee judgd ere now,
ſo let mee life obtain.

155 Salvation is farre from the wicked, becauſe they ſeeke not thy Statutes.
156 Great are thy tender mercies, O Lord, quicken me according to thy judgements.

157 Though many men do trouble mee,
and perſecute moſt ſore:
Yet from thy laws I never ſhrunk,
nor went awray therefore.
158 And truth it is for grief I die,
when I theſe traitours ſee:
Becauſe they keep no whit thy word,
nor yet ſeek to know thee.

157 My perſecutors & mine oppreſſours are manie, yet do I not ſwerve from thy Teſtimonies.
158 I ſaw the tranſgreſſours and was grieved, becauſe they keept not thy word.

159 Behold

159 Consider, O Lord, how I love thy Precepts: quicken mee according to thy loving kindneſſe.

160 The beginning of thy word is truth, and all ỹ iudgments of thy righteouſnes edure for ever

159 Behold, for I do love thy lawes
with heart moſt glad and fain:
As thou art good and gracious, LORD,
reſtore my life again.
160 What thy word doth decree muſt be
and ſo it hath been ever:
Thy righteous judgements are alſo
moſt true, and decay never.

SCHIN.

161 Princes have perſecuted me with out cauſe: but my heart ſtood in aw of thy words.

162 I rejoice at thy word as one that findeth a great ſpoile.

SCHIN.

161 Princes have ſought with cruelty
cauſeleſſe to make mee crouch:
But all in vain, for of thy word
the fear did mine heart touch.
162 And certainly even of thy word
I was more merrie and glad,
Than hee that of rich ſpoiles and preyes
great ſtore and plentie had.

163 I hate falſhood, and abhor it: but thy Law do I love.

163 As for all lyes and falſitie
I hate moſt and deteſt:
For why? thine holy Law do I
above all things love beſt.

164 Seven times a day I praiſe thee, because of thy righteous judgements.

164 Seven times a day I praiſe thee, LORD,
ſinging with heart and voice:
Thy righteous actes and wonderfull
ſo cauſe mee to rejoice.

165 They that love thy Law ſhall have great proſperitie, and they ſhall have none hurt.

165 Great peace and reſt ſhall all ſuch have
which do thy ſtatuts love:
No danger ſhall their quyet ſtate
impaire or once remove.

166 Lord, I have truſted in thy ſalvation, and have done thy commandements.

166 Mine only health and comfort, LORD,
I looke for at thine hand:
And therefore have I done theſe things
which thou didſt mee command.

167 Thy Lawes have beene mine exerciſe
which my Soul moſt deſird:
So much my love to them was bent,
that nought els I requird.
168 Thy Statuts and Commandements
I kept (thou knoweſt) aright:
For all the things that I have done
are preſent in thy ſight.

167 My Soul hath kept thy Teſtimonies: for I love them exceedingly.

168 I have kept thy Precepts, and thy teſtimonies: for all my wayes are before thee.

TAU.

TAV.

169 O LORD, let my complaint and cry
before thy face appear,
And as thou haſt mee promiſed,
ſo teach mee thee to fear.
170 Mine humble ſupplication
to thee let find acceſſe,
And grant mee LORD delyverance,
for ſo is thy promiſe.

169 Let my complaint come before thee, O Lord: and give mee underſtanding according to thy word.

170 Let my ſupplication come before thee, & deliver me according to thy promiſe

171 Then ſhall my lips thy praiſes ſpeak,
after moſt ample ſort:
When thou thy ſtatuts haſt mee taught,
wherein ſtands my comfort.
172 My tongue ſhall ſing, and preach thy word,
and on this wiſe ſay ſhall,
GODS famous acts and noble lawes
are juſt and perfect all.

171 My lips ſhall ſpeake praiſe, when thou haſt taught me thy Statutes.

172 My tong ſhal intreat of thy word: for all thy Commandements are righteous.

173 Stretch out thine hand I thee beſeech
and ſpeedily mee ſave:
For thy commandements to obſerve
choſen, O LORD; I have.
174 Of thee alone, LORD, I crave health,
for other know I none,
And in thy law, and nothing elſe
I do delight alone.

173 Let thine hand help me, for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord and thy Law is my delight.

175 Grant mee therefore long dayes to live
thy Name to magnifie:
And of thy judgements mercifull
let mee thy favour try.
176 For I was loſt and went aſtray,
much like a wandring ſheep:
Oh ſeek mee, for I have not faild
thy commandements to keep.

175 Let my Soul live, and it ſhall praiſe thee: and thy judgements ſhall help me.

176 I have gone aſtray like a loſt ſheep: ſeek thy ſervant for I do not forget thy Commandements.

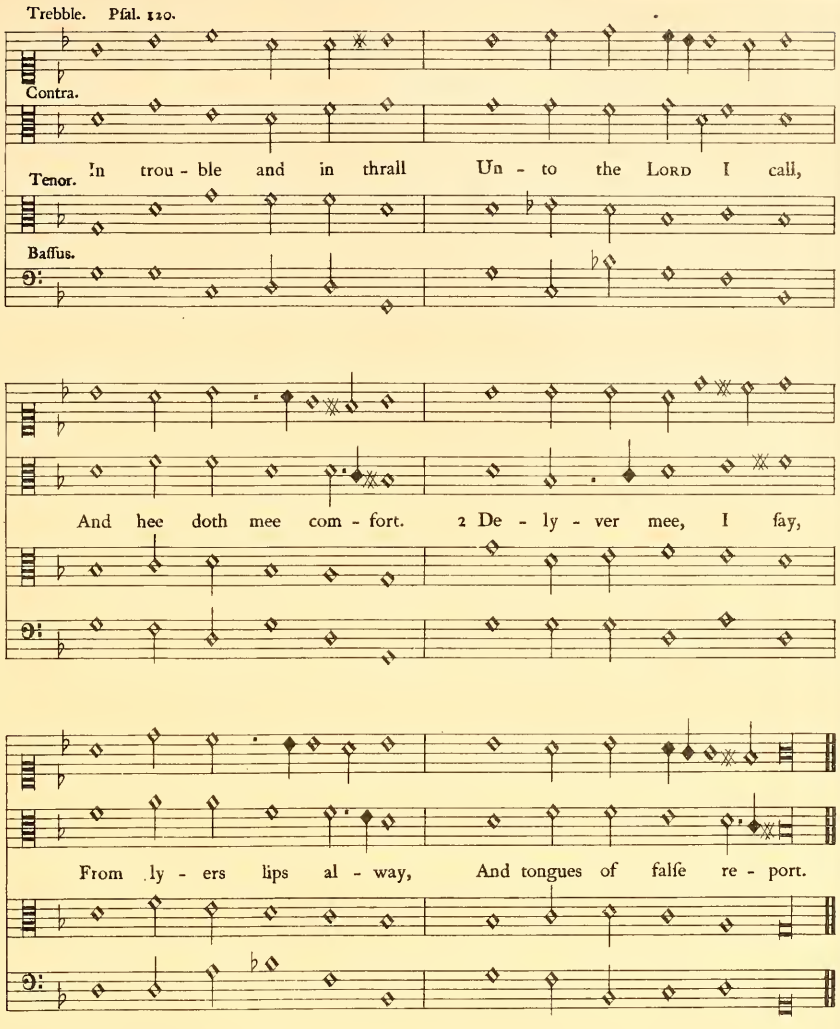
PSAL. CXX.

¶ *The Prayer of David, beeing now baniſhed among the barbarous people of Arabia, by the falſe reports of envious flatterers: and therefore hee lamenteth his long abode among thoſe infidels, who were given to all kind of wickedneſſe and contention.*

In

Pſalme 120.

I Called unto the Lord in my trouble and he heard mee.



2. Delyver my Soule, O Lord from lying lips, and from a deceitfull tongue.

3 What doeth thy deceitfull tongue bring unto thee? or what doeth it availe thee.

4 It is as the ſharp arrowes of a mightie man, and as the coales of Iuniper.

3 What vantage or what thing
Gets thou thus for to ſting,
Thou falſe and flattring lyer.
4 Thy tongue doth hurt I weene,
No leſſe than arrowes keene
Of hote conſuming fire.

5 Alas, too long I ſlack
Within theſe tents ſo black,
Which Kedars are by Name:
By whom the folk elect,
And all of Iſaaks ſect
Are put to open ſhame.

5 Wo is tome, that I remain in Meſhech, and dwell in the tents of Kedar.

6 With them that peace did hate
I came a peace to make,
And ſet a quyet life:
7 But when my word was told
Cauſeleſſe I was controld,
By them that would have ſtrife.

6 My Soule hath too long dwelt with him that hateth peace.

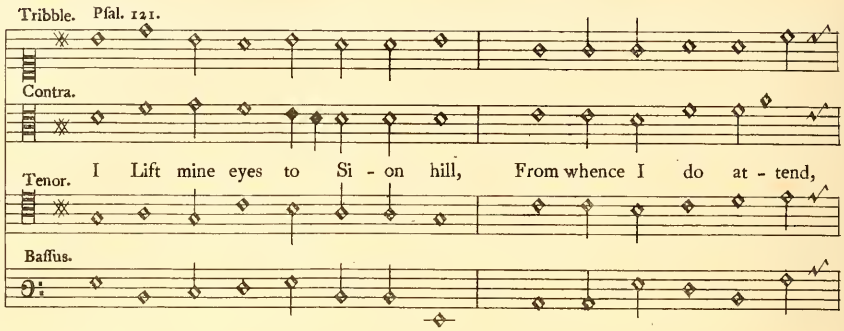
7 I ſeeke peace, and when I ſpeake thereof they are bent to warre.

PSAL

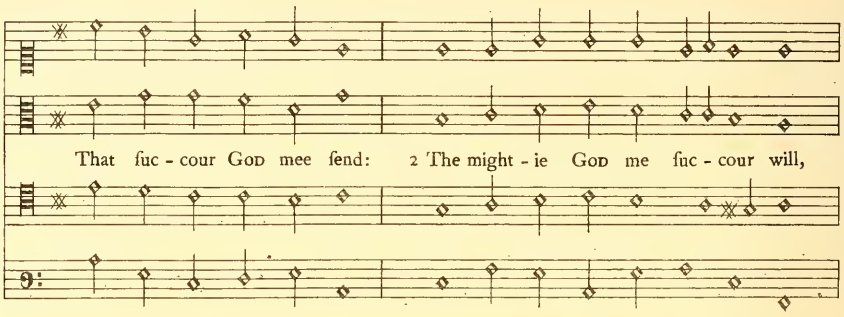
¶ *The Prophet ſheweth by his owne example, that the faithfull ought to looke for all their ſuccour of GOD alone, who will governe and give good ſucceſſe to all their godly enterpriſes.*

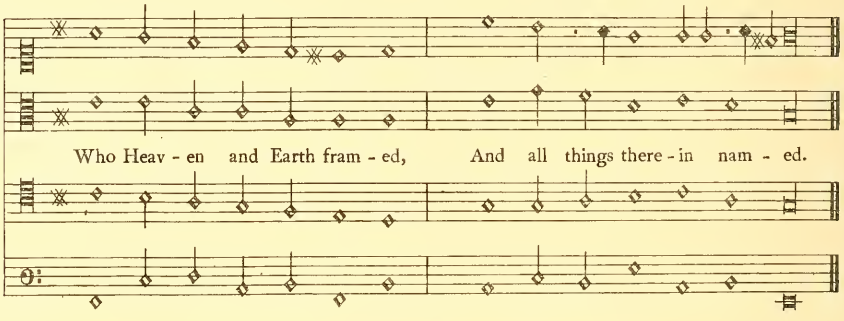
Pſalme 121.

I will lift my eyes unto the mountaines, from whence mine helpe ſhall come.



2 Mine help commeth from the Lord, who hath made the Heaven and the Earth.





3 Thy foot from ſlip hee will preſerve,
And will thee ſafely keep:
For hee will never ſleep.
4 Lo hee that Iſrael doth conſerve
No ſleep at all can him catch,
But his eyes ſhall ever watch.

5 The Lord is thy warrand alway,
The Lord eke doth thee cover,
As at thy right hand ever.
6 The Sun ſhall not thee partch by day,
Nor the Moon (not half ſo bright)
Shall with cold thee hurt by night.

7 The Lord will keep thee from diſtreſſe,
And will thy life ſure ſave:
And thou ſhalt alſo have,
In all thy buſineſſe good ſucceſſe,
8 Where ever thou goeſt in or out;
God will thy things bring about.

3 Hee will not ſuffer thy foot to ſlip, for hee that keepeth thee will not ſlumber.
4 Behold, hee that keepeth Iſrael will neither ſlumber nor ſleep.
5 The LORD is thy keeper, the LORD is thy ſhadow at thy right hand

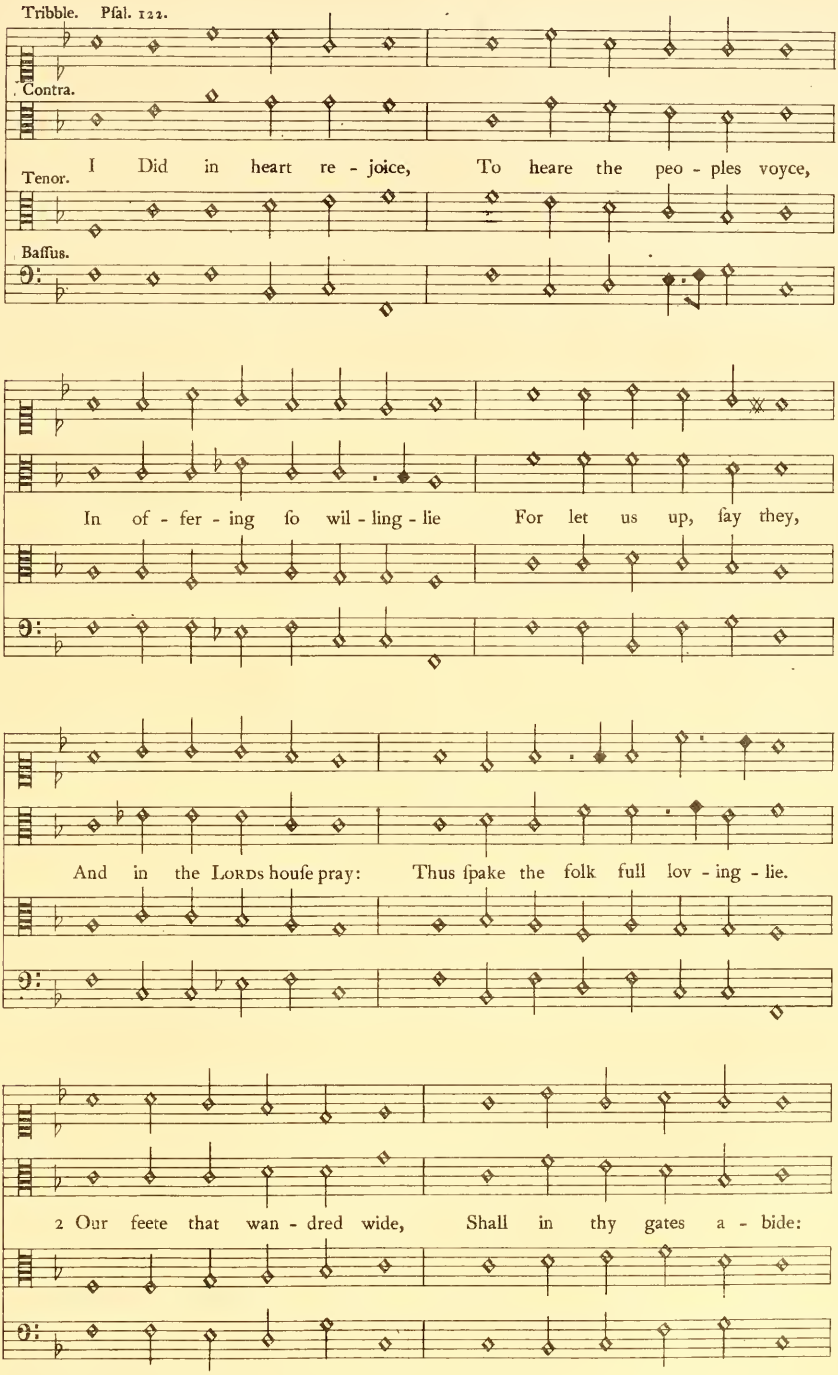
6 The Sun ſhal not ſmite thee by day, nor the Moon by night.
7 The LORD ſhall preſerve thee from all evill: he ſhall keep thy Soul
8 The Lord ſhall preſerve thy going out, and thy comming in from hencefoorth and for ever.

PSAL.

¶ *David reioyceth, that GOD hath placed his Arke in Sion: for the which hee giveth thankes, and prayeth for the proſperitie of the Church.*

Pſalme. 122.

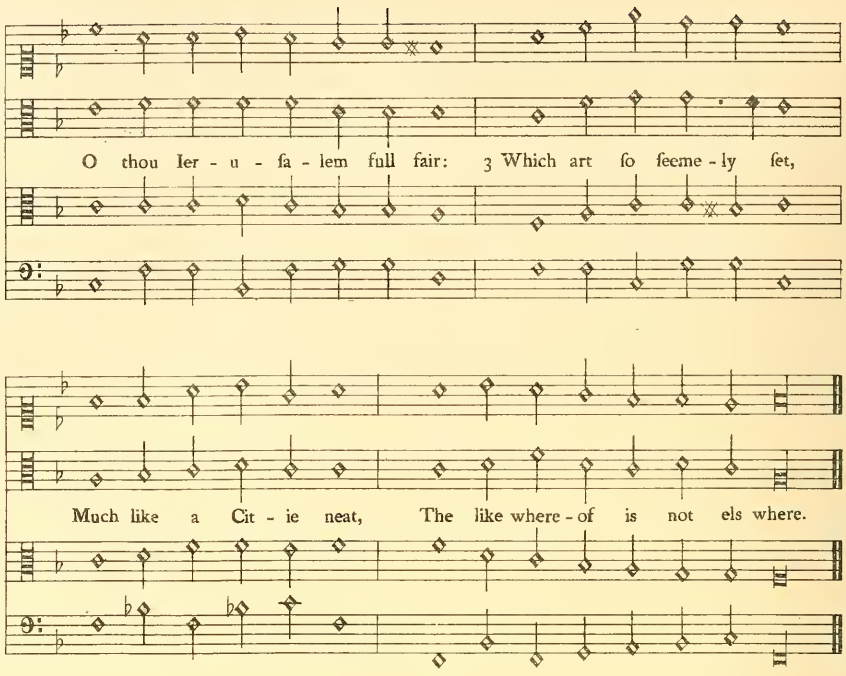
I Reioiced, when they ſaid to me, we will goe into the houſe of the LORD.



2 Our feet ſhall ſtand in thy gates, O Ieruſalem.

O Thou

PSALME CXXIII.



3 Ieruſalem is builded as a city that is compact together in it ſelf.

4 Whereunto the tribes, even the tribes of the LORD go up, according to the teſtimonie of Iſrael, to praiſe the Name of the Lord.

5 For there are Thrones ſet for iudgement: even the thrones of the houſe of David.

4 The Tribes with one accord,
The Tribes of GOD the LORD
Are thither bent their way to take:
So GOD before did tell,
That there his Iſrael
Their prayers ſhould together make.

5 For there are Thrones erect,
And that for this reſpect,
To ſet foorth juſtice orderly:
Which Thrones right to maintain,
To Davids houſe pertaine
His folk to judge accordingly.

6 To pray let us not ceaſe
For Ieruſalems peace:
Thy friends GOD proſper mightily.

7 Peace bee thy wals about,
And proſper thee throughout
Thy palaces continually.

8 I wiſh thy proſperous ſtate
For my poor brethrens ſake,
That comfort have by meanes of thee.

9 GODS houſe doth mee allure,
Thy wealth for to procure,
So much alwayes as lyeth in mee.

6 Pray for the peace of Ieruſalem: Let them proſper that love thee.

7 Peace bee within thy wals, and proſperitie within thy palaces.

8 For my brethren, and neighboures ſakes I will wiſh thee proſperitie.

9 Becauſe of the houſe of the LORD our GOD *I* will procure thy wealth.

PSAL. CXXIII.

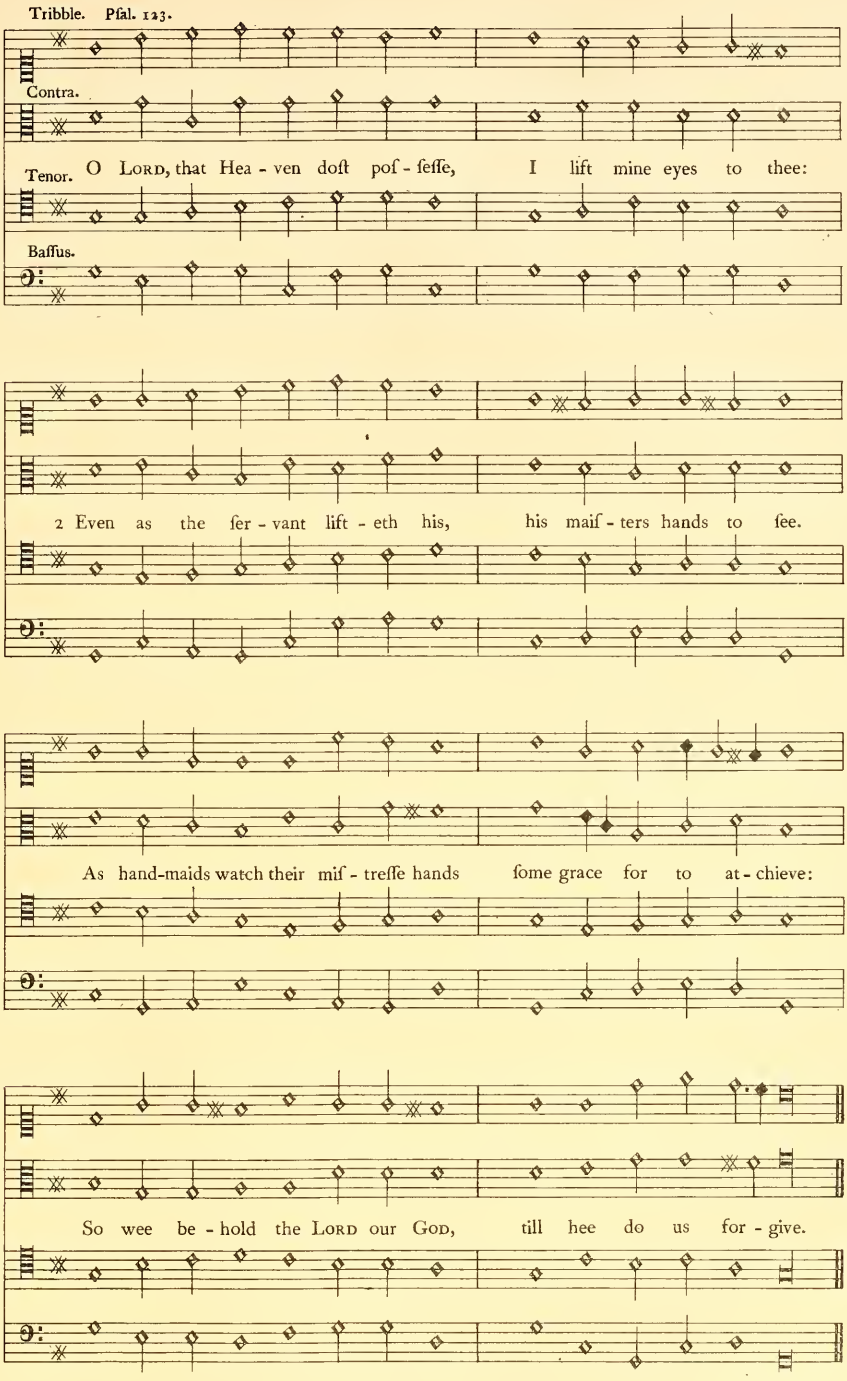
¶ *A prayer of the Faithfull, who are afflicted by the wicked worldlings and contemners of GOD.*

O Lord

PSALME CXXIII.

Pſalme 123.

I Lift up mine eyes to thee, that dwelleſt in the Heavens.



2 Behold, as the eyes of ſervants look unto the hand of their maiſters, and as the eyes of a maiden unto the hand of her miſtreſſe: ſo our eyes wait upon the LORD our GOD, untill hee have mercie upon us.

3 LORD, grant us thy compaſſion,
and mercie in thy ſight:
For wee bee fild and overcome
with hatred and deſpight.

3 Have mercie upon us, O Lord: have mercie upon us, for wee have ſuffered too much contempt.

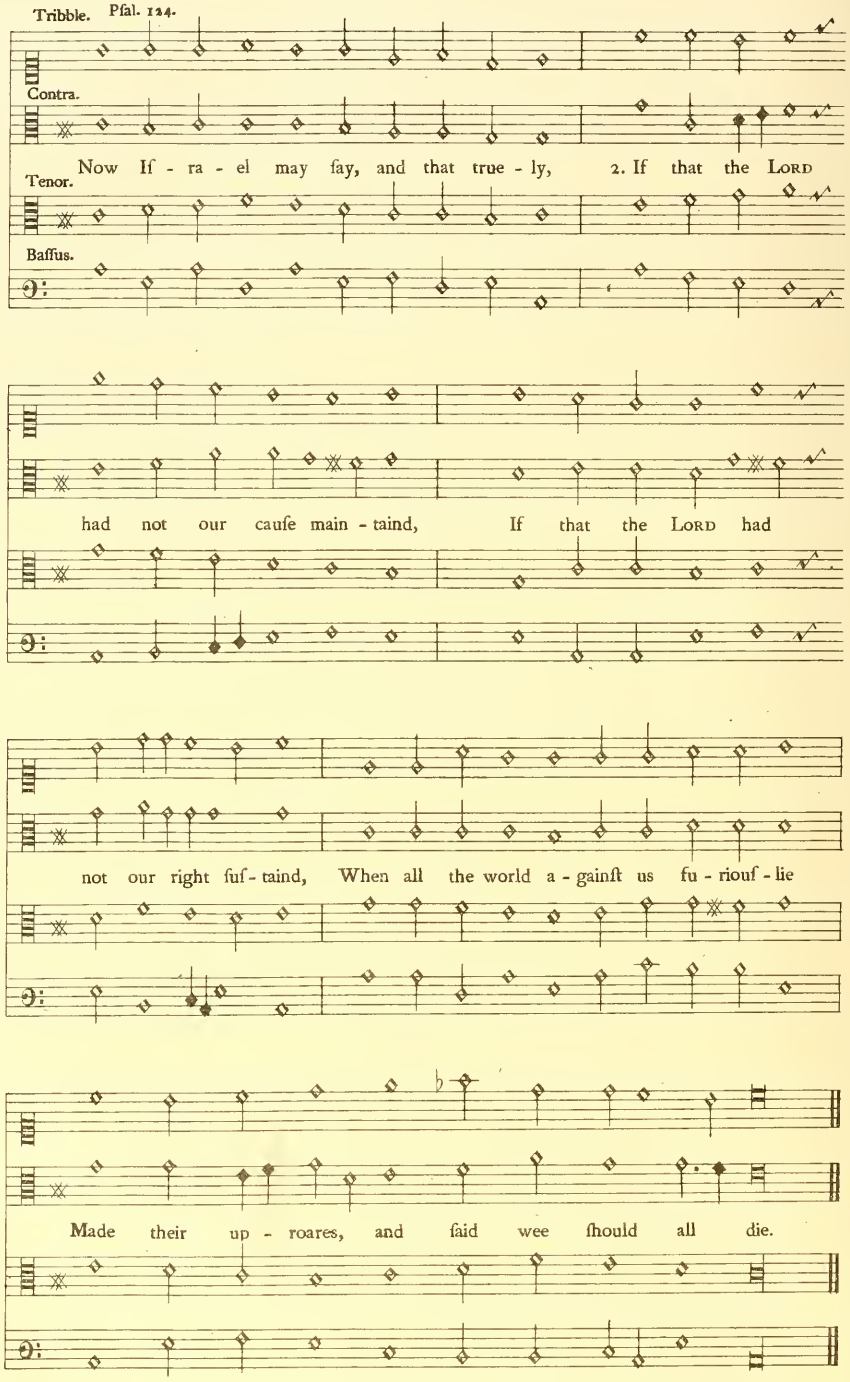
4 Our minds be ſtuffd with great rebuke,
the rich and worldly wiſe
Do make of us their mocking ſtock,
the proud do us deſpiſe.

4 Our Soul is filled too full of the mocking of the wealthie, and of the deſpitefulneſſe of the proude.

PSAL.

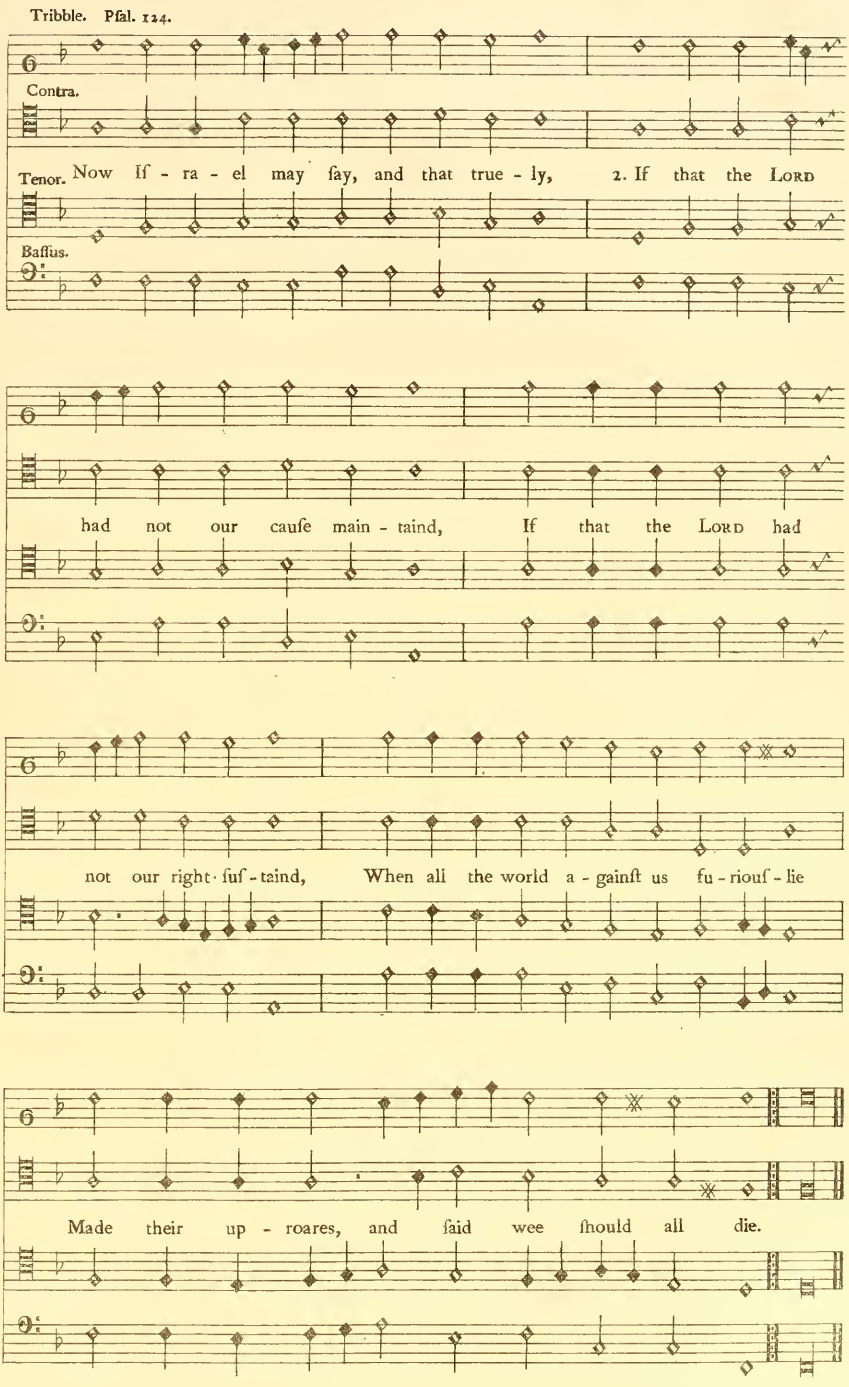
PSALME CXXIIII.

¶ *The people of GOD beeing delyvered out of a great danger, acknowledge not to have eſcaped by their owne power, but through the favour of GOD, and ſhew in how great perrill they were.*



Pſalme 124.

IF the Lord had not bene on our ſide, may Iſrael now ſay,
2 If the Lord had not beene on our ſide, when men roſe up againſt us.



3 Now

PSALME CXXV.

3 They had then ſwallowed us up quick when their wrath was kindled againſt us.

4 Then the waters had drowned us, & the ſtreams had gone over our Soule.

3 Now long ago
they had devourd us all,
And ſwallowd quick,
for ought that wee could deeme,
Such was their rage,
as wee might well eſteeme:
4 And as the floods
with mightie force do fall,
So had they now
our life even brought to thrall.

5 The raging ſtreames
moſt proud in roaring noiſe
Had long ago
ov'rwhelm'd us in the deep.
6 But loved bee GOD
who doth us ſafely keep
From bloodie teeth,
and their moſt cruell voice,
Which as a prey
to eat us would rejoice.

5 Then had the ſwelling waters gone over our ſoul.

6 Praiſed bee the Lord who hath not given us as a prey unto their teeth.

7 Even as the bird
out of the Fowlers grin
Eſcapes away,
right ſo it fares with us:
Broke are their nets,
and wee have ſcaped thus.
8 GOD that made Heaven,
and earth is our help then:
His Name hath ſaved
us from thoſe wicked men.

7 Our ſoul is eſcaped, even as a bird out of the ſnare of the Fowlers: the ſnare is broken, and wee are delyvered.

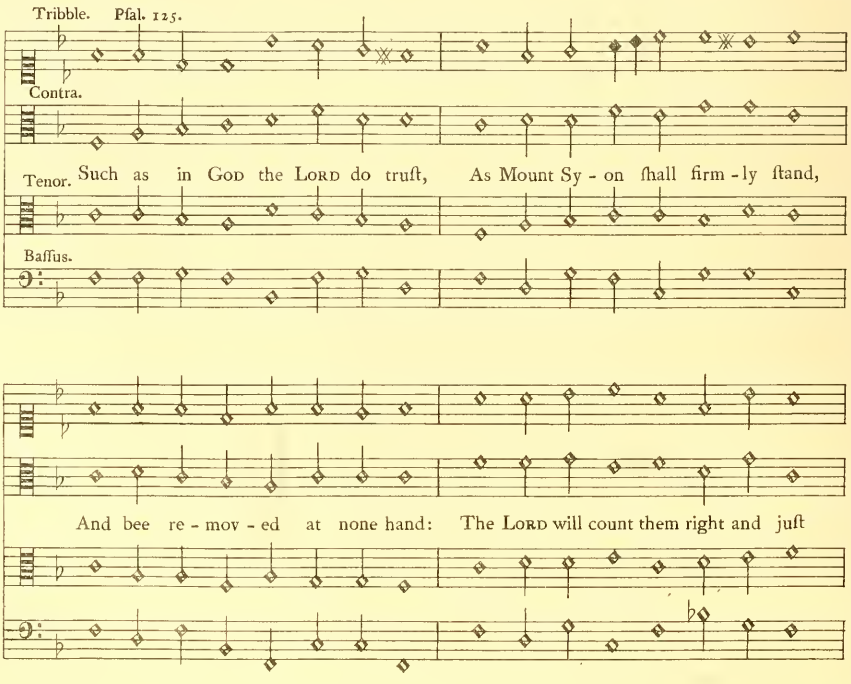
8 Our help is in the Name of the Lord, who hath made Heaven and Earth.

PSAL. CXXV.
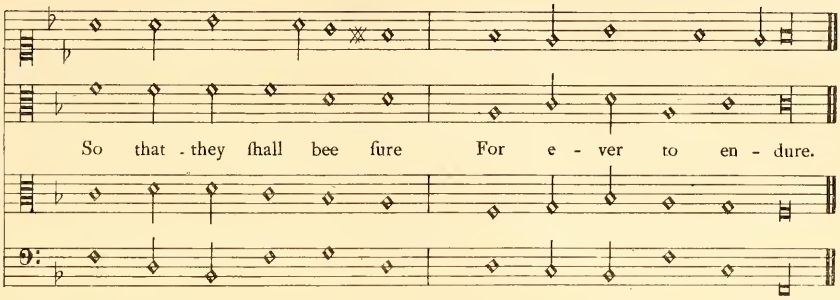
¶ *Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.*

Pſalme 125.

THey that truſt in ye Lord ſhall be as Mount Syon, which can not bee removed, but remaineth for ever.



So



2 As the mountaines are about Ieruſalem, ſo is the Lord about his people, from henceforth and for ever.

2 As mightie mountains hudge and great
Ieruſalem about do cloſe:
So will the LORD bee unto thoſe,
Who on his godly will do wait:
Such are to him ſo dear,
They never need to fear.

3 For though the righteous try doth hee,
By making wicked men his rod:
Leſt they throgh grief forſake their God
It ſhall not as their lot ſtill bee:
4 Give, LORD, to thoſe thy light,
Whoſe hearts are true and right.

5 But as for ſuch as turn aſide
By crooked waies which they out ſoght
The LORD will ſurely bring to nought,
With workers vile they ſhall abide:
But peace with Iſrael
For evermore ſhall dwell.

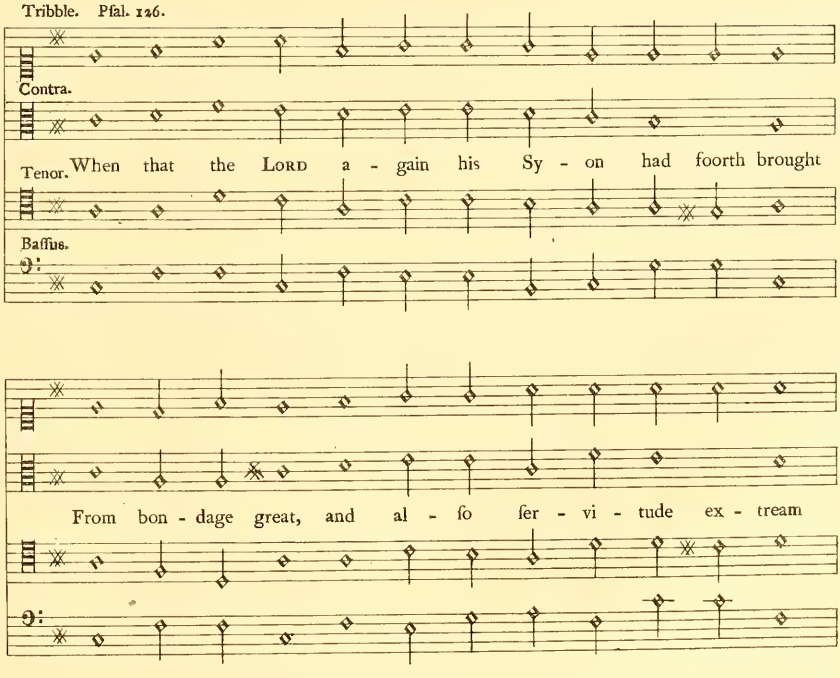
3 For the rod of the wicked ſhall not reſt on the lot of the righteous: leſt the righteous put forth their hand unto wickednes.
4 Do well O LORD unto thoſe that bee good, and true in their hearts
5 But thoſe that turn aſide by their owne crooked waies them ſhall the LORD lead with the workers of iniquitie: But peace ſhall bee upon Iſrael.

PSAL. CXXVI.

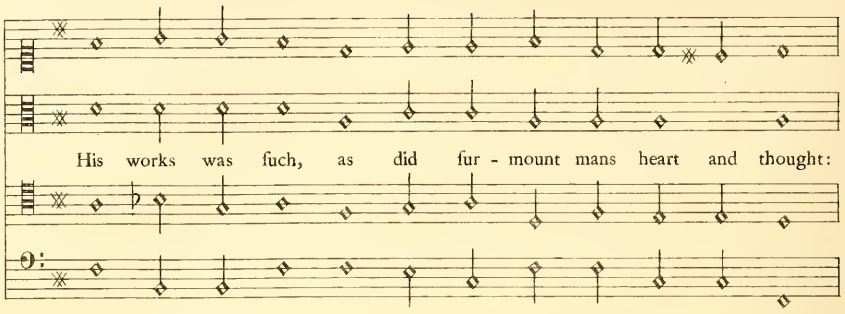
¶ *This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their delyverance was wonderfull after the ſeventie yeares captivitie, forſpoken by Ieremie: Chapter* 25. 12. *and* 29. 10.

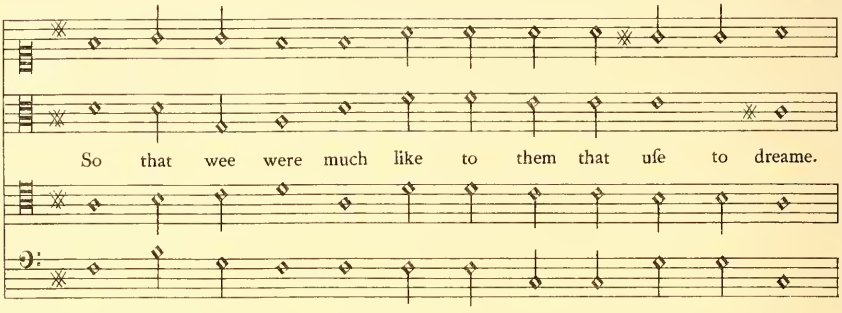
Pſalme 126.

WHen the Lord brought again the captivitie of Syon wee were like to them that dreame.

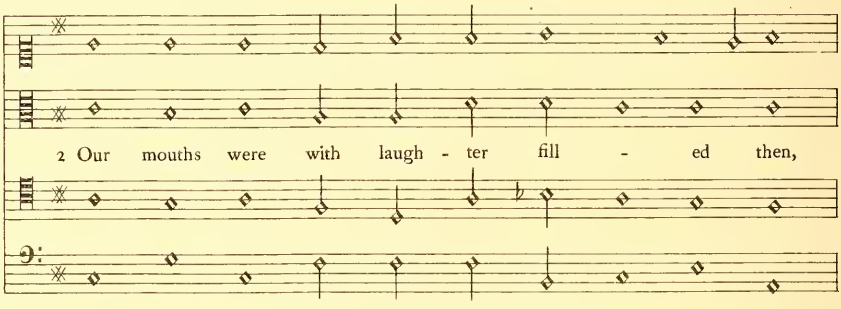


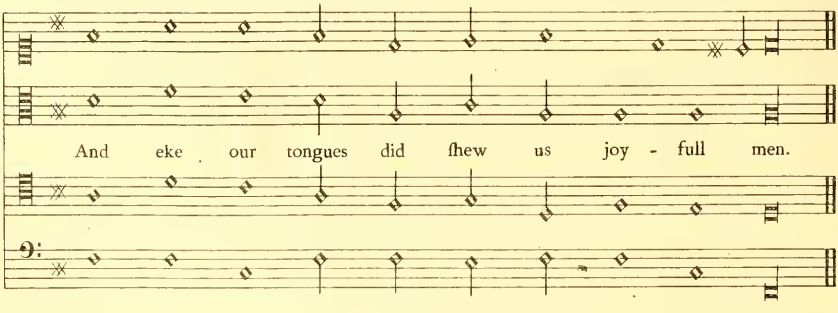
His





2 Then was our mouthes filled with laughter, and our tongue with joy.





The

Then ſaid they amongſt the Heathen, The LORD hath done great thinges for them.

3 The LORD hath done great thinges for us, wherof wee rejoice.

4 O LORD, bring againe our captivitie as the rivers in the South.

The Heathen folk
were forced then this to confeſſe,
How that the LORD
for them alſo great things had done:
3 But much more wee,
and therefore can confeſſe no leſſe:
Wherefore to joy
wee have good cauſe as wee begun.
4 O LORD, go foorth,
thou canſt our bondage end,
As to Deſerts
thy flowing rivers ſend.

5 Full true it is,
that they who ſow with tears indeed,
A time will come
when they ſhall reap in mirth and joy.
6 They went and wept,
in bearing of their precious ſeed,
For that their foes
full oftentimes did them annoy:
But their return
with joy they ſhall ſure ſee:
Their ſheaves home bring,
and not impeded bee.

5 They that ſow in teares ſhall reape in joy.

6 They went weeping, and caryed pretious ſeed: but they ſhall return with joy, and bring their ſheaves.

PSAL. CXXVII.

¶ *It is not mans wit, power, or labour, but the free goodneſſe of GOD, that giveth riches, preſerveth townes and countries, and granteth nouriſhment and children.*

Pſalme 127.

Sing this as the 104. *Pſalme.*

Except the Lord build the houſe, they labour in vaine that build it. Except the LORD keepe the city, the keeper watcheth in vaine.

Except the LORD the houſe do make,
And thereunto do ſet his hand,
What men do build it cannot ſtand.
Likewiſe in vain men undertake
Cities and holds to watch and ward,
Except the LORD bee their ſafeguard.

3 Therefore mark well when ever yee ſee
That men have heires t'enjoy their land,
It is the gift of GODS own hand.
For GOD himſelf doth multiplie
Of his great liberalitie
The bleſſing of poſteritie.

3 Behold, children are the inheritance of the Lord, and the fruit of the wombe is his reward.

2 *It* is in vain for you to riſe early, and to ly down late and to eat the bread of forow but hee will ſurely give reſt to his beloved

2 Though yee riſe early in the morn,
And ſo at night go late to bed:
Feeding full hardly on brown bread,
Yet were your labour loſt and worn:
But they whom GOD doth love & keep
Receive all things with quyet ſleep.

4 And when the children come to age,
They grow in ſtrength and activeneſſe,
In perſon and in comlineſſe:
So that a ſhaft ſhot with courage
Of one that hath a moſt ſtrong arme
Flieth not ſo ſwift, nor doth like harme.

4 As are the arrowes in the hand of the ſtrong man, ſo are the children of youth.

5 Oh, well is him that hath his quyver
Furniſht with ſuch artillerie:
For when in perrill hee ſhall bee,
Such one ſhall never ſhake nor ſhiver,
When that hee pleads before the judge
Againſt his foes that bear him grudge.

5 Bleſſed is the man that hath his quyver ful of thē: for they ſhall not bee aſhamed whē they ſpeake with their enemies in the gate.

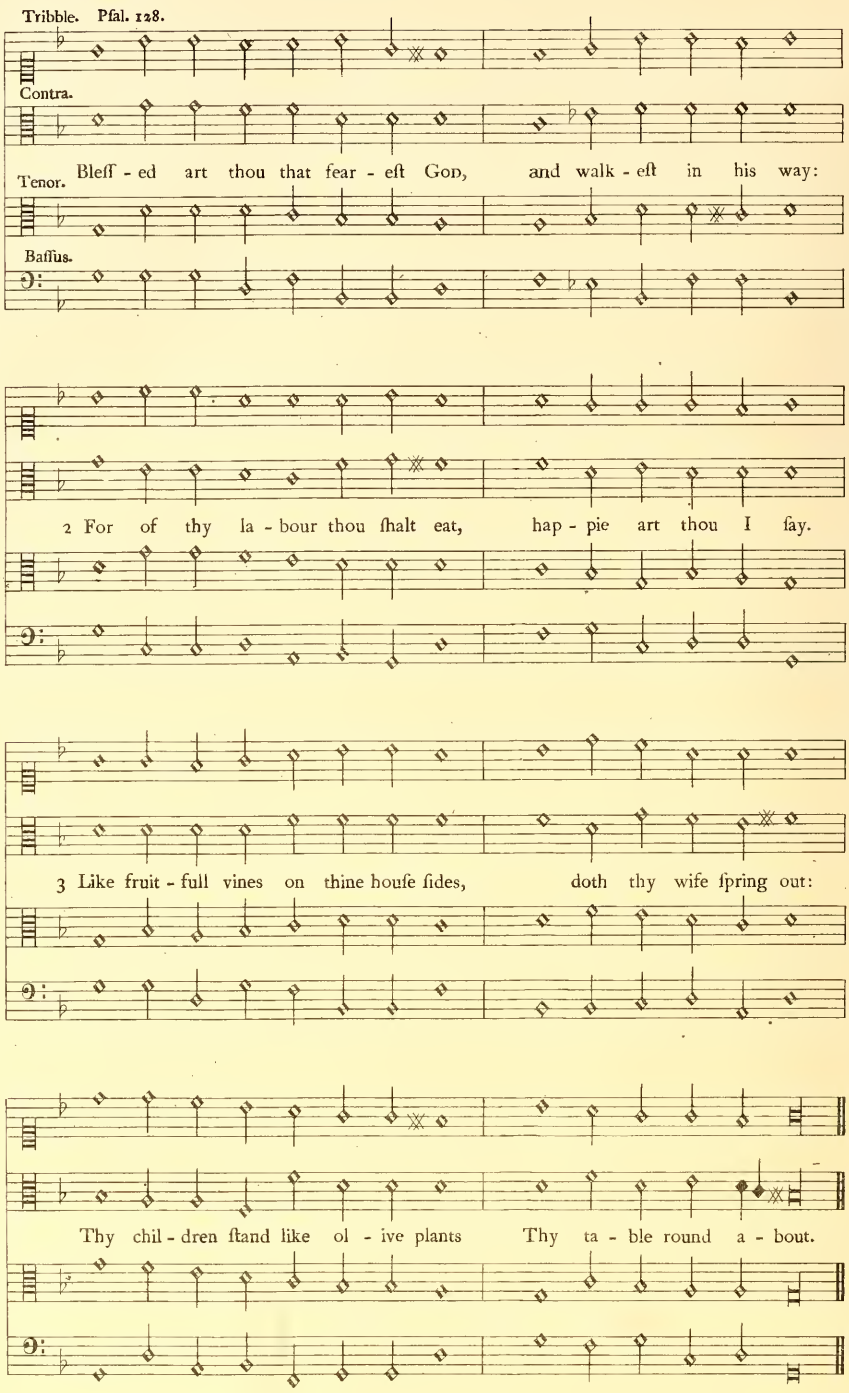
PSAL. CXXVIII.

¶ *Hee deſcribeth the proſperous eſtate of them that bee maried in the feare of GOD, ioyning withall the promiſe of GODS bleſſings to all them that live in this honourable eſtate according to his Commandements.*

Bleſſed

Pſalme 128.

BLeſſed is every one that feareth the Lord, and walketh in his wayes.



2 When thou eateſt the labours of thine hands, thou ſhalt bee bleſſed, and it ſhall bee well with thee.

3 Thy wife ſhall be as the fruitfull vine on the ſides of thy houſe, and thy children like the olive plants round about thy table.

4 Lo, ſurelie thus ſhalt the man bee bleſſed that feareth the Lord 5 The LORD out of Syon ſhall bleſſe thee: and thou ſhalt ſee the wealth of Ieruſalem all the dayes of thy life.

4 Thus art thou bleſt that feareſt God,
and hee ſhall let thee ſee
5 The promiſed Ieruſalem,
and his felicitie.

6 Thou ſhalt thy childrens children ſee:
to thy great joies encreaſe:
And likewise grace on Iſrael,
proſperitie and peace.
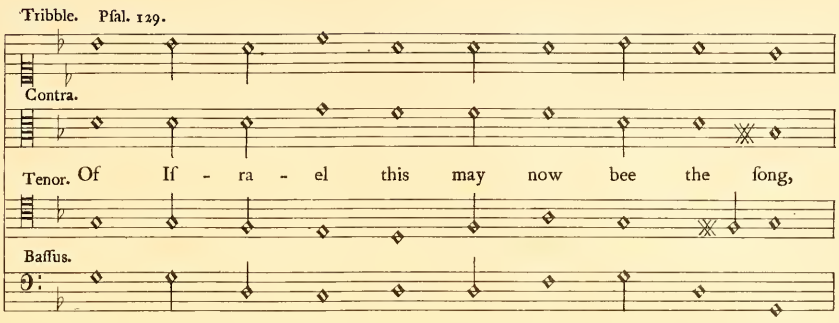
6 Yea, thou ſhalt ſee thy childrens children, and peace upon Iſrael.

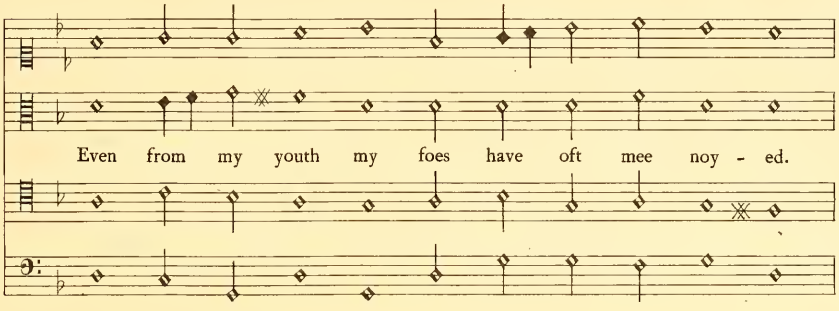
PSAL.

¶ *David admoniſheth the Church to reioice, though it hath beene afflicted in all ages: for GOD will delyver it, and the enemies for all their glorious ſhew ſhall ſuddenly bee deſtroyed.*

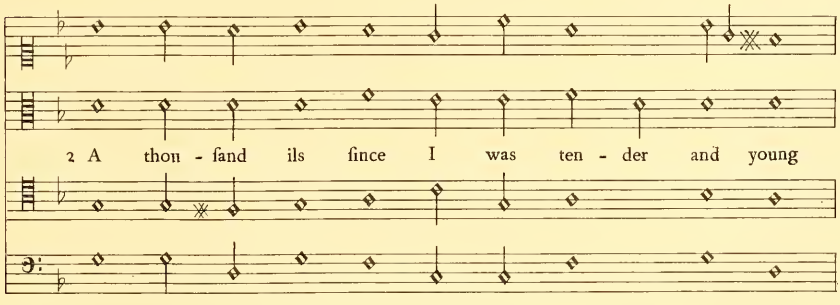
Pſalme 129.

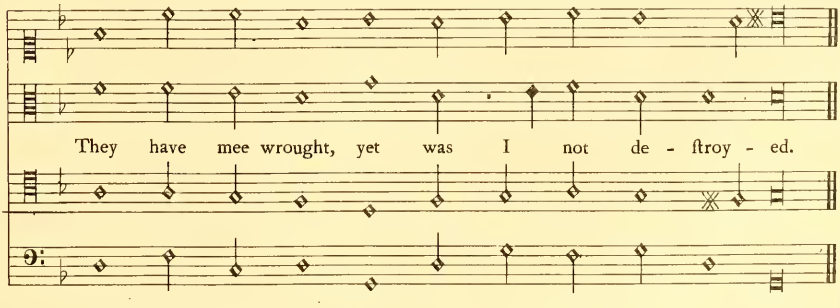
THey have oftētimes afflicted mee frommyyouth may Iſrael now ſay:





2 They have oftentimes afflicted mee from myyouth but they could not prevaile againſt mee.





3 As

PSALME CXXX.

3 The plowers plowed uponmyback, & made long furrowes.

3 As yet I bear
the marks in bone and ſkin,
That one would think,
that the plowmen with their plowes
Upon my back
have made their balks far in,
For like plowd ground,
even ſo have I long furrowes.

4 But the righteous LORD hath cut the coards of the wicked.

4 But yet the LORD
which doth all things juſtly,
Hath cut the rops,
and ſo ſtay'd the wickeds rage:

5 They that hate Syon, ſhall bee all aſhamed and turned backward.

5 Even ſo ſhall all
ſuch periſh ſhamefully,
Which hate Syon,
or wiſh it any domage.

6 They ſhall be as ỹ graſſe on the houſe tops which withereth afore it cometh foorth.

6 All ſuch men ſhall
bee like the graſſe that groweth
Upon the wals
or tops of houſes moſt hie,
Which ſuddenly
ere one beware withereth:
So that no fruit
on ſuch herbs can gathered bee.

7 Never man ſaw,
that any Mower mow'd
Such graſſe as that,
or thereof his hand did fill:
Much leſſe that hee
which glaines of that is ſow'd,
Under his arm
bare ſomething his houſe untill.

7 Whereof the Mower filleth not his hand neither the glainer his lap.

8 Nor yet that hee
that paſſeth by that way,
Saith to the reapers,
GOD ſave you, or GOD ſpeed:
No, no man doth
wiſh them good luck, I ſay,
Or pray that GOD
would for their work grant them meed.

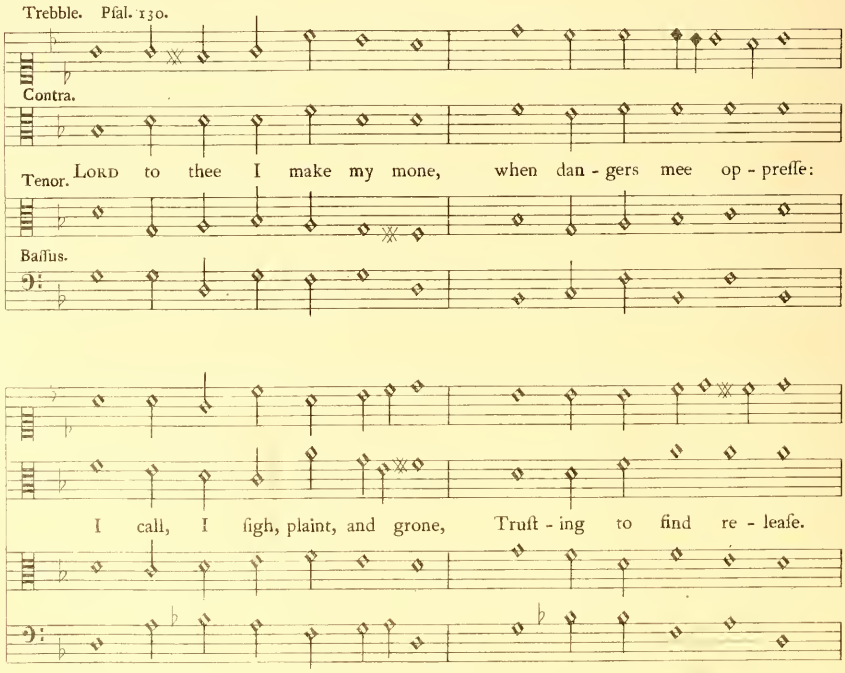
8 Neither they that goe by, ſay, The bleſſing of the Lord be upon you: or, wee bleſſe you in the Name of the LORD.

PSAL. CXXX.

¶ *An effectuous Prayer of him that for his ſins had ſuſtained great afflictions, and notwithſtanding hee fullie truſteth and aſſureth himſelf to obtaine mercie and forgiveneſſe of his ſins, and at length deliverance from all evill.*

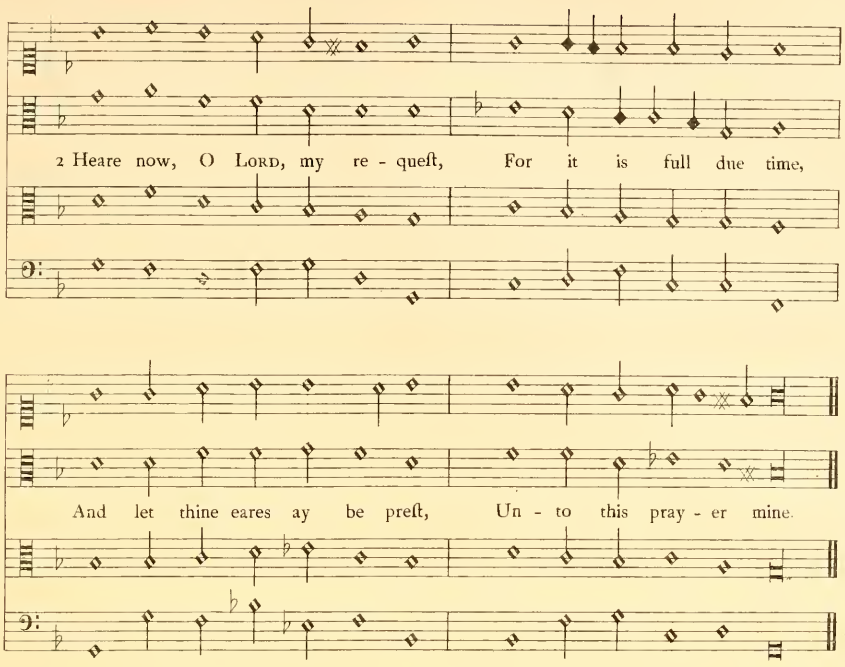
Pſalme 130.

Out of the deep places have I called unto thee, O Lord.



2 Heare

PSALME CXXXI.



2 O LORD, hear my voice let thine eare attend to the voice of my prayers.

3 If thou, O Lord ſtraitlie markeſt iniquitie O Lord who ſhal ſtand

4 But mercy is with thee that thou may eſt be feared.

5 I have waited on y Lord, my Soul hath waited and I have truſted in his word.

3 O Lord my God, if thou wey
Our ſins, and them peruſe:
Who ſhall then eſcape or ſay?
I can my ſelf excuſe?

4 But Lord, thou art mercifull,
And turnes to us thy grace,
That wee with hearts moſt carefull
Should fear before thy face.

5 In God I put my whole truſt,
My Soul waites on his will:
For his promiſe is moſt juſt,
And I hope therein ſtill.

6 My Soul to God hath regard,
Wiſhing for him alway,
More than they that watch and ward
To ſee the dawning day.

7 Let Iſrael then boldly
In the Lord put his truſt,
Hee is that God of mercie
That his delyver muſt.

8 For hee it is that muſt ſave
Iſrael from his ſin;
And all ſuch as ſurely have
Their confidence in him.

6 My Soule waiteth on the LORD more than the morning watch watcheth for the morning.

7 Let Iſrael waite on the Lord: for with the LORD is mercy, and with him is great redemption.

8 And hee ſhall redeeme Iſrael from all his iniquities.

PSAL. CXXXI.

¶ *David charged with ambition and great deſire to reigne, proteſteth his humilitie and modeſtie before GOD, and teacheth all men what they ſhould doe.*

Sing this as the 95. *Pſalme.*

Pſalme 131.

LOrd, mine heart is not hauty, neither are mine eyes loftie, neither have I walked in great matters, and hid from mee.

Lord, I am not puft up in mind,
I have no ſcornfull eye:
I do not exerciſe my ſelf
in things that are too hie.

2 But as a child that wained is
even from his mothers breſt:
So have I Lord behav'd my ſelf
in ſilence and in reſt.

3 O Iſrael truſt in the Lord
let him bee all thy ſtay:
From this time foorth and evermore,
from age to age, I ſay.

2 Surely, I have behaved my ſelfe like one wained from his mother, and keept ſilence: I am in my ſelfe as one that is wained.

3 Let Iſrael wait on the LORD, from hencefoorth, and for ever.

PSAL.

PSAL. CXXXII.

¶ *The faithfull grounding on Gods promiſe made unto David, deſire that hee would eſtabliſh the ſame both as touching his poſteritie, and the building of the temple, to pray there, as was foreſpoken, Deut. 12. 5.*

Pſalme 132.

Sing this as the 36. *Pſalme.*

LORD remember David with all his afflictions.
2 who ſware unto the Lord & vowed unto the mighty God of Iaakob ſaying,
3 I will not enter into the tabernacle of my houſe, nor come upon my pallet or bed.
4 Nor ſuffer mine eyes to ſleep nor mine eylids to ſlumber.
5 Until I find out a place for the Lord, an habitation for the mightie God of Iaakob

Of David, LORD, in mind record,
And eke of his afflictions all;
2 Who ſware an oath unto the LORD,
And made an ſolemn vow withall,
Saying to Iaakobs mighty GOD:

3 This promiſe LORD to thee I make,
Mine houſe not enter in will I:
4 Nor reſt upon my couch will take,
Nor once give ſleep unto mine eye,
Or yet mine eye-lids cloſe from wake.

5 Untill I for the LORD provide,
And find ſome place his own to bee,
Where Iaakobs mighty GOD may bide,
And plant his houſe eternally,
There to remain from time to tide.

6 Lo we heard of it in Ephrata, and found it in the fields of the forreſt.

6 Behold the ſame then hear did wee
In Ephrata that fruitfull ground,
Which is right pleaſant unto thee,
And have thy dwelling place out found
Within the forreſt fields to bee.

7 We will enter into his tabernacles, & worſhipbefore his footſtoole.
8 Ariſe, ô Lord to come into thy reſt, Thou, and the Ark of thy ſtrength.
9 Let thy Prieſts be cloathed wt righteouſnes, and let thy Saincts reioice.
10 For thy ſervant Davids ſake refuſe not the face of thy Anointed.

7 Thy tabernacles there once pight,
To worſhip thee wee will bee preſt,
Before thy foot-ſtoole there in ſight:
8 Ariſe therefore; come to thy reſt,
Thou, and the Ark of thy great might.

9 Let righteouſnes thy Prieſts embrace,
A precious garment it them make:
Give to thy holy one ſolace.
10 And for thy ſervant Davids ſake
Refuſe not thine Anointeds face.

11 The Lord hath ſworne in truth unto David, and he wil not ſhrink from it: ſaying of the fruit of thy body will I ſet upon thy Throne.
12 If thy ſons keep my covenant and my Teſtimonies that I ſhall teach them, their ſons alſo ſhall ſit upon thy Throne for ever.
13 For the LORD hath choſen Syon, and loved to dwell in it, ſaying:
14 This is my reſt for ever, here will I dwell, for I have delight therein.
15 I wil ſurely bleſſe her victuals, and wil ſatisfie her poore with bread.
16 And will cloath her Prieſts with Salvation, and her Saincts ſhall ſhout for joy.
17 There will I make the Horn of David to bud, for I have ordained a light for mine Anointed.
18 His enemies will I cloath with ſhame, but on him his Crown ſhall flouriſh.

11 To David GOD, in truth did ſwear,
And ſure hee will perform that thing:
Saying, Doubtleſſe I will uprear
The fruit that from thy loins ſhal ſpring
Upon thy Throne the rule to beare.

12 If that thy ſons my bond retaine,
And from my lawes aback not flit,
Which I them learn: This grace again
Will I them ſhew, their ſons ſhall ſit
Upon thy ſeat ay to remain.

13 For GOD hath choſen Mount Syon,
Whereto abide hee liketh well:
14 Saying, this is my reſt alone,
For evermore I here will dwell,
My whole delight is ſet thereon.

15 I doubtleſſe will her victuals bleſſe,
Her poor with bread eke ſatisfie:
16 And cloath her Prieſts with healthful-
Yea, all her good men cauſe will I (nes
To ſhout and cry for joyfulneſſe.

17 My ſervant Davids horn of might
In her will I make bud and ſpring:
For I ordained have a light
To mine Anointed Chriſt and King,
Thereto remain in all mens ſight.
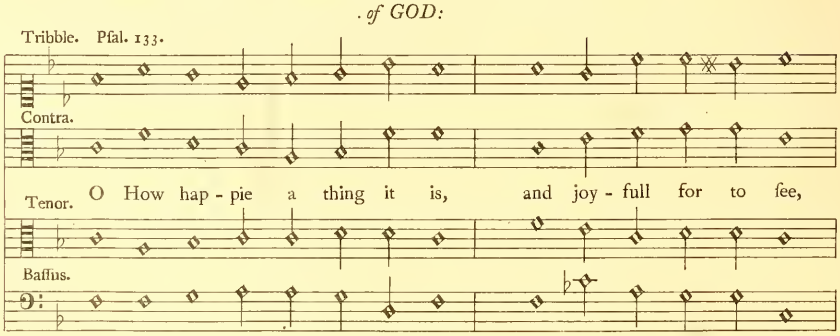
18 But I will cloath his enemies all
With vile reproach, rebuke, and ſhame:
Whereas his Crown imperiall
Unto his honour and great fame
Upon his head ſtill flowriſh ſhall.

PSAL. CXXXIII.

¶ *This Pſalme conteineth the commendation of brotherlie amitie among the ſervants and children of GOD:*

Pſalme 133.

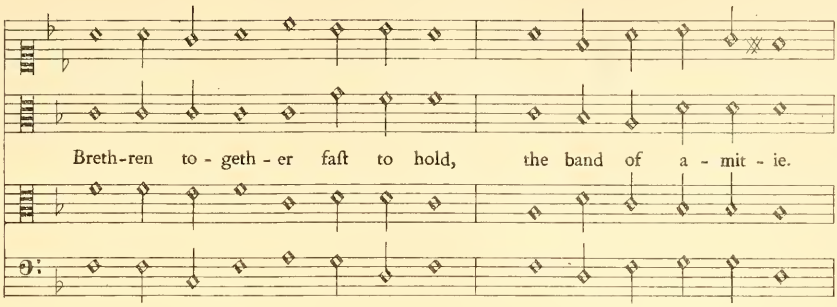
Behold, how good, and how comely a thing it is,



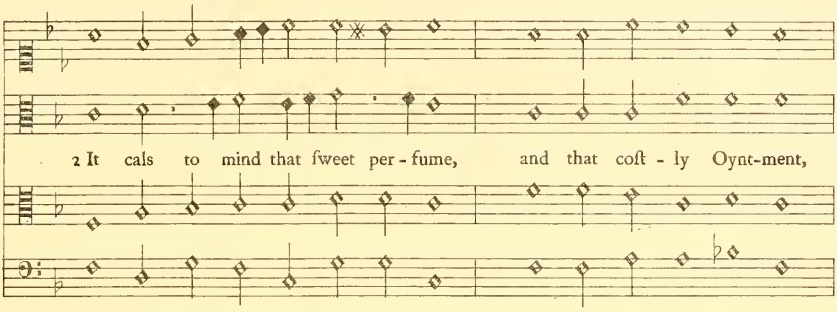
Brethren

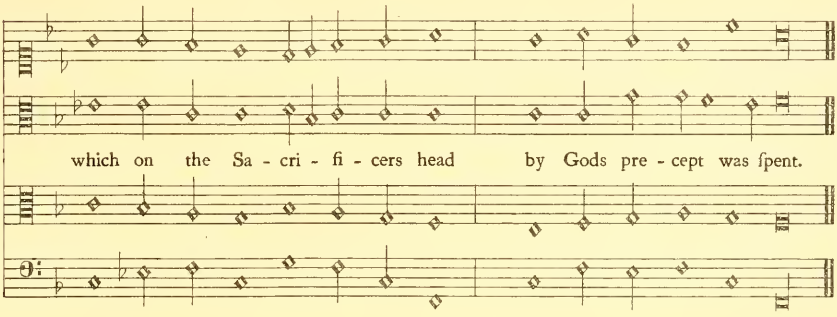
PSALME CXXXIIII.

brethren to dwell even together.



2 It is like to the pretious Oyntment upon the head, that runneth downe upon the beard:





even upon Aarons beard, which went downe on the borders of his garment.

It wet not Aarons head alone,
but drencht his beard throughout,
And finally it did run down
his rich attire about.

3 And as the lower ground doth drink
the dew of Hermon hill:
And Syon with his ſilver drops
the fields with fruit doth fill.

3 And as the dew of Hermon which falleth upon the mountains of Syon: for there the Lord appointed the bleſſing and life for ever.

Even ſo the Lord doth powre on them
his bleſſings manifold:
Whoſe hearts and minds without all guile
this knot do keep and hold.

PSAL. CXXXIIII.

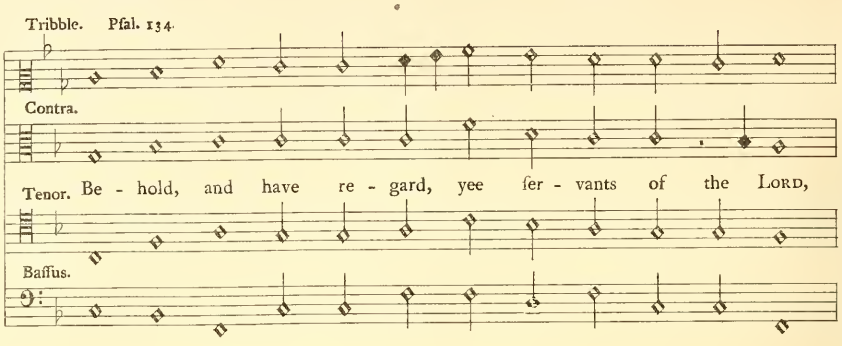
¶ *David exhorteth the Levites that watch in the Temple, to praiſe the Lord.*

Behold,

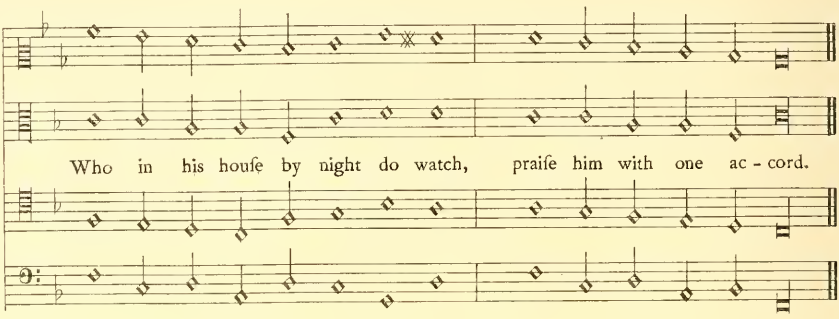
PSALME CXXXV.

Pſalme 134.

BEhold, praiſe yee the Lord, all yee ſervants of the Lord:



Yee that by night ſtand in the houſe of the Lord.



2 Lift up your hands to the Sanctuarie, and praiſe the LORD.

2 Lift up your hands on high
unto his holy place:
And give the LORD his praiſes due,
his benefits embrace.

3 For why? the LORD who did
both Earth and Heaven frame
Doth Syon bleſſe, and will conſerve
for evermore the ſame.
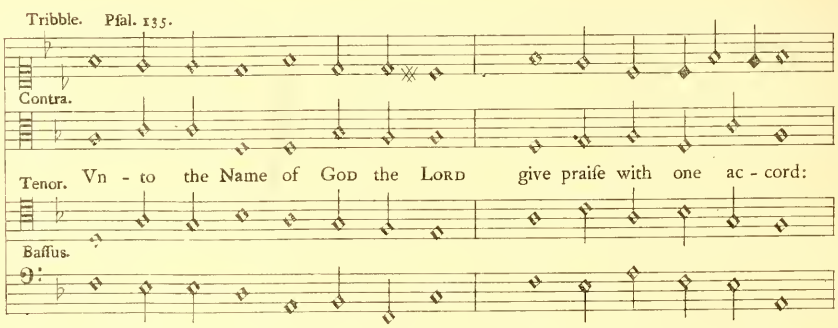
3 The Lord that hath made Heaven and Earth, bleſſe thee out of Syon.

PSAL. CXXXV.

¶ *David exhorteth all the faithfull of what eſtate ſoever they bee, to praiſe GOD for his marvellous works, and eſpecially for his graces towards his people, wherein hee hath declared his Majeſtie, to the confuſion of all idolaters and their idoles.*

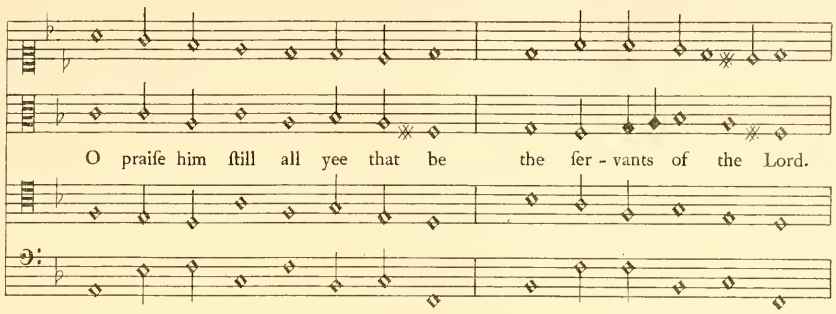
Pſalme 135.

PRaiſe the Name of the Lord:

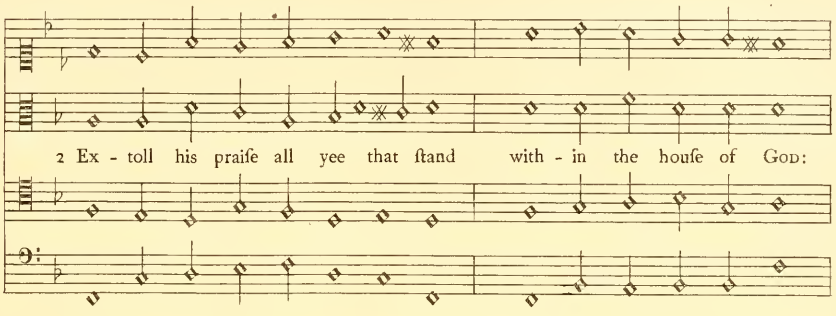


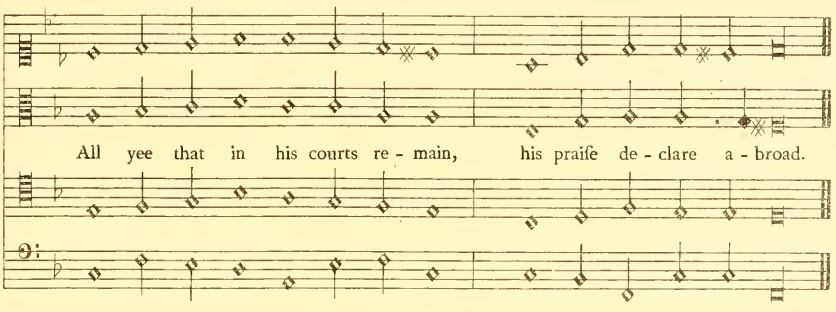
O praiſe

yee ſervants of the LORD praiſe him.



2 Yee that ſtand in the houſe of the Lord, and in the courts of the houſe of our GOD.





3 Praiſe yee the Lord for the LORD is good: ſing praiſes unto his Name, for it is a comely thing

3 Praiſe yee thee LORD, for hee is good,
ſing praiſes to his Name:
It is a comely and good thing
alwayes to do the ſame.

4 For God hath choſen Iaakob out
his very own you ſee:
So hath hee choſen Iſrael
his treaſure for to bee.

4 For the Lord hath choſen Iakob to himſelf & Iſrael for his chief treaſure:

5 For I know that the Lord is great, and that our Lord is above all gods.

5 For this I know aſſuredly,
the LORD is verý great:
And that hee hath above all gods
his dwelling place and ſeat.

6 Whatſoever pleaſed the Lord that did hee in heaven and in earth in the ſea, and in all the depths

6 For whatſoever pleaſed him,
that hath hee brought about,
In Heaven, in Earth, and in the Sea,
yea all the depths throughout.

7 He from the earth the clouds doth bring
the lightnings and the rain
Hee maketh, eke and winds to come
from whence they did remain.

8 Hee ſmote the firſtborn of each thing
in Egypt that took reſt:
Hee ſpared there no living thing,
the man nor yet the beaſt.

9 O Egypt, hee in mids of thee
hath made his wonders fall
On Pharaoh thy cruell King
and on his ſervants all.

10 Hee ſundry people brought to nought
deſtroying them out-right,
And many Kings hee ſlew alſo
that were of power and might.

7 He bringeth up the clouds from the ends of the earth, & maketh the lightnings w̃ the rain: hee draweth forth the wind out of his treaſures.

8 Hee ſmote the firſt-borne of Egypt, both of man and beaſt.

9 Hee hath ſent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh and upon all his ſervants.

10 Hee ſmote many nations and ſlew mighty Kings.

11 As

11 As Sihon king of the Amorits and Og King of Bashan; and all the kingdoms of Canaan.
12 And gave their land for an inheritance even the inheritance unto Israel his people.

13 Thy Name O Lord, endureth for ever: O LORD: thy remembrance is from generation to generation.
14 For the LORD will judge his people, and bee pacified towards his servants.

15 The idols of the Heathen are silver and gold, even the worke of mens hands:

11 As Sihon, who sometimes was LORD,
and King of Amorits,
And Og the King of Bashan land,
with all the Canaanits.
12 And gave their land to Israel
an heritage wee see,
To Israel his chosen folk
their heritage to bee.

13 Thy Name, O Lord, shall still endure,
and thy memoriall
Throughout all generations
that are, or ever shall.
14 The LORD will surely judge aright
his people all indeed,
And to his servants favour shew,
will hee in time of need.

15 The idoles of the Heathen all,
throughout their coasts and lands:
Of silver and of gold they bee,
the work even of mens hands.

16 For mouth they have, and speak no whit
and eyes, but may not see:
17 So have they eares, but nothing hear,
and breathlesse wholly bee.

18 Wherefore all they are like to them
that so do set them foorth,
And likewise those that trust in them,
or thinks they bee ought worth.
19 O all yee house of Israel,
see that yee praise the LORD,
And yee that bee of Aarons house
praise him with one accord.

20 And yee that bee of Levies house
praise yee likewise the Lord,
And all that stand in aw of him
praise him with one accord.
21 And out of Syon sound his praise,
the praise of GOD the LORD;
Who dwelleth in Ierusalem,
praise him with one accord.

16 They have a mouth, and speak not: they have eyes, and see not:
17 They have ears and hear not: neither is there anie breath in their mouth:
18 They that make them are like unto them so are all that trust in them.
19 Praise the Lord, ye house of Israel praise the Lord, yee house of Aaron.

20 Praise the Lord ye house of Levi: yee that feare the LORD praise the LORD.

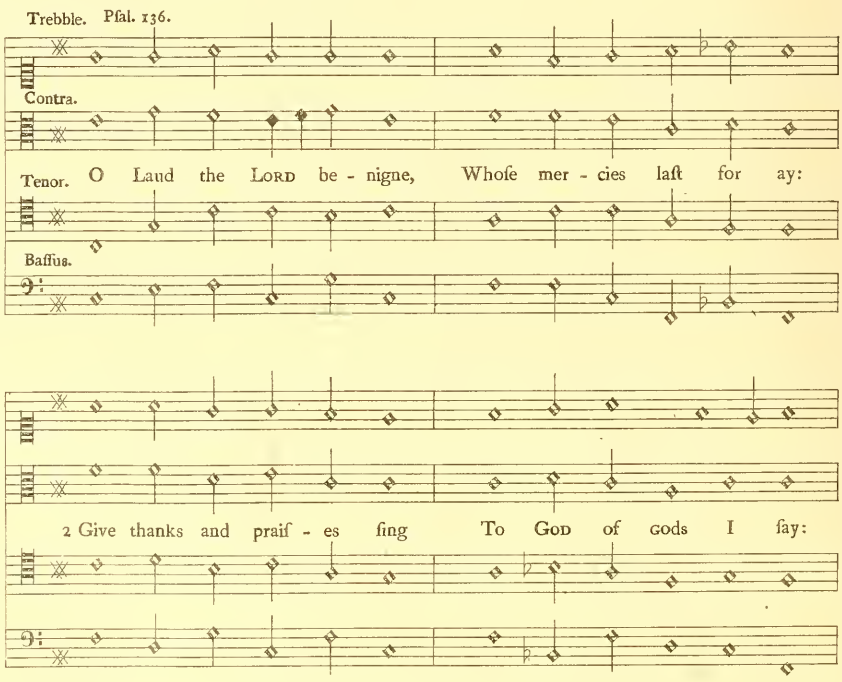
21 Praised bee the LORD out of Syon, who dwelleth in Ierusalem: Praise yee the LORD.

PSAL. CXXXVI.

¶ A most earnest exhortation to give thanks unto GOD for the creation, and governance of all things, which standeth in confessing that hee giveth us all of his meere liberalitie.
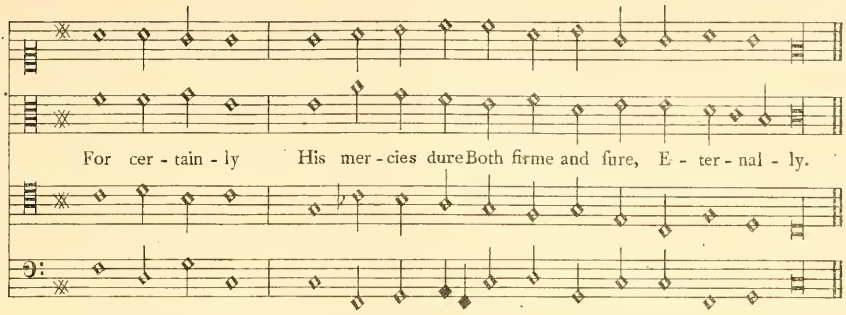
Psalme 136.

PRaise yee the Lord becaus hee is good, for his mercie endureth for ever.



2 Praise yee the GOD of gods:

For



for his mercie endureth for ever.

3 The LORD of Lords praiſe yee,
Whoſe mercies ay do dure:
4 Great wonders only hee
Doth work by his great power:
For certainly, &c.

3 Praiſe yee the LORD of Lords: for his mercie endureth for ever.
4 Who only doeth great wonders: for his mercie endureth for ever.

5 Which LORD omnipotent
By his great wiſdome hie
The heavenly firmament
Did frame, as wee may ſee:
For certainly, &c.

5 Who by his wiſdome made the Heavens: for his mercie endureth for ever.

6 Yea, hee the heavie charge
Of all the earth did ſtretch:
And on the waters large
The ſame hee did outreach:
For certainly, &c.

6 Who hath ſtretched out the earth upon the waters: for his mercie endureth for ever.

7 Great lights hee made to bee,
For why? his love is ay:
8 Such as the Sun wee ſee
To rule the lightſome day:
For certainly, &c.

7 Who made great lights: for his mercie endureth for ever.
8 As the Sun to rule the day: for his mercie endureth for ever.

9 And eke the Moone ſo cleare,
(Which ſhineth in our ſight)
And Stars that do appeare
To guide the darkſome night:
For certainly, &c.

9 The Moone and the ſtars to govern the night: for his mercie endureth for ever.

10 With grievous plagues and ſore
All Ægypt ſmote hee than:
Their firſt-born leſſe and more
Hee ſlew of beaſt and man:
For certainly, &c.

10 Who ſmote Ægypt with their firſtborn for his mercie endureth for ever.

11 And from amidſt their land
His Iſrael foorth brought,
12 Which hee with mightie hand
And ſtretched arme hath wrought:
For certainly, &c.

11 And brought out Iſrael from amongſt them: for his mercie endureth for ever.
12 With a mightie hand and ſtretched out arme: for his mercie endureth for ever.

13 The ſea hee cut in two,
Which ſtood up like a wall,
14 And made through it to go
His choſen children all:
For certainly, &c.

13 Who divided the red ſea in two parts: for his mercie endureth for ever.
14 And made Iſrael to paſſe through the mids of it: for his mercie endureth for ever.

15 But there hee whelmed then
The proud King Pharao:
With his hudge hoſte of men,
And charets eke alſo:
For certainly, &c.

15 And overthrew Pharaoh and his hoaſt in the read ſea, for his mercie endureth for ever.

16 Who led through wilderneſſe
His people ſafe and ſound:
And for his love endleſſe
17 Great Kings hee brought to ground:
For certainly, &c.

16 Who led his people through the wilderneſſe, for his mercy endureth for ever.
17 Who ſmote great kings, for his mercy endureth for ever:

18 And ſlew with puiſſant hand
Kings mightie and of fame,
19 As of Amorites land
Sihon the King by name:
For certainly, &c.

18 And ſlew mighty kings: for his mercie endureth for ever.
19 As Sihon King of the Amorits, for his mercie endureth for ever.

20 And Og the Gyant large
Of Baſhan King alſo,
21 Whoſe land for heritage
Hee gave his people tho:
For certainly, &c.

20 And Og the King of Baſhan, for his mercy endureth for ever.
21 And gave their land for an heritage, for his mercie endureth for ever.

22 Even unto Iſrael
His ſervant dear, I ſay,
Hee gave the ſame to dwell,
And there abide for ay:
For certainly, &c.

22 Even an heritage unto Iſrael, for his mercie endureth for ever.

23 To minde hee did us call
In our moſt baſe degree,
24 And from oppreſſours all
In ſafetie ſet us free:
For certainly, &c.

23 Who remembred us in our baſe eſtate, for his mercie endureth for ever.
24 And hath reſcued us from our oppreſſors, for his mercie endureth for ever.

25 All fleſh on earth abrod
With food hee doth fulfill:
26 Wherefore of Heaven the GOD
To laud bee it your will.
For certainly
His mercies dure
Both firm and ſure,
Eternally.
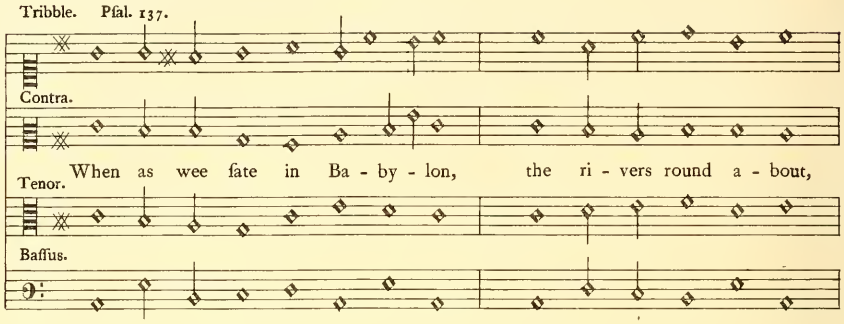
25 Who giveth food to al fleſh for his mercy endureth for ever.
26 Praiſe yee the GOD of heaven for his mercy endureth for ever.

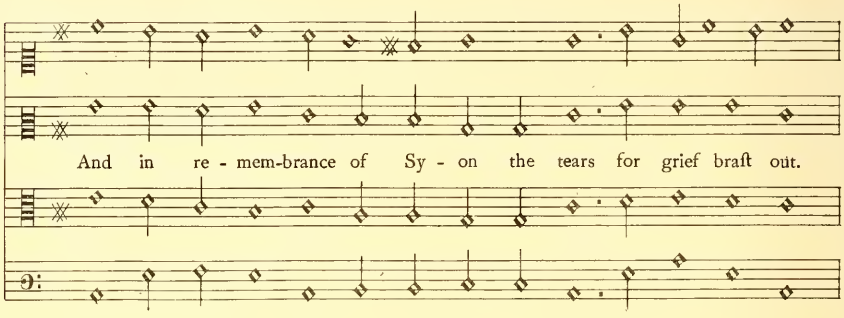
PSAL.

¶ *The people of God in their baniſhment ſeeing GODS true religion decay, lived in great anguiſh and ſorrow of heart: the which grief the Chaldeans did ſo little pittie, that they rather increaſed the ſame dayly, with taunts reproaches and blaſphemie againſt GOD: wherefore the Iſraelites deſire GOD firſt to puniſh the Edomites, who provoked the Babylonians againſt them: and moved by the Spirit of GOD, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſlie.*

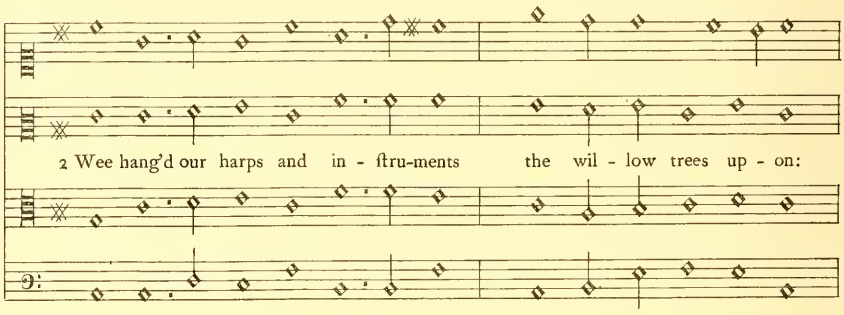
Pſalme 137.

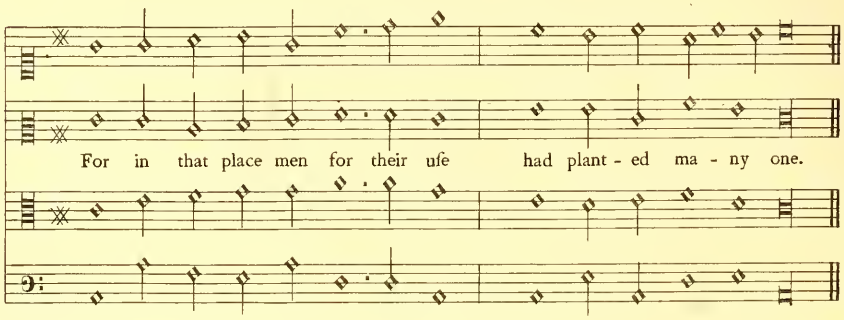
BY the riuers of Bable we ſate, and there wee wept, whenwe remembred Sion.





2 Weehanged our Harpsupon the Willowes, in the mids thereof.





3 Then

3 Then they that led us captives requyred of us ſongs, and mirth, when wee had hanged up our Harps ſaying, Sing us one of the Songs of Syon.
4 How ſhall wee ſing, ſaid wee, a ſong of the Lord in a ſtrange land?

3 Then they to whom wee priſoners were
ſaid to us tauntingly.
Now let us hear your Hebrew ſongs,
and pleaſant melodie.
4 Alas (ſaid wee) who can once frame
his ſorrowfull heart to ſing:
The praiſes of our living GOD
thus under a ſtrange King?

5 If I forget thee, O Ieruſalem let my right hand forget to play.

5 But if that I Ieruſalem
out of mine heart let ſlide:
Then let my fingers quite forget
the warbling Harp to guid.

6 If I do not remẽber thee, let my tongue cleave to the roofe of my mouth: yea, if I preferre not Ieruſalem to my chief joy.

6 And let my tongue within my mouth
bee ty'd for ever faſt:
If that I joy before I ſee
thy full delyverance paſt.

7 Therefore, O LORD, remember now
the curſed noiſe and cry
That Edoms ſons againſt us made,
when they razd our citie.
Remember LORD their cruell words,
when as with one accord
They cryd, On, Sack, and raze their wals
in deſpight of their LORD.

7 Remember the children of Ægypt, O LORD in the day of Ieruſalem: who ſaid, Raze it, raze it to the foundation thereof.

8 Even ſo ſhalt thou, O Babylon,
at length to duſt bee brought:
And happie ſhall that man bee cald
that our revenge hath wrought.
9 Yea, bleſſed ſhall that man bee cald
that takes thy children young,
To daſh their bones againſt hard ſtones
that lie the ſtreetes among.

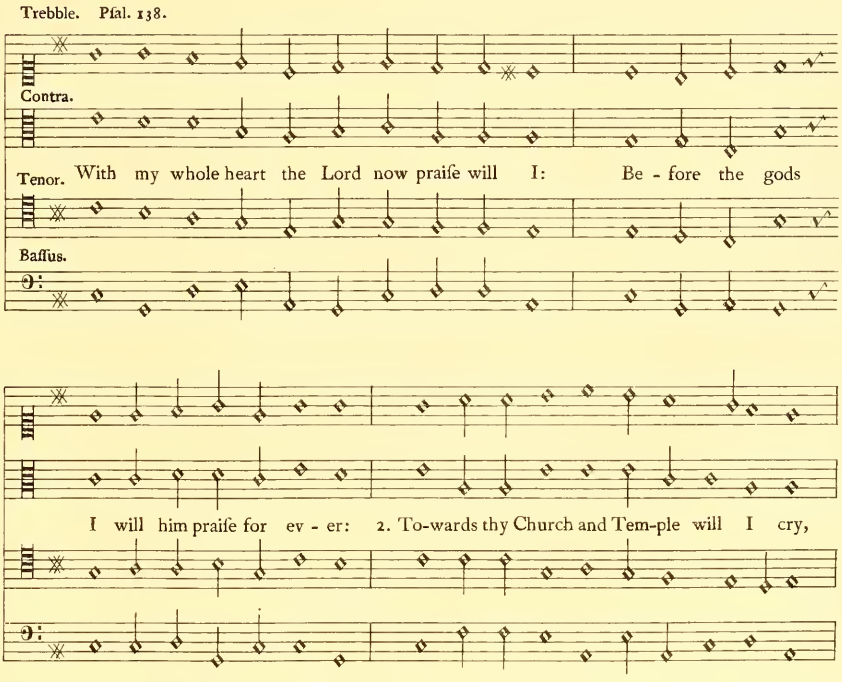
8 O daughter of Babel, worthie to bee deſtroyed: bleſſed ſhall hee bee that rewardeth thee, as thou haſt ſerved us.
9 Bleſſed ſhall hee bee that taketh and daſheth thy children againſt the ſtones.

PSAL. CXXXVIII.

¶ *David with great courage praiſeth the goodneſſe of GOD towards him: the which is ſo great, that it is knowne to forraine Princes, who ſhall praiſe the LORD together with him: and hee is aſſured to have like comfort of GOD in the times following, as hee had heeretofore.*

Pſalme 138.

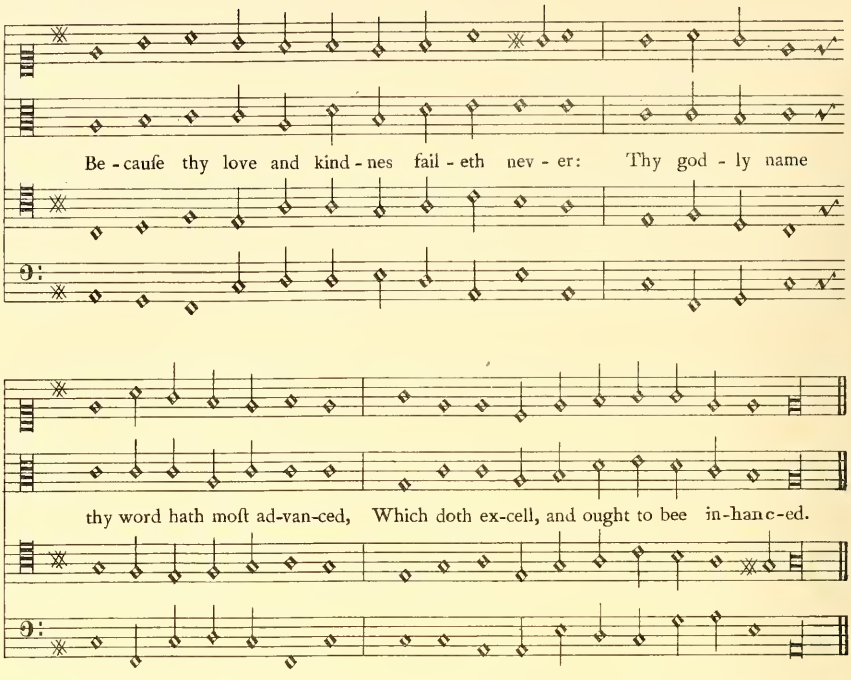
I Will praiſe thee with my whole heart: even before the gods will I praiſe thee.



2 I will worſhip towards thine holy Temple,

Becauſe

and praiſe thy Name, becauſe of thy loving kindneſſe, and for thy truth: for thou haſt magnified thy Name above all things by thy word.



3 When I cal-led then thou heardeſt mee, & haſt increa-ſed ſtrength

3 When I did call
then diddeſt thou mee heare,
And ſtrengthned haſt
my Soul ſo ſore oppreſſed.

4 All the Kings of the Earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth.

4 All earthly kings
ſhall thee, LORD, praiſe with feare:
For they have heard
thy words by mouth expreſſed.

5 And they ſhall ſing of the wayes of the Lord, becauſe the glory of the Lord is great.

5 They all ſhall ſing,
and praiſe thy wayes ſo holy:
For great thou art,
and great, LORD, is thy glory.

6 The LORD is high,
but yet the meeke doth ſee:
As for the proud
far off hee him obſerveth.

6 For the Lord is high, yet hee beholdeth ỹ lowly: but the proud hee knoweth a-far off.

7 But though I walk,
and in great troubles bee,
Mee to revive
from all hurt he diſchargeth:
Thine hand ſtretch foorth,
my foes their meed do render,
And with the ſame
thou art my ſure defender.

7 Though I walke in the mids of trouble, yet wilt thou revive me: thou wilt ſtretch foorth thine hand upon the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The LORD his work
which hee in mee began
Will it perform,
I am thereof reſolved:
Thy mercies, LORD,
expreſſe with pen who can?
They are ſo great
they can not bee revolved.
Forſake not, LORD
the work which thou haſt framed,
But let mee bee
by thee alwayes reclamed.

8 The Lord will performe his worke towards mee: O LORD, thy mercie endureth for ever: forſake not the works of thine hand.

PSAL.

PSALME CXXXIX.

¶ *David to cleanſe his heart from all hypocriſie, ſheweth that there is nothing ſo hid which GOD ſeeth not: which hee confirmeth by the creation of man After, declaring his zeale and feare of GOD, hee proteſteth to bee enemie to all them that contemne GOD.*

Sing this as the 137. *Pſalme.*

Pſalme 139.

O LORD, thou haſt tryed me, and known mee.
2 Thou knoweſt my ſitting, and my ryſing thou underſtandeſt my thoughts a far off.
3 Thou compaſſeſt my pathes, and my lying down and art accuſtomed to all my wayes.
4 For there is not a word in my tong, but lo thou knoweſt it whollie, O LORD.
5 Thou holdeſt mee ſtrait behind and before and layeſt thine hand upon mee.
6 Thy knowledge is too wonderful for mee: It is ſo hie, that I can not attain unto it.
7 Whither ſhal I go from thy Spirit? or whither ſhall I flee from thy preſence.
8 If I aſcend into Heaven, thou art there if I lie downe in hell, thou art there.
9 Let me take the wings of the morning and dwell in the uttermoſt parts of the Sea.
10 Yet thither ſhall thine hand lead mee, and thy right hand hold mee.
11 If I ſay, yet the darkneſſe ſhall hide me even ỹ night ſhall bee light about mee.
12 Yea, the darkneſſe hideth not from thee, but the night ſhineth as the day, the darkneſſe and light are both alike.

O Lord thou haſt me tryd and known,
my ſitting doſt thou know,
2 And ryſing eke: my thoughts a far
thou underſtands alſo.
3 My paths: yea, and my lying down
thou compaſſeſt alwayes;
And by familiar cuſtome art
acquainted with my wayes.

4 No word was in my tongue, O Lord,
but known it is to thee:
5 Thou binds mee in on either ſide,
and layes thine hand on mee.
6 Too wonderfull above my reach
Lord is thy cunning ſkill:
It is ſo high, that I the ſame
cannot attain untill.

7 From ſight of thy Al-ſeeing Sprit,
Lord, whether ſhall I go?
Or whether ſhall I flee away,
thy preſence to ſcape fro?
8 To Heaven if I mount aloft,
lo thou art preſent there:
In Hell if I ly down below,
even there thou doſt appear.

9 Yea, let mee take the morning wings,
and let mee go and hide
Even there where are the fartheſt parts,
where flowing ſea doth ſlide.
10 Yet notwithſtanding thither ſhall
thy reaching hand me guid,
And thy right hand ſhall hold mee faſt,
and make mee to abide.

11 Yea, if I ſay, The darkneſſe ſhall
yet ſhrowd mee from thy ſight:
Lo, even alſo the darkeſt night
about mee ſhall bee light.
12 Yea, darkneſſe hideth not from thee,
but night doth ſhine as day:
To thee the darkneſſe and the light
are both alike alway.

13 For thou poſſeſſed haſt my reins,
and thou haſt covered mee,
When I within my mothers wombe
incloſed was by thee.
14 I will thee praiſe, for fearfully,
and wondrous made I am:
Thy works are marveilous, and well
my Soul doth know the ſame.

15 My bones they are not hid from thee,
althongh in ſecret place
I have been made, and in the earth
beneath I ſhapen was.
16 When I was formleſſe, then thine eye
ſaw mee: for in thy book
Were written all, nought was before
that after faſhion took.

17 The thoughts therefore of thee, O God
how dear are they to mee?
And of them all how paſſing great
the endleſſe numbers bee?
18 If I ſhould count them, lo their ſumme
more than the ſand I ſee,
And whenſoever I awake
yet am I ſtill with thee.

19 The wicked and the bloodie men,
oh, that thou wouldſt ſlay:
Even thoſe, O God, to whom I cry,
depart from mee away.
20 Even thoſe of thee, O Lord my God,
that ſpeak full wickedlie:
Thoſe that are lifted up in vain,
and enemies are to thee.

21 Hate I not them that hate thee, Lord,
and that in earneſt wiſe?
Contend I not againſt them all
that do againſt thee riſe?
22 I hate them with unfained hate,
even as mine utter foes:
23 Try mee O God, and know mine heart
my thoughts prove and diſcloſe.

24 Conſider (Lord) if wickedneſſe
in mee there any bee:
And in thy way, O God my guid
for ever lead thou mee.

24 And conſider if there bee any way of wickedneſſe in mee, and lead me in thy way for ever.

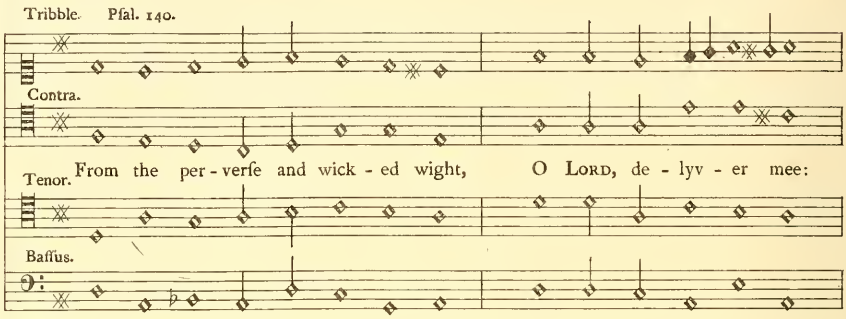
13 For thou haſt poſſeſſed my reins, thou haſt covered mee in my mothers wombe.
14 I wil praiſe thee, for I am fearfully, and wonderfullie made: Marveilous are thy works, and my Soul knoweth it well.
15 My bones are not hid from thee, though I was made in a ſecret place, and faſhioned beneath in the earth.
16 Thine eyes did ſee mee, when I was without form: for in thy booke were al things written which in continuance were faſhioned, when there was none of them before.
17 How deare therefore are thy thoughts unto mee, O GOD? How great are the ſumme of them?
18 If I ſhould count them, they are more than the ſand when I awak, I am ſtill with thee.
19 O ỹ thou would ſlay, O God, the wicked and bludy men, to whom I ſay depart yee from me.
20 Which ſpeak wickedly of thee and being thine enemies are lifted up in vain.
21 Doe not I hate them, O Lord that hate thee, and doe I not earneſtly contend with thoſe that riſe up againſt thee?
22 I hate them with an unfained hatred, as they were my utter enemies
23 Try mee, O God, & know my heart, prove mee, and know my thoughts.

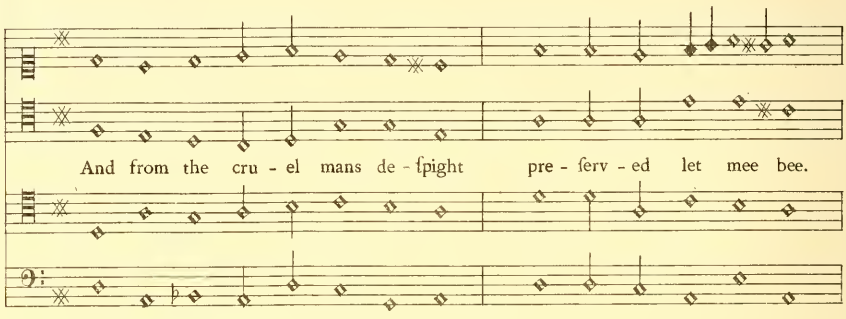
PSAL.

¶ *David complaineth of the cruelties, falſehood and iniuries of his enemies, againſt the which hee prayeth unto the LORD and aſſureth himſelf of his help and ſuccour: Wherefore hee provoketh the luſt to praiſe the LORD, and to aſſure themſelves of his tuition.*

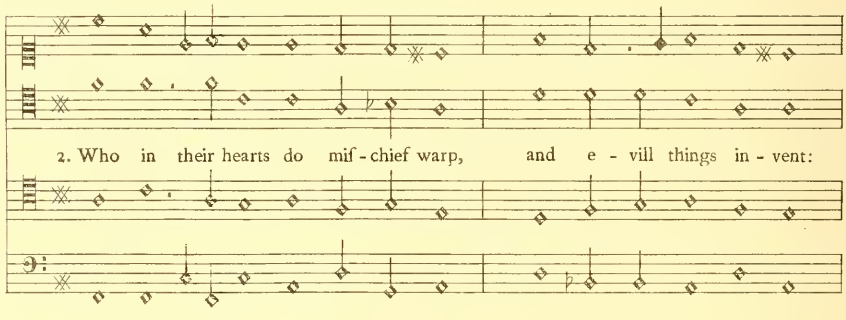
Pſalme. 140.

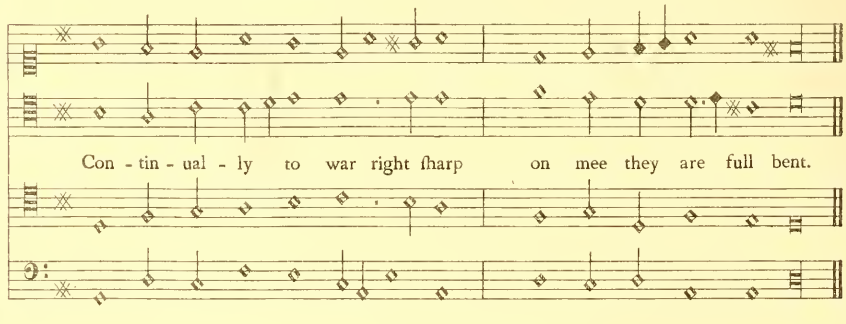
D Elyver mee, O Lord from the evil man: preſerve me from the cruel man.





2 Who imagine evill things in their hearts, and make war continually.





3 They

PSALME CXLI.

3 They have ſharpened their tongues like a ſerpent: Adders poyſon is under their lips Selah
4 Keepe mee O Lord, from the hands of the wicked: preſerve mee from the cruell man, who purpoſeth to cauſe my ſteps to ſlide.
5 The proud have laide a ſnare for mee, and ſpred a net with cords in my path way, and ſet grins for me. Selah.
6. Therefore I ſaid unto the Lord, Thou art my GOD: hear, O Lord, the voyce of my prayers.
7 O LORD GOD, the ſtrength of my ſalvation, thou haſt covered mine head in the day of battell.

3 They whetted have their tongs as keene
as is the ſerpents ſpeare:
They Adders poyſon may bee ſeene
under their lips to beare.
4 From wicked hands, Lord, me with hold
preſerve mee to abide
Free from the cruell man, that would
my foot-ſteps cauſe to ſlide.

5 For lo, the proud a ſnare have ſet
for mee in my path way:
And have with cords ſpred forth their net,
and grins for mee they lay.
6 Therefore unto the LORD ſaid I,
Thou art my GOD alone:
Hear then, O LORD, the voice and cry
wherewith I plaint and mone.

7 O LORD my GOD, the ſtrength and ſtay
of my ſalvation:
Mine head thou coveredſt in the day
that battell came mee on.

8 Let not the wicked man obteine
on mee his hearts deſire:
Nor yet performe his thoughts moſt vain,
leſt pride him ſet on fire.

9 Of thoſe that compaſſe mee, O LORD,
the chiefe and principall,
The miſchief of their lips accord
upon themſelves to fall.
10 Let coals upon their heads down fall,
caſt them in firie glow:
And that they riſe no more at all
into deep pits them throw.

11 The LORD I know th' afflicteds cauſe
will ſurely take in hand:
And hee againſt the poor mans foes
with Iudgement juſt will ſtand.
12 Undoubtedly the man upright
ſhall praiſe thy Name therefore,
And eke the Iuſt ſhall in thy ſight
inhabite evermore.

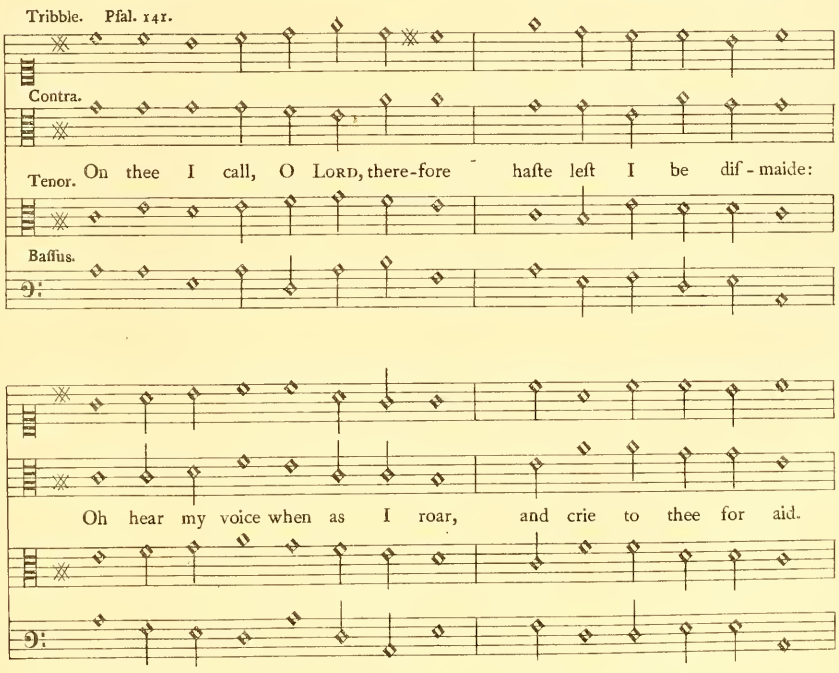
12 Surely the righteous ſhall praiſe thy Name and the juſt ſhall dwell in thy preſence.

8 Let not the wicked have his deſire, O Lord: perform not his wicked thought, leſt they bee proud Selah.

9 As for the chiefe of them that compaſſe mee about, let the miſchiefe of their own lips come upon them.
10 Let coales fal upon them let him caſt them into the fire and into the deep pits that they riſe not: For the backbiter ſhal not bee eſtabliſhed upon the earth: evil ſhall hunt the cruell man to deſtruction.
11 I know that the Lord will auenge the afflicted, and judge the poor.

PSAL. CXLI.

¶ *David beeing grieuouſly perſecuted under Saul, only fleeth unto GOD to have ſuccour: deſiring him to bridle his affections that hee may patientlie abide till GOD take vengeance of his enemies.*

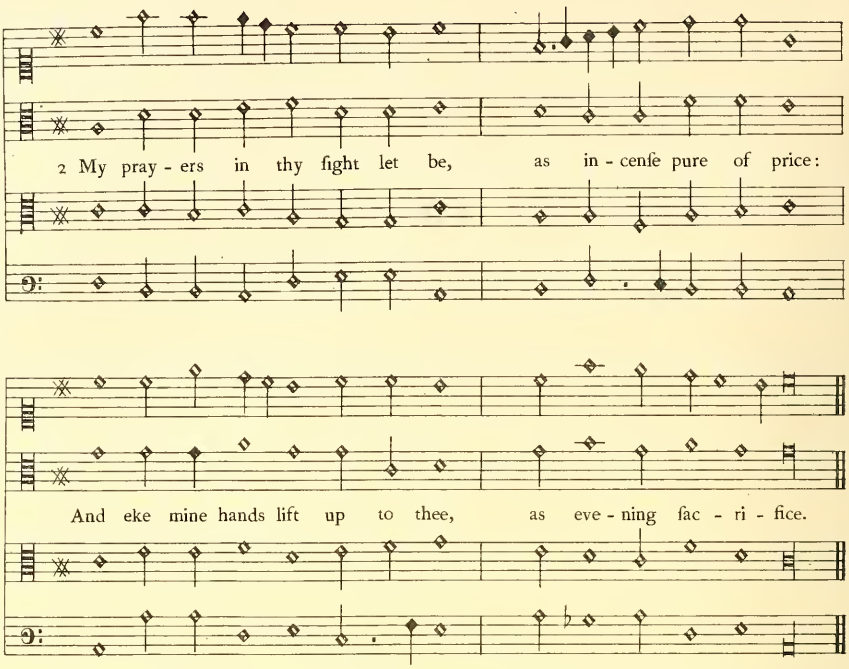


Pſalme 141.

O LORD, I call upon thee: haſte thee unto me: hear my voice when I cry unto thee.

2 My

PSALME CXLII.



2 Let my prayer bee directed in thy ſight as incenſe, and the lifting up of mine hands as the evening ſacrifice.

3 Before my mouth, O LORD, ward,
and watch ſet I thee pray:
And of my lips bee thou the guard,
and keeper ſure for ay.
4 Let not mine heart to ill incline,
that with thoſe wicked mates
Who miſchief work I fall to ſin,
nor taſte their delicats.

3 Set a watch O Lord, before my mouth and keepe the doore of my lipes.
4 Incline not mine heart to evill, that I ſhould commit wicked workes with men that work iniquitie, and let me not eat of their delicats.

5 When I offend, then let the Iuſt
correct mee LORD that day:
For as a benefit needs muſt
I take the ſame alway.
Yea, his reproof ſhall bee ſweet oyle
that ſhall mine head not break:
As for my foes within ſhort while
I ſhall have cauſe to ſpeak.

5 Let the righteous ſmit me, for that is a benefit: and let him reprove me, and it ſhall bee a precious oyle that ſhall not break my head for within a while I ſhall even pray in their miſeries

6 And when their judges down ſhall fall
amongſt the ſtons to ground:
The people ſhall my words hear all,
which ſweet and true they found.
7 O LORD, behold our bones are ſtrowd,
about the pit and grave:
Like chips by him that wood hath hewd,
or digged in a cave.

8 Yet unto thee mine eyes their ſight
do caſt in this diſtreſſe:
On thee, O Lord, my truſt is pight,
leave not my Soul helpleſſe.
9 But keep mee from the ſnare which they
have ſpred to trap mee in:
And from the grins which ſuch do lay
as are addict to ſin.

6 When their Iudges ſhal be caſten downe in ſtony places they ſhal hear my words, for they are ſweet
7 Our bones ly ſcattered at the graves mouth, as hee that heweth wood, or diggeth in the earth.
8 But mine eyes look unto thee, O LORD, GOD: in thee is my truſt: leave not my Soule deſtitute.
9 Keepe mee from the ſnare which they have laid for me, and from the grins of the workers of iniquitie.

10 As for the wicked let them fall
into their nets prepard,
Whilſt I eſcape: yea, let them all
together ſo bee ſnard.

10 Let the wicked fall into his nets together, whiles I eſcape.

PSAL. CXLII.

¶ *The Prophet neither aſtoniſhed with fear, nor caried away with anger, nor forced by deſperation would kill Saul, but with a quiet minde directed his earneſt prayer to God, who did preſerve him.*

Vnto

PSALME CXLII.

Pſalme 142.

Tribble. Pſal. 142.

Contra.

Tenor. Vn - to the LORD I cry did and call: Yea, with my voice I him be-ſought,

Baſſus.

I Cryed unto the Lord with my voice with my voice I prayed unto the Lord.

And my re-queſts be - fore him let fall: 2. So that my griefes and troubles with-all,

2 I powred out my meditation before him, and declared mine affliction in his preſence.

Be - fore his pre - ſence I foorth brought, To ſtay my trou - bled thought.

3 Though I in ſprit was troubled and rent,
Yet thou my path didſt know alway:
The ſelf ſame trade wherein I then went
My foes ſo much to malice were bent,
They privily their ſnares did lay,
To take mee as their prey.

3 Though my ſpirit was in perplexitie in mee, yet thou kneweſt my path: in the way wherein I walked have they privilie laide a ſnare for mee.

4 As I now at my right hand did look,
And ſo beheld on either ſide,
Not one found I who could mee wel brok:
But ſeeming ſtrange they there me forſook:
All refuge was from mee full wide,
My Soul the ſelf ſame tride.

4 I looked upon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my Soul.

5 Then cryed I, O LORD, unto thee,
And alſo ſaid thus in effect,
Thou art mine hope, and ſo ſtill ſhalt bee:
Yea, my whole part which thou gaveſt me
Within the land ſo ſeemely deſt,
Where dwell do thine Elect.

5 Then cryed I unto thee, O Lord, and ſaid, Thou art mine hope, and my portion in the land of the living.

6 To my complaint, O Lord, now give ear,
For I am brought full low and baſe:
Save mee from ſuch as put mee in fear:
Which tyrants would aſunder mee teare:
For why? their force might ſoon take place
Mee throughly to deface.

6 Hearken unto my cry, for I am brought verie low: deliver me from my perſecuters, for they are too ſtrong for mee.

7 Make free my ſoul in bonds that doth lie,
That I may praiſe thine holy Name:
The righteous then will ſtill ſtand mee by,
And with much joy thy praiſes foorth cry,
For ſhewing, LORD, to mee the ſame
They will ſet foorth thy fame.

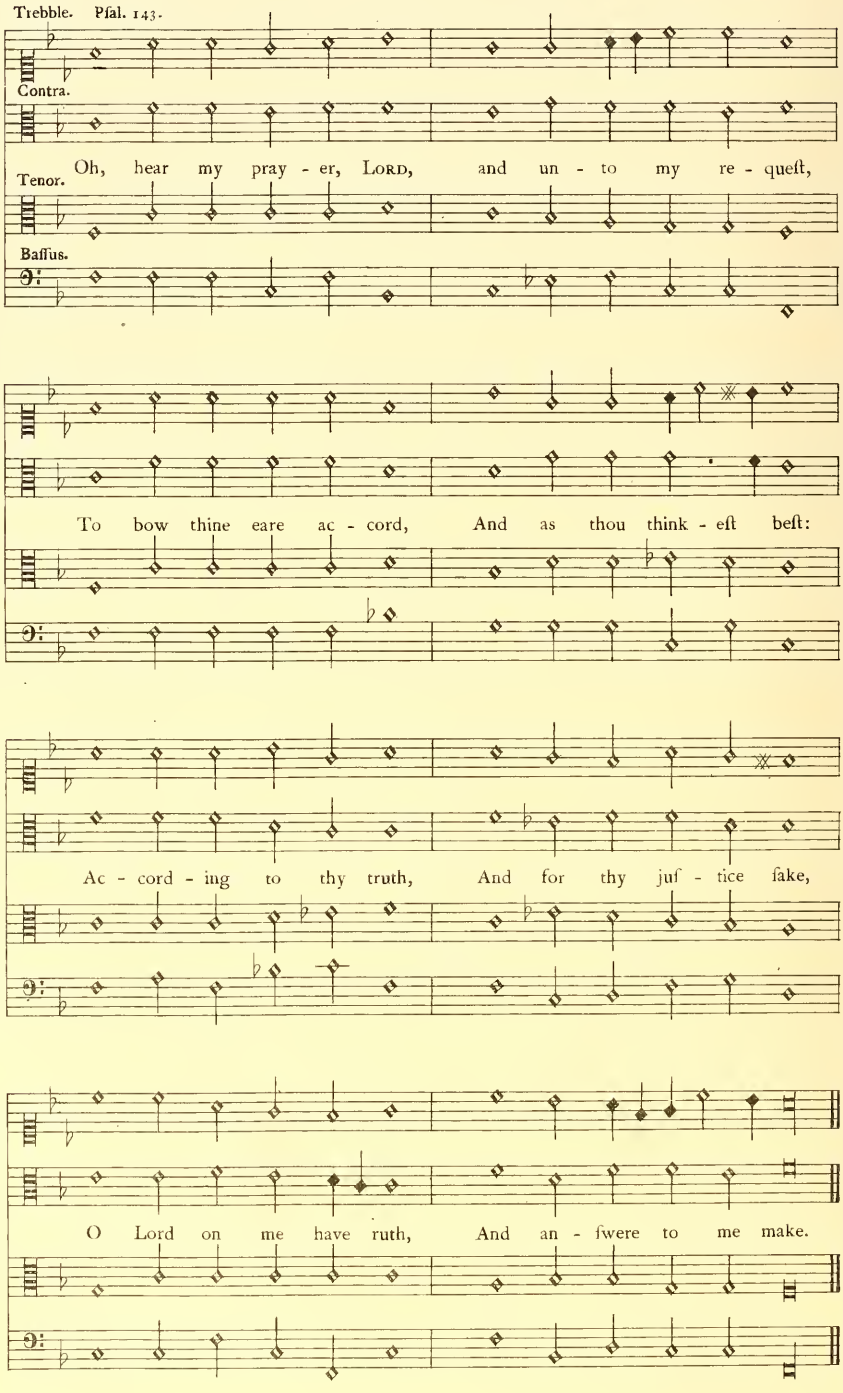
7 Bring my Soule out of priſon, that I may praiſe thy Name: then ſhall the righteous come about me when thou art beneficial unto me.

PSAL.

¶ *An earneſt prayer for remiſſion of ſins, acknowledging that the enemies did thus cruelly perſecute him by GODS iuſt iudgement: Hee deſireth to bee reſtored to grace, to bee governed by his holy Spirit, that hee may ſpend the remnant of his life in the true feare and ſervice of GOD.*

Pſalme 143.

HEare my prayer, O LORD, and hearken unto my ſupplication, anſwere mee in thy truth & in thy righteouſnes.



2 To

2 To judgement enter not
With mee thy ſervant pure:
For why? this well I wot
No man in ſight may dure
Of thee the living GOD,
If thou his deedes wouldſt trie,
Hee dare make none abode,
Himſelf to juſtifie.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhal none that liveth bee juſtified.

3 Behold, mine enemie
Purſued hath with ſpight,
My Soul it to deſtroy,
Yea, hee my life down right
Unto the earth hath ſmote,
And layed mee full low
In darkneſſe, as forgot,
Or men dead long ago.

3 For the enemie hath perſecuted my Soul: he hath ſmitten my life down to the earth: hee hath laid mee in the darknes as they that have beene dead long ago.

4 Where through my ſprite, alas
Was troubled with unreſt,
Mine heart amazed was,
And vexed in my breſt.

4 And my ſpirit was in perplexitie within mee, and mine heart within mee was amazed.

5 Yet I to minde do call
Time paſt, and do record
Thy works: yea, think on all
Thine handie works, O LORD.

5 Yet do I remember the time paſt: I meditate in all thy works: yea I do meditate in the workes of thine hands.

6 With grievous plaint and mone
Mine hands I ſtretch abroad
To thee mine help alone:
For lo, my Soul, O GOD,
Moſt ardently deſires,
And longeth after thee,
As thirſtie ground requires
With raine refreſht to bee.

6 I ſtretch foorth mine handes unto thee: my Soul deſireth after thee, as the thirſtie land. Selah.

7 O LORD, for mine availe,
To heare mee make good ſpeed:
For lo, my ſprite doth faile,
Hide not thy face in need
From mee poore wretch, alas,
For doubtleſſe elſe I ſhall
Bee like to thoſe that paſſe,
And in the grave do fall.

7 Heare mee ſpeedily, O Lord, for my ſpirit faileth: hide not thy face from me, elſe I ſhall be like unto them that go down into the pit.

8 Now ſith I truſt in thee,
Thy clemencie benigne,
To heare grant unto mee
When break of day doth ſpring.
The way to mee deſcry
That I ſhould walk and go:
For I my Soul on hie
To thee have lifted tho.

8 Let me hear thy loving kindnes in the morning, for in thee is my truſt: ſhew me the way that I ſhould walke in: for I lift up my Soule unto thee.

9 From all my foes mee ſave,
And ſet mee free, I pray:
For LORD with thee I have
Still hid my ſelf alway.

9 Deliver mee O Lord, from mine enemies: for I hid mee with thee.

10 To do thy will inſtruct
Mee, LORD my GOD of might:
Let thy good Sprite conduct
Mee to the land of right.

10 Teach mee to do thy will, for thou art my God: let thy good ſpirit leade mee unto the land of righteouſneſſe.

11 To quicken mee accord
For thy Names ſake alſo
And for thy juſtice, LORD,
Bring out my Soul from wo.

11 Quicken mee, O Lord, for thy Names ſake, and for thy righteouſneſſe bring my Soule out of trouble.

12 And for thy mercies ſlay
My foes, and put to ſhame
My Soules oppreſſours ay,
For I thy ſervant am.

12 And for thy mercie ſlay mine enemies, and deſtroy all them that oppreſſe my Soule, for I am thy ſervant.

PSAL. CXLIIII.

¶ *David praiſeth the LORD with great affection and humilitie, for his kingdome reſtored, and for his victories obteined, yet calling for help, and the deſtruction of the wicked, promiſing to acknowledge the ſame with ſong of praiſes, and declareth wherein the felicitie of any people conſiſteth.*

Sing this as the 135. *Pſalme.*

Bleſt be the Lord my ſtrength, that doth
inſtruct mine hands to fight:
The Lord that doth my fingers frame
to battell by his might.
2 Hee is my goodneſſe, fort, and towre,
delyverer and ſhield:
In him I truſt, my people hee
ſubdues to mee to yeeld.

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſon of man, that upon him
thou thinkeſt in ſuch wiſe?
4 Man is but like to vanitie,
ſo paſſe his dayes to end,
5 As flieting ſhad: bow down O LORD
thine Heavens, and deſcend.

Pſalme 144.

B Leſſed bee the Lord my ſtrength, who teacheth mine hands to fight, and my fingers to battell.
2 Hee is my goodneſſe and my fortreſſe, my towre, and my delyverer, my ſhield, and in him I truſt, who ſubdueth my people under mee.

3 LORD, what is man that thou regardeſt him? or the ſon of man that thou thinkeſt upon him?
4 Man is like to vanitie: his dayes are like a ſhadow that vaniſheth.
5 Bow thine Heavens, O Lord, & come downe: touch the mountains and they ſhall ſmoake.

6 The

PSALME CXLV.

6 Caſt foorth thy lightnings and ſcatter them ſhoote out thy arrowes, and conſume them
7 Send thine hand from above, deliver mee, and take me out of the great watters and from the hand of ſtrangers.
8 Whoſe mouth talketh vanity and their right hand is a right hand of falſehood.
9 I will ſing a new ſong unto thee, ô God and ſing unto thee upon an Viole and an inſtrument of ten ſtrings.
10 It is hee that giveth delyverance unto Kings, and refcueth David his ſervant from the hurtfull ſword.

6 The mountains touch, and they ſhal ſmok
caſt foorth thy lightning flame:
And ſcatter them, thine arrowes ſhoot,
conſume them with the ſame.
7 Send down thy hand even from above,
O LORD, deliver mee:
Take mee from waters great, from hand
of ſtrangers make mee free.

8 Whoſe ſubtile mouth of vanitie,
and fondneſſe doth entreat,
And their right hand is a right hand
of falſhood and deceit.
9 A new ſong I will ſing, O GOD,
and ſinging will I bee
On Viole, and on Inſtrument
ten ſtringed unto thee.

10 Even hee it is that only gives
deliverance to Kings:
Unto his ſervant David help
from hurtfull ſword hee brings.

11 From ſtrangers hand me ſave and ſhield
whoſe mouth talks vanitie:
And their right hand is a right hand
of guile and ſubtiltie.

12 So that our ſons may bee as plants,
whom growing youth doth rear:
Our daughters carved cornersſtones
like to a palace fair.
13 Our garners full and plentie may
with ſundrie ſorts bee found:
Our ſheep bring thouſands in our ſtreets
ten thouſand may abound.

14 Our Oxen bee to labour ſtrong,
that none do us invade.
There bee no going out, nor cry
within our ſtreets bee made.
15 Theſe people bleſſed are that with
ſuch bleſſings are ſo ſtord:
Yea, bleſſed all the people are;
whoſe GOD is GOD the LORD.

11 Refcue mee and deliver mee from the hand of ſtrangers, whoſe mouth talketh vanitie, and their right hand is a right hand of falſhood.
12 That our ſons may bee as the plants, growing up in their youth, and our daughters as the corner ſtons graven after the ſimilitude of a Pallace.
13 That our Garners may bee full and abounding w̄ divers ſorts, and that our ſheepe may bring foorth thouſands, & ten thouſands in our ſtreets.
14 That our Oxen may be ſtrong to labour, ỳ there be none invaſion nor going out nor crying in our ſtreets.

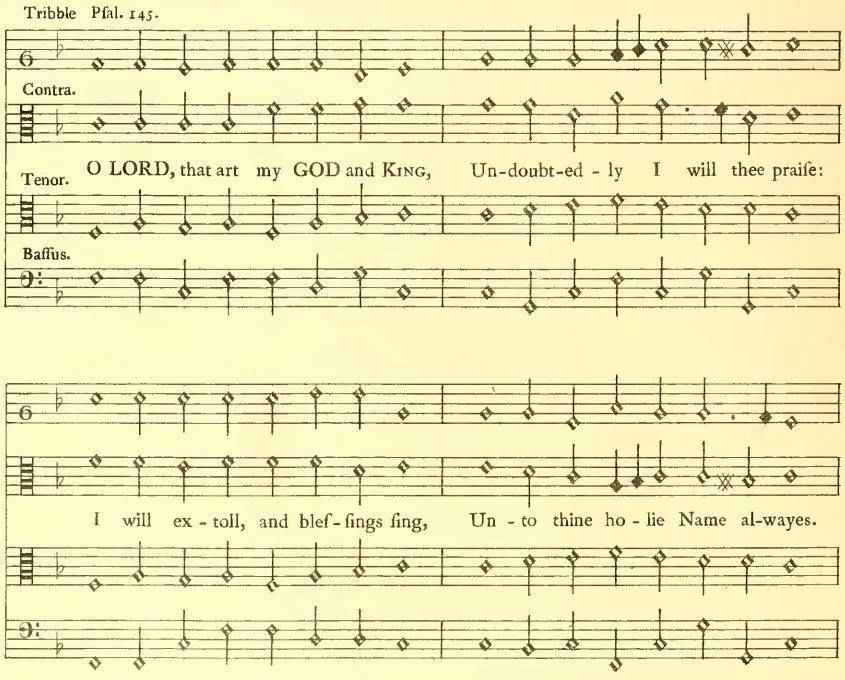
15 Bleſſed are the people that be ſo: yea, bleſſed are the people whoſe God is the Lord.

PSAL. CXLV.

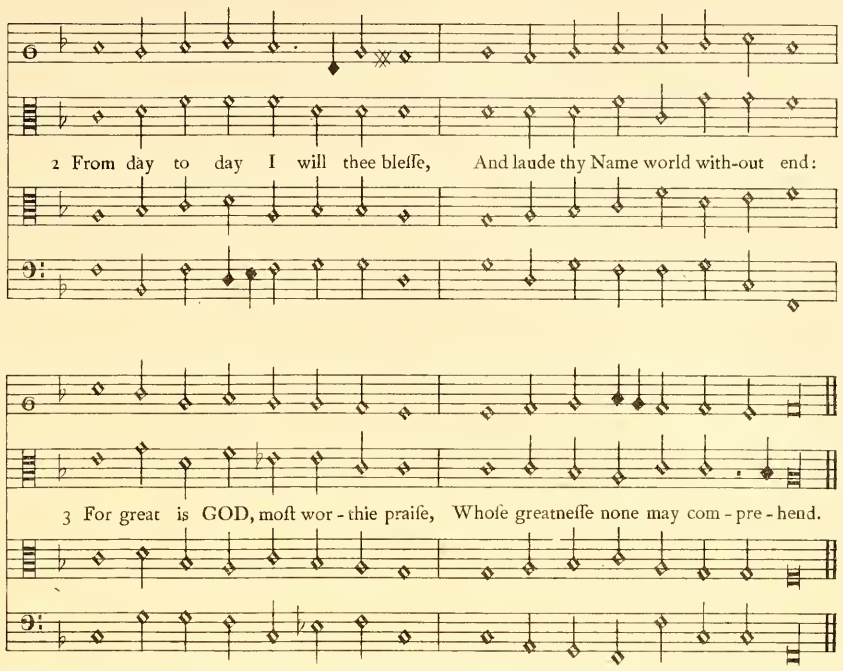
¶ *This Pſalme was compoſed when the kingdome of David flouriſhed, wherein hee deſcribeth the wonderfull providence of God, as well in governing man, as in preſerving all the reſt of his creaturs. Hee praiſeth GOD for his iuſtice and mercie but eſpecially for his loving kindneſſe toward thoſe that call upon him, that fear him and love him: for the which hee promiſeth to praiſe him for ever.*

Pſalme 145.

O My God, and king, I will extoll thee, and will bleſſe thy Name for ever and ever.



2 From



2 I will bleſſe thee dayly, and praiſe thy Name for ever and ever.

3 Great is the Lord; and moſt worthie to bee praiſed and his greatneſſe is incomprehenſible.

4 Race ſhall thy works praiſe unto race,
And ſo declare thy power, O LORD:
5 The glorious beautie of thy grace,
And wondrous works will I record
6 And all men ſhall the power, O GOD,
Of all thy fearefull acts declare,
And I to publiſh all abrod
Thy greatneſſe, at no time will ſpare.

4 Generation ſhal praiſe thy workes unto generation, & declare thy power.
5 I will meditate of the beautie of thy glorious Majeſtie, and thy wonderfull works.
6 And they ſhall ſpeak of the power of thy fearefull acts, and I will declare thy greatneſſe.

7 They ſhall break out to mention,
And ſpecifie thy great goodneſſe,
And with loud voice their ſongs each on
Shall frame to ſhew thy righteouſneſſe.
8 The LORD our GOD is gracious,
Yea, mercifull is hee alſo:
In mercy hee is plentious,
But unto wrath and anger ſlow.

7 They ſhall break out into the mention of thy great goodneſſe, and ſhall ſing aloude of thy righteouſnes.
8 The Lord is gratious and merciful, ſlow to anger, and of great mercy

9 The LORD to all men is benigne,
Whoſe mercies all his works exceed:
10 Thy works each one thy praiſes ſing,
And eke thy Saints thee bleſſe indeed.
11 The glory of thy Kingdome they
Do ſhew, and of thy power do tell:
12 That ſo mens ſons his might know may
And Kingdomes great that do excell.

9 The Lord is good to all, & his mercies are over all his works.
10 All thy works praiſe thee, O Lord and thy Saints bleſſe thee
11 They ſhew the glorie of thy Kingdome and ſpeake of thy power.
12 To cauſe his power to be knowne to the ſonnes of men, and the glorious renown of his kingdome.

13 Thy Kingdome hath none end at all,
Thy Lordſhip ever doth remain:
14 The LORD upholdeth all that fall,
And doth the feeble folk ſuſtaine.
15 The eyes of all things, LORD, attend,
And on the wait that heere do live,
And thou in Seaſon due doſt ſend
Sufficient food them to relieve.

13 Thy Kingdome is an everlaſting Kingdome, and thy dominion endureth throughout all ages.
14 The LORD upholdeth all that fall, and lifteth up all that are readie to fall.
15 The eyes of all waite upon thee, and thou giveſt them their meate in due ſeaſon:

16 Yea, thou thine hand doſt open wide,
And everie thing doſt ſatisfie
That live, and on this earth abide,
Of thy great liberalitie.
17 The LORD is juſt in his wayes all,
And holy in his works each one,
18 At hand to all that on him call,
In truth that call to him alone.

16 Thou openeſt thy hand, and filleſt all things living of thy good pleaſure.
17 The Lord is righteous in al his waies and holy in al his works.
18 The Lord is near unto all that call upon him, yea, to all that call upon him in truth.

19 The LORD will the deſire fulfill
Of ſuch as do him fear and dread,
And hee alſo their cry hear will,
And ſave them in the time of need.
20 Hee doth preſerve them more and leſſe,
That bear to him a loving heart:
But workers all of wickedneſſe
Deſtroy will hee; and clean ſubvert.

19 Hee will fulfill the deſire of them that fear him hee alſo will hear their cry and will ſave them.
20 The Lord preſerveth all them that love him: but hee will deſtroy all the wicked.

21 My month therefore my ſpeach ſhal fram
To ſpeak the praiſes of the LORD:
All fleſh to bleſſe his holy Name
For evermore eke ſhall accord.

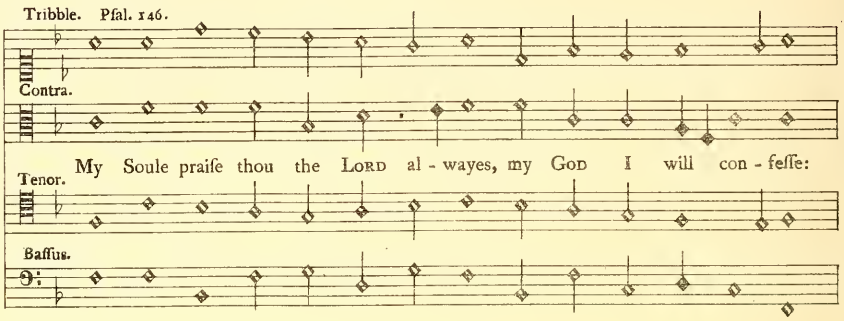
21 My mouth ſhall ſpeak the praiſes of the LORD, and all fleſh ſhall bleſſe his holy Name for ever and ever.

PSAL.

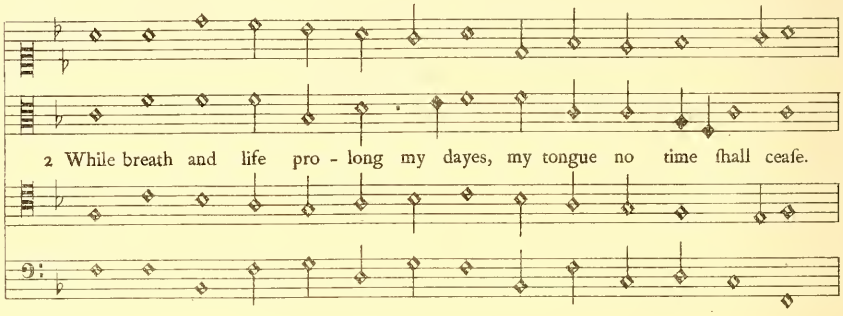
¶ *David declareth his great zeale that hee hath to praiſe GOD, and teacheth not to truſt in man, but only in GOD Almightie, who delyvereth the afflicted, defendeth the ſtrangers, comforteth the fatherleſſe and the widowes, and reigneth for ever.*

Pſalme 146.

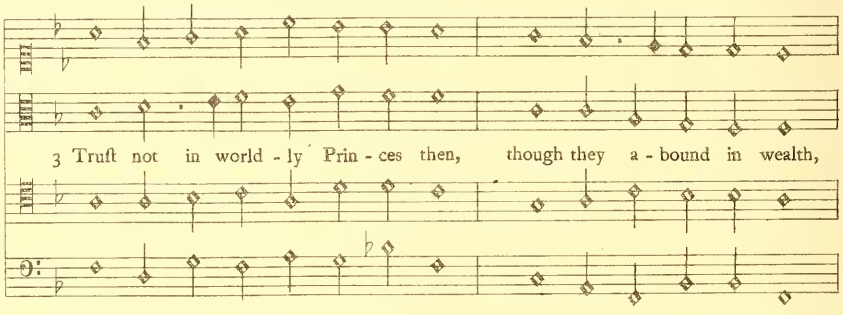
PRaiſe thou the Lord, O my ſoule.

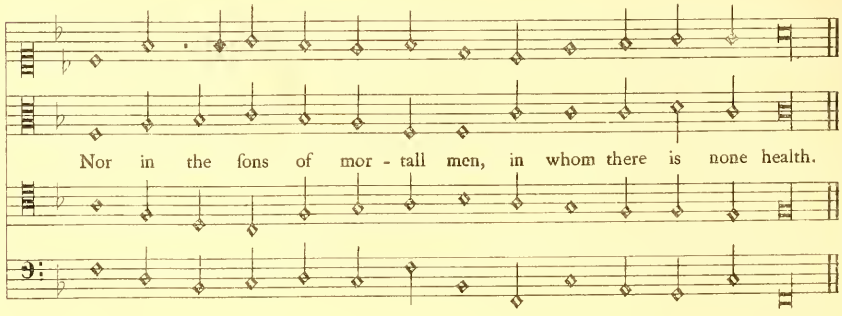


2 I will praiſe the Lord, during my life, as long as *I* have any beeing I will ſing unto my GOD.



3 Put not your truſt in Princes, nor in the ſon of man: for there is none helpe in him.





4 For

4 His breath departeth, & hee returneth to his earth: then his thoughts periſh.
5 Bleſſed is hee that hath the GOD of Iaakob for his helpe, whoſe hope is in the Lord his God.
6 Who made Heaven, and earth, the ſea, and all that therein is, who keepeth his fidelitie for ever.

4 For why? their breath doth ſoon depart,
to earth anone they fall:
And then the counſels of their heart
decay and periſh all.
5 O happie is that man, I ſay,
whom Iaakobs God doth aide,
And hee whoſe hope doth not decay,
but on the Lord is ſtaide.

6 Who made the earth and waters deep,
the heavens high withall:
Who doth his word and promiſe keep
in truth, and ever ſhall.

7 With right alwayes doth hee proceede,
for ſuch as ſuffer wrong:
The poore and hungrie hee doth feede,
and looſe the fetters ſtrong.

8 The Lord doth ſend the blind their ſight
the lame to lims reſtore:
The LORD, I ſay, doth love the right,
and juſt man evermore.
9 Hee doth defend the fatherleſſe;
the ſtrangers ſad in heart:
And quites the widow from diſtreſſe,
and ill mens wayes ſubvert.

10 Thy LORD and GOD eternallie,
O Syon ſtill ſhall reigne,
In time of all poſteritie
for ever to remaine.

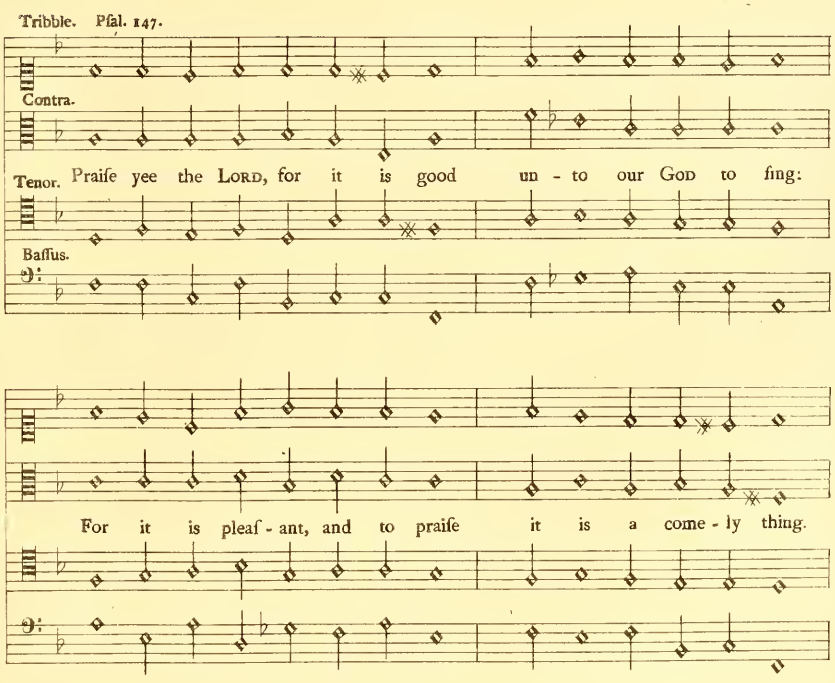
7 Who executeth juſtice for the oppreſſed, who giveth bread to the hungry the Lord looſeth the priſoners.
8 The Lord giveth ſight to the blind: the Lord raiſeth up the crooked, the LORD loveth the righteous.
9 The LORD keepeth the ſtrangers: hee relieveth the fatherleſſe, and widow, but hee overthroweth the way of the wicked.
10 The Lord ſhall reigne for ever, O Syon. thy GOD endureth from generation to generation: Praiſe yee the LORD.

PSAL. CXLVII.

¶ *The Prophet praiſeth the bountie, wiſdome, power, iuſtice and providence of GOD upon all his creatures, but eſpecially upon his Church, which hee gathereth together after their diſperſion, declaring his word and iudgements ſo unto them, as hee hath done to none other people.*
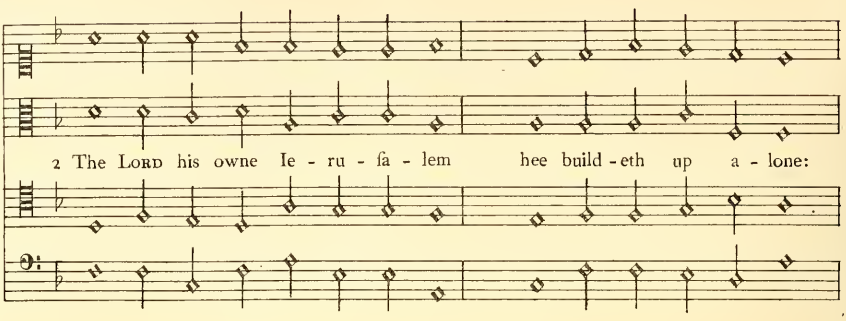
Pſalme 147.

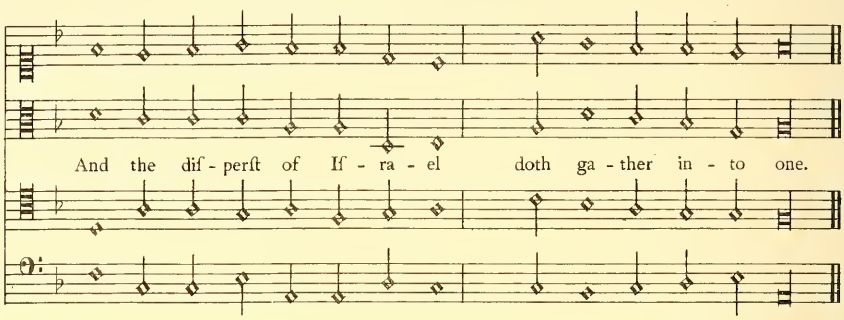
PRaiſe yee the Lord, for it is good to ſing unto our GOD: for it is a pleaſant thing, & praiſe is comely.



2 The

2 The Lord doth build up Ieruſalem, and gather together the diſperſed of Iſrael.





3 Hee healeth thoſe that are broken in hart & bindeth up their ſores.
4 He counteth the number of the ſtars, and calleth them all by their names.
5 Great is our Lord, & great is his power, yea, his wiſedome is infinite.
6 The Lord relieveth the meek, and abaſeth the wicked to the ground.
7 Sing unto the Lord with praiſe: ſing upon the Harp unto our God
8 Who covereth the heaven with clods and prepareth rain for the earth, & maketh the graſſe to grow upon the mountains
9 Who giveth to beaſts their food, & to the young ravens that cry.
10 Hee hath no pleaſure in the ſtrength of an horſe, neither delighteth in the legs of man.
11 But the Lord delighteth in them that fear him, and attend upon his mercy.

3 Hee heales the broken in their hearts,
their ſore up doth hee bind:
4 Hee counts the number of the ſtars,
and names them in their kind.
5 Great is the Lord, great is his power,
his wiſdome infinite:
6 The Lord relieves the meek, and throws
to ground the wicked wight.

7 Sing unto God the Lord with praiſe,
unto the Lord rejoice,
And to our God upon the Harp
advance your ſinging voice.
8 He covereth heaven with clouds, & for
the earth prepaireth rain,
And on the mountains hee doth make
the graſſe to grow again.

9 Hee giveth beaſts their food: yea to
young ravens when they cry:
10 In ſtrength of horſe, nor in mans legs
no pleaſure taketh hee.
11 But in all thoſe that fear the Lord
the Lord hath his delight,
And ſuch as do attend upon
his mercies ſhyning light.

12 O praiſe the Lord Ieruſalem,
thy God O Syon praiſe:
13 For hee the bars hath forged ſtrong,
wherewith thy gates hee ſtayes.
14 Thy children hee hath bleſt in thee,
and in thy borders hee
Doth ſettle peace, and with the flowre
of wheat hee filleth thee.

15 And his commandements upon
the earth hee ſendeth out:
And eke his word with ſpeedie courſe
doth ſwiftly run about.
16 Hee giveth ſnow like wool, hoar froſt
like aſhes doth hee ſpread:
17 Like morſels caſts his yce, whereof
the cold who can abide?

18 Hee ſendeth out his mightie word,
and melteth them again:
His wind hee maketh blow, and then
the waters flow amain.
19 The doctrine of his holy Word
to Iaakob doh hee ſhow?
His ſtatuts and his Iudgements hee
gives Iſrael to know.

20 With every nation hath hee not
ſo dealt, nor have they known
His ſecret judgements: Now therefore
praiſe yee the Lord alone.

12 Praiſe the Lord, O Ieruſalem: praiſe thy God, O Syon.
13 For he hath made the bars of thy gats ſtrong, and hath bleſſed thy children within thee.
14 Hee ſetteth peace in thy borders & fatiſfieth thee with the flower of wheat.
15 Hee ſendeth foorth his commandement upon earth, and his word runneth very ſwiftly.
16 Hee giveth ſnow like wool and ſcattereth the hoar-froſt like aſhes.
17 He caſteth forth his Yce, like Morſels: who can abide the cold thereof.
18 Hee ſendeth his word, and melteth them: He cauſeth his wind to blow, and the waters flow.
19 Hee ſheweth his word unto Iaakob, his ſtatutes and his judgements unto Iſrael.

20 Hee hath not delt ſo with every nation, neither have they known his judgements. Praiſe ye the Lord.

PSAL.

PSALME CXLIX.

PSAL. CXLVIII.

¶ *David provocketh all creatures to praiſe the Lord, in Heaven, in Earth, and in all places, eſpeciallie for the power he hath given to his people Iſrael, whom he hath taken ſo neare unto him.*

Sing this as the 136. *Pſalme.*

PRaiſe yee the Lord from the Heavens: praiſe yee him in the high places.

Give laude unto the LORD,
From Heaven that is ſo hie:
Praiſe him in deed and word,
Above the ſtarrie skie:

2 Praiſe yee him all yee his Angels: praiſe him all his Armie.

2 And alſo yee,
His Angels all
Armies royall
Praiſe him with glie:

3 Praiſe yee him Sun and Moon: praiſe yee him all bright ſtars.

3 Praiſe him both Sun and Moon,
Which are ſo clear and bright:
The ſame of you bee done
Yee gliſtring ſtars of light:

4 Praiſe yee him heaven of heavens, and waters that bee above the heavens.

4 And eke no leſſe
Yee Heavens faire,

5 Let them praiſe the Name of the Lord: for hee commanded, and they were created.

5 And cloudes of the aire
His laude expreſſe.

6 And hee hath eſtabliſhed them for ever and ever: hee hath made an ordinance, which ſhal not paſſe.

6 For at his word they were
All formed as wee ſee:
At his voice did appeare
All things in their degree:
Which hee ſet faſt,
To them hee made
A law and trade,
For ay to laſt.

7 Praiſe yee the Lord from the earth, yee dragons, and all depths.

7 Extoll and praiſe GODS Name
On earth yee Dragons fell:
All deepes do yee the ſame,
For it becomes you well:

8 Fire & haile ſnow and vapors, ſtormie wind, which execute his word.

8 Him magnifie
Fire, haile, yce, ſnow,
And ſtormes that blow
At his decree.

9 Yee hils and mountains all,
And trees that fruitfull are.
Yee Cedars great and tall
His worthy praiſe declare:
Beaſts and cattell:

9 Mountains and all hilles, fruitfull trees and all cedars.

10 Yea, birds flying,
And wormes creeping
That on earth dwell.

10 Beaſts and all cattel, creeping things, and feathered foules.

11 All kings both more and leſſe,
With all their pompous train:
Princes, and all judges
That in the world remain.
Exalt his Name.

11 Kings of the earth, and all people: princes and judges of the world.

12 Young, Men, and Maides,
Old Men, and Babes
Do yee the ſame.

12 Young men and maidens, alſo old men and children:

13 For his Name ſhall wee prove
To bee moſt excellent:
Whoſe praiſe is far above
The earth and firmament.

13 Let them praiſe ỹ name of the Lord: for his Name only is to bee exalted, and his praiſe above the earth and the Heavens.

14 For ſure hee ſhall
Exalt with bleſſe
The horn of his,
And help them all.

14 Hee hath exalted the horne of his people, which is a praiſe for all his Saincts

His Saincts all ſhall foorth tell;
His praiſe and worthineſſe,
The children of Iſrael:
Each one both more and leſſe,
And alſo they,
That with good will,
His words fulfill:
And him obey.

Even for the children of Iſrael, a people that is neare unto him praiſe yee the Lord.

PSAL. CXLIX.

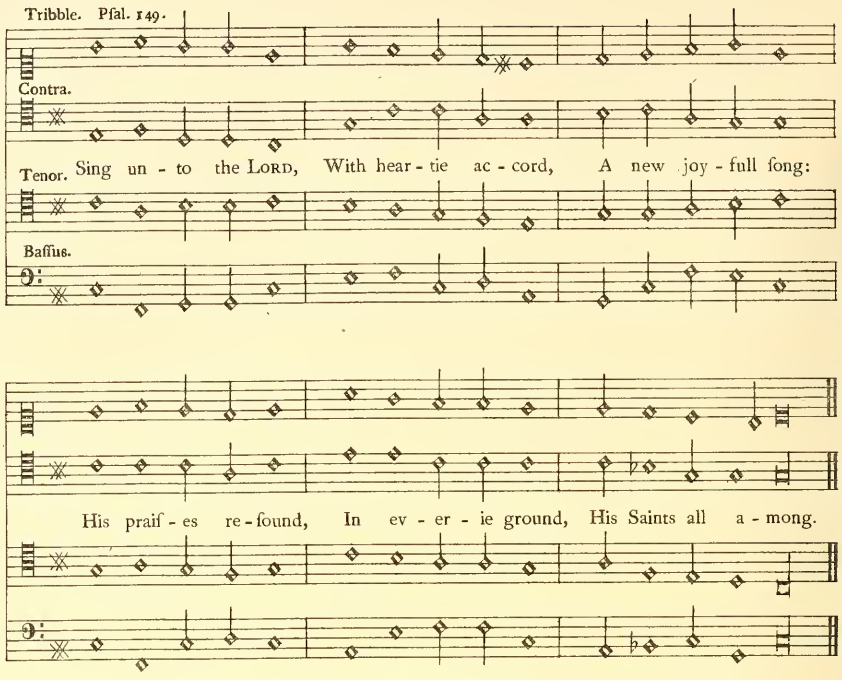
An exhortation to the Church to praiſe the Lord for his victories and conqueſt that he giveth to his Saints againſt all mens power.

Sing

PSALME CXLIX.

Pſalme 149.

SIng ye unto the Lord a new ſong: let his praiſe bee heard in the Congregation of Saints.



2 Let Iſrael rejoice in him that made him and let the children of Sion rejoice in their King.

2 Let Iſrael rejoice,
And praiſe eke with voice,
His maker loving:
The ſons of Syon,
Let them everie one
Bee glad in their King.

3 Let them praiſe his Name with the flute: let them ſing praiſes unto him with the timbrel and harp

3 Let all them advance,
His Name in the dance,
Both now and alwayes,
With harp and tabert,
Even ſo likewiſe let
Them utter his praiſe.

4 For the Lord hath pleaſure in his people, hee will make the meek glorious by delyverance.

4 The LORDS pleaſure is,
In them that are his:
Not willing to ſtart:
But all means do ſeek
To ſuccour the meek
And humble in heart.

5 Let the Saincts be ioyfull with glorie: let them ſing loud upon their beds.

5 The Saincts more and leſſe
His praiſe ſhall expreſſe,
As is good and right:
Rejoicing, I ſay,
Both now and for ay,
In their beds at night.

6 Their throates ſhall burſt out
In every rout,
In praiſe of their LORD:
And as men moſt bold,
In hand ſhall they hold
A two edged ſword.

6 Let the high acts of God be in their mouth and a two edged ſword in their hand.

7 Avenged to bee
In every degree
The Heathen upon:
And for to reprove,
As them doth behove
The people each one.

7 To execute vengeance upon the Heathen, and corrections among the people.

8 To bind ſtrange Kings faſt
In chains that will laſt,
Their Nobles alſo
In hard yron bands,
As well feet as hands,
To their grief and wo.

8 To bind their kings in chains, and their Nobles with fetters of yron.

9 That they may indeed
Give ſentence with ſpeed
On them to their pain,
Which is write alwayes,
Such honour and praiſe
His Saincts ſhall obtain.
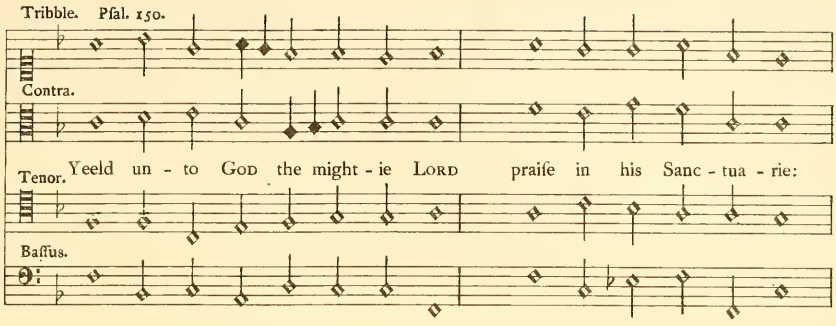
9 That they may execute upon them the judgement that is written: this honour ſhal be to all his Saints: praiſe yee the Lord.

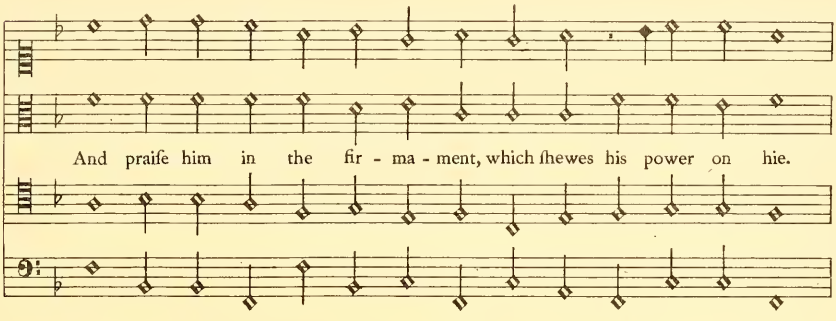
PSAL.

¶ *An exhortation to praiſe the Lord without ceaſing, by all maner of wayes, for all his mightie and wonderfull works.*

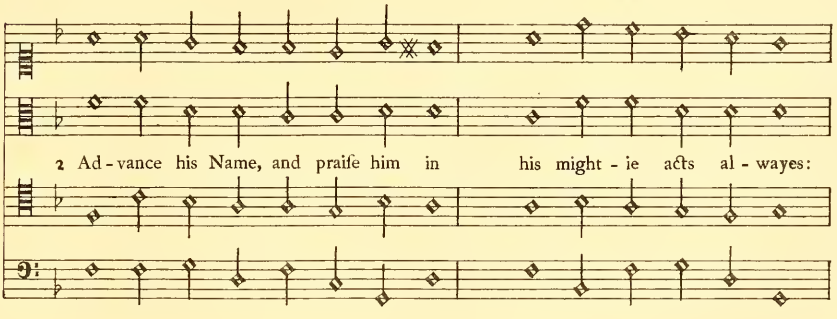
Pſalme 150.

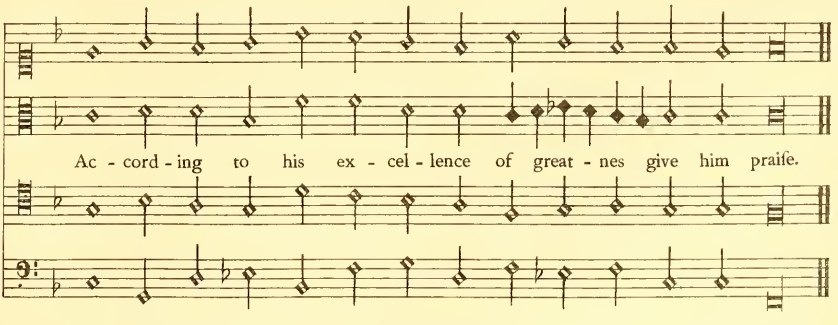
PRaiſe yee God in his Sanctuarie: praiſe yee him in the firmament of his power.





2 Praiſe yee him in his mightie acts: Praiſe yee him according to his excellent greatneſſe.





3 His

3 Praiſe yee him in the ſound of the trumpet: praiſ yee him upon the viole and the harp.

3 His praiſes with the princely noiſe
of ſounding trumpets blow:
Praiſe him upon the viole, and
upon the harp alſo.

4 Praiſe him with timbrell and with flute
organs, and virginals:
5 With ſounding cymbals praiſe yee him,
praiſe him with loude cymbals.

4 Praiſe yee him with timbrell and flut: praiſe ye him with virginals and organs.
5 Praiſe yee him with ſounding cymbals: praiſe yee him with high ſounding cymbals.

6 What ever hath the benefite
of breathing praiſe the LORD:
To praiſe the Name of GOD the LORD
agree with one accord.

6 Let everie thing that hath breath praiſe the LORD: Praiſe yee the LORD.

The end of the Pſalmes of DAVID
in Proſe and Meeter. 1635.

THE TEN COMMANDEMENTS
of Almightie GOD.

EXODVS XX.

Sing this as the 51. *Pſalme.*

Attend my people and give ear,
Of ferlie things I will thee tell:
See that my words in minde thou bear,
And to my precepts liſten well.

I. I am thy Soveraigne LORD and GOD,
Who have thee brought from careful thral
And eke reclaimd from Pharaohs rod,
Make thee no gods on them to call.

II. Nor faſhioned form of any thing
In Heaven or Earth to worſhip it:
For I thy GOD by revenging
With grievous plagues this ſin will ſmite.

III. Take not in vaine his holy Name,
Abuſe it not after thy will:
For ſo thou mightſt ſoone purchaſe blame,
And in his wrath hee would thee ſpill.

IV. The Lord from work the ſeventh day ceaſt
And brought all things to perfect end:
So thou and thine that day take reſt,
That to Gods Heſtes yee may attend.

V. Unto thy Parents honour give,
As Gods commandements do pretend:
That thou long dayes and good mayſt live
In earth, where God a place doth lend.

VI. Beware of murther and cruel hate

VII. All filthie fornication feare:

VIII. See thou ſteale not in any rate,

IX. Falſe witneſſe againſt no man beare.

X. Thy neighbours houſe wiſh not to have,
His wife, or ought that hee calles mine:
His field, his oxe, his aſſe, his ſlave,
Or any thing which is not thine.

A PRAYER.

Sing this as the 27 *Pſalme.*

The Spirit of grace grant us, O Lord
To keep theſe Lawes our hearts reſtore:
And cauſe us all with one accord
To magnifie thy Name therefore.

For of our ſelves no ſtrength wee have,
To keep theſe Lawes after thy will:
Thy might therefore, O Chriſt wee crave,
That wee in thee may them fulfill.

LORD, for thy Names ſake grant us this,
Thou art our ſtrength, Oh Saviour Chriſt:
Of thee to ſpeed how ſhould wee miſſe,
In whom our treaſure doth conſiſt.

To thee for evermore bee praiſe,
With the Father in each reſpect,
And with thy holy Spirit alwayes,
The Comforter of thine Elect.

THE LORDS PRAYER.

Sing this as the 112. *Pſalme.*

Our Father which in Heaven art,
And makes us all one brotherhood:
Wee call upon thee with our heart,
Our heavenly Father and our God:
Grant wee pray not with lips alone,
But with the hearts deep ſigh and grone.

Thy bleſſed Name bee ſanctified,
Thine holy Word mought us inflame:
In holy life for to abide,
To magnifie thine holy Name:
From all errours defend and keep,
The little flock of thy poor ſheep.

Thy Kingdome come even at this houre
And hencefoorth everlaſtingly:
Thine holy Ghoſt into us powre,
With all his gifts moſt plenteouſly:
From Sathans rage and filthy band
Defend us with thy mighty hand.

Thy will bee done with diligence,
Like as in heaven in earth alſo:
In trouble grant us patience,
Thee to obey in wealth and wo:
Let not fleſh, blood, nor any ill
Prevaile againſt thine holy will.

Give us this day our dayly bread,
And all other good gifts of thine:
Keep us from war, and from blood ſheed,
Alſo from ſickneſſe, dearth and pine:
That wee may live in quyetneſſe,
Without all greedie carefulneſſe.

Forgive us our offences all,
Relieve our carefull conſcience:
As wee forgive both great and ſmall,
Who unto us have done offence:
Prepare us LORD for to ſerve thee
In perfect love and unitie.

O LORD, into temptation
Lead us not when the fiend doth rage,
To withſtand his invaſion
Give power, and ſtrength to every age.
Arme, and make ſtrong thy feeble hoſt
With faith, and with the holy Ghoſt.

O LORD, from evill delyer us,
The dayes and times are dangerous:
From everlaſting death ſave us,
And in our laſt end comfort us:
A bleſſed end to us bequeath,
Into thine hands our Soules receive.

For thou, O LORD, art King of kings,
And thou haſt power over all:
Thy glory ſhyneth in all things,
In the wid world univerſall:
Amen, let it bee done, O LORD,
That wee have praid with one accord.

VENI

VENI CREATOR.

Sing this as the 95. Pſalme.

Come holy Ghoſt, Eternall God,
proceeding from above:
Both from the Father and the Son,
the God of peace and love.
Viſite our minds, and into us
thine Heavenly Grace inſpire.
That in all truth and godlineſſe
Wee may have true deſire.

Thou art the very Comforter
in all wo and diſtreſſe:
The heavenly gift of God, moſt High,
which no tongue can expreſſe.
The fountain and the lively ſpring
of joy celeſtiall:
The fire ſo bright, the loue ſo clear,
and unction ſpirituall.

Thou in thy gifts are manifold:
whereby Chriſts Church doth ſtand:
In faithfull hearts writing thy law
the finger of Gods hand.
According to thy promiſe made,
thou gaveſt ſpeech of grace,
That through thine help the praiſe of God
may ſtand in every place.

O holy Ghoſt! into our wits
ſend down thine heavenly light:
Kindle our hearts with fervent love,
to ſerve God day and night.
Strengthen and ſtabliſh our weakneſſe,
ſo feeble, and ſo fraile,
That neither fleſh, the world, nor devill
againſt us do prevaile.

Put back our enemies far from us,
and grant us to obteine
Peace in our hearts with God and man
without grudge or diſdaine.
And grant, O Lord, that thou beeing
our leader and our guide,
Wee may eſchew the ſnares of ſin,
and from thee never ſlide.

To us ſuch plentie of thy grace
good Lord grant wee thee pray:
That thou may bee our comforter
at the laſt dreadfull day.
Of all ſtrife and diſſenſion,
O Lord, diſſolve the bands:
And make the knots of peace and love
throughout all Chriſtian lands.

Grant us, O Lord, through thee to know
the Father of all might,
That of his dear beloved Son
wee may attaine the ſight.
And that with perfect faith alſo
wee may acknowledge thee:
The Spirit of them both alway,
one God in perſons three.

Laude and praiſe bee to the Father,
and to the Son equall,
And to the holy Sprite alſo,
one God coeternall.
And wee pray that the only Son
vouchſafe his Sprite to ſend
To all that do profeſſe his Name
unto the worlds end.

The Song of *Simeon.*

Sing this as the 19. Pſalme.

O Lord, becauſe mine hearts deſire
hath wiſhed long to ſee
Mine only Lord and Saviour
thy Son before I die.
The joy and health of all mankind
deſired long before,
Who now is come into the world
of mercie bringing ſtore.

Thou ſuffereſt thy ſervant now
in peace for to depart,
According to thine holy word,
which lighteneth mine heart.
Becauſe mine eyes which thou haſt made
to give my bodie light
Have now beheld thy ſaving health,
which is the Lord of might.

Whom thou mercifully haſt ſet
of thine aboundant grace,
In open ſight and viſible,
before all peoples face.
The Gentiles to illuminate,
and Sathan overquell:
And eke to bee the glory of
thy people Iſrael.

THE XII. ARTICLES OF the Chriſtian Beliefe.

Sing this as the 61. Pſalme.

All my beliefe and confidence,
is in the Lord of might:
The Father who all things hath made,
the day and eke the night.
The Heavens and the Firmament,
and alſo many a Star:
The earth and all that is therein,
which paſſe mans reaſon far.

And in like manner I believe
in Chriſt, our Lord, his Son:
Coequall with the Deitie,
and man in fleſh and bone.
Conceived by the holy Ghoſt,
his word doth make mee ſure,
And of his Mother Mary born,
yet ſhee a Virgin pure.

Becauſe

Becauſe mankind to Sathan was
for ſin in bond and thrall:
Hee came, and offred up himſelf
to death to ſave us all,
And ſuffering moſt grievous pain,
then Pilate beeing judge,
Was crucified upon the croſſe,
and thereat did not grudge.

Hee thold the laſt aſſault of death,
which did lifes torments end:
Thereafter was hee buried,
and did to hell deſcend.
And in the third day of his death
Hee roſe to life again,
To the end hee might bee glorified
out of all grief and pain.

Aſcending to the Heavens high,
to ſit in glorie ſtill
On Gods right hand his Father dear,
according to his will.
Untill the day of judgement come,
when hee ſhall come again:
With Angels power (yea of that day
wee all are uncertain)

To judge all people righteouſlie
whom hee hath dearly bought,
The living and the dead alſo,
whom hee hath made of nought:
And in the holy Sprite of God
my faith to ſatisfie,
The third perſon in Trinitie
believe I ſtedfaſtly.

The holy and Catholick Church
that Gods word doth maintain,
And holy Scripture doth allow,
which Sathan doth diſdain.
And alſo I do truſt to have
by Ieſus Chriſt his death
Releaſe and pardon of my ſins,
and that only by faith.

What time all fleſh ſhall riſe again
before the Lord of might,
And ſee him with their earthly eyes,
which now do give them light.
And then ſhall Chriſt our Saviour
the ſheep and goats divide:
And give life everlaſtingly
to thoſe whom hee hath tride.

Which is the realme celeſtiall,
in glory for to reſt:
With all the holy company
of Sainćts and Angels bleſt.
Who ſerve the Lord Omnipotent
obediently each houre:
To whom bee all dominion,
and praiſe for evermore.

THE HUMBLE SUTE
Of A Sinner.

Sing this as the 22. Pſalme.

O Lord, on whom I do depend,
behold my carefull heart:
And when thy will and pleaſure is,
relieve me of my ſmart.
Thou ſeeſt my ſorrowes what they are,
my grief is known to thee:
And there is none that can remove,
or take the ſame from mee.

But only thou whoſe aid I crave,
whoſe mercy ſtill is preſt:
To eaſe all thoſe that come to thee
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes
my teares and grievous groan:
Attend unto my ſute, O Lord,
mark well my plaint and moan.

For ſin hath ſo incloſed mee,
and compaſſed about,
That I am now remeedileſſe,
if mercy help not out.
For mortall man can not releaſe,
or mitigate this pain:
But even thy Chriſt, my Lord and God,
who for my ſins was ſlain.

Whoſe bloody wounds are yet to ſee,
though not with mortall eye,
Yet do thy Sainćts behold them all,
and ſo I truſt ſhall I.
Though ſin do hinder mee a while,
when thou ſhalt ſee it good
I ſhall enjoy the ſight of him,
and ſee his wounds and blood.

And as thine Angels and thy Saints
do now behold the ſame,
So truſt I to poſſeſſe that place,
with them to praiſe thy Name.
But whiles I live heere in this vale
where ſinners do frequent:
Aſſiſt mee ever with thy grace
my ſins ſtill to lament.

Leſt that I tread in ſinners trace,
and give them my conſent,
To dwell with them in wickedneſſe,
whereto nature is bent.
Only thy grace muſt bee my ſtay,
leſt that I fall down flat:
And beeing downe, then of my ſelfe
can not recover that.

Wherefore this is yet once again
my ſute and my requeſt,
To grant mee pardon for my ſin,
that I in thee may reſt.
Then ſhall mine heart, my tongue and voice
bee inſtruments of praiſe:
And in thy Church and houſe of Sainćts
ſing Psalmes to thee alwayes.

THE

THE LAMENTATION
of a Sinner.

Sing this as the 6. Pſalme.

O Lord, turn not away thy face
from him that lyes proſtrate:
Lamenting ſore his ſinfull life
before thy mercies gate:
Which gate thou openeſt wide to thoſe
that do lament their ſin:
Shut not that gate againſt mee Lord,
but let mee enter in.

And call mee not to mine accompts
how I have lived heere:
For then I know right well, O Lord,
how vile I ſhall appeare.
I neede not to confeſſe my life,
I am ſure thou canſt tell,
What I have beene and what I am
I know thou knowſt it well.

O Lord, thou knowes what things bee paſt,
and eke the things that bee:
Thou knowes alſo what is to come,
nothing is hid from thee.
Before the Heavens and Earth were made
thou knewſt what things were then:
And all things elſe that have beene ſince
amongſt the ſons of men.

And can the things that I have done
bee hidden from thee then?
Nay, nay, thou knowes them all, O Lord,
where they were done, and when.
Wherefore with teares I come to thee,
to beg and to entreat,
Even as the child that hath done evill,
and feareth to bee beat.

So come I to thy mercies gate,
where mercie doth abound:
Requyring mercie for my ſin,
to heale my deadly wound.
O Lord, I neede not to repeat
what I do beg or crave:
Thou knowes, O Lord, before I aſk
the thing that I would have.

Mercie, good Lord, mercie I aſk,
this is the totall ſumme:
For mercie, Lord, is all my ſute,
Lord, let thy mercie come.

The complaint of a ſinner.

Sing this as the 143. Pſalme.

Where righteouſneſſe doth ſay,
Lord, for my ſinfull part,
In wrath thou ſouldſt mee pay
Vengeance for my deſert.
I can not it deny,
But needes I muſt confeſſe:
How that continually
Thy Lawes I do tranſgreſſe.

But if it bee thy will
With ſinners to contend,
Then all thy flock ſhall ſpill,
And bee loſt without end:
For who lives heere ſo right,
That rightly hee can ſay,
Hee ſins not in thy ſight
Full oft, and everie day.

The Scripture plaine tels mee,
The righteous man offends
Seven times a day to thee,
Whereon thy wrath depends.
So that the righteous man
Doth walk in no ſuch path,
But hee fals now or than
In danger of thy wrath.

Then ſith the caſe ſo ſtands,
That even the man right wiſe
Fals oft in ſinfull bands,
Whereby thy wrath may riſe.
Lord, I that am unjuſt,
And righteouſneſſe none have,
Whereto then ſhall I truſt,
My ſinfull Soule to ſave?

But truely to that Poſt
Whereto I cleave and ſhall,
Which is thy mercy moſt,
Lord, let thy mercy fall.
And mitigate thy mood,
Or elſe wee periſh all,
The price of this thy blood:
Wherein mercy I call.

The ſcripture doth declare,
No drop of blood in thee:
But that thou didſt not ſpare,
To ſhed each drop for mee.
Now let thoſe drops moſt ſweet
So moiſt mine heart ſo dry:
That I with ſin repleat
May live, and ſin may die.

That beeing mortified,
This ſin of mine in mee
I may bee ſanctified
By grace of thine in thee.
So that I never fall
Into ſuch mortall ſin,
That my foes infernall
Rejoice my death therein.

But vouchſafe mee to keep,
From theſe infernall foes,
And from the lack ſo deep,
Whereas no mercy growes.
And I ſhall ſing the ſongs,
Confirmed with the Iuſt;
That unto thee belongs,
Who art mine only truſt.

THE

THE SONG OF THE BLESSED VIRGINE MARY.

Sing this as the 19. Pſalme.

My Soul do magnifie the LORD,
my Spirit eke evermore:
Rejoyceth in the LORD my GOD
Who is my Saviour.
And why? becauſe hee did regard,
and gave reſpect unto
So baſe eſtate of his Handmaid,
and let the mighty go.

For now behold all Nations,
and Generations all,
From this time foorth for evermore
ſhall mee right bleſſed call.
Becauſe hee hath mee magnified,
who is the LORD of might:
Whoſe Name bee ever ſanctified,
and praiſed day and night.

For with his mercy and his grace
all men hee doth inflame:
Throughout all generations,
to ſuch as fear his Name.
Hee ſheweth ſtrength with his right arm,
and made the proud to ſtart:
With all imaginations
that they bare in their heart.

Hee hath put down the mighty ones,
from their ſupernall ſeat:
And did exalt the meek in heart,
as hee hath thought it meet.
The hungry hee repleniſhed,
with all things that were good:
And through his power hee made the rich
oft-tymes to want their food.

And calling to rememberance
his mercies every deale,
Hath holpen us aſſiſtantly
his ſervant Iſrael.
According to his promiſe made
to Abraham before,
And to his ſeed ſucceſſively
to ſtand for evermore.

THE LAMENTATION.

Through perfect repentance the ſinner hath a ſure truſt in God, that his ſins ſhall be waſhed away in Chriſts blood.

Sing this as the 59. Pſalme.

O LORD, in thee is all my truſt,
Give eare unto my wofull cry:
Refuſe mee not that am unjuſt,
But bowing down thine heavenly eye.
Behold how I do ſtill lament
My ſins, wherein I do offend:
O LORD, for them ſhall I bee ſhent,
Sith thee to pleaſe I do intend.

No, no, not ſo thy will is bent
To deale with ſinners in thine ire:
But when in heart they ſhall repent,
Thou granteſt with ſpeed their juſt deſire.
To thee therefore ſtill ſhall I cry,
To waſh away my ſinfull crime:
Thy blood O LORD, is not yet dry,
But that thou mayeſt help mee in time.

For why? while I on earth remain,
Oppreſt, alace, with wo and grief:
My feeble heart plunged in pain
Doth ſigh, and ſue for thy relief.
Sweet Chriſt, wilt thou not then appear?
To comfort them that comfort lack:
Wilt thou not bow thine ear to hear?
LORD IESUS come, and bee not ſlack.

For then ſhall thine receive their reſt,
Their joy, their bleſſe, their perfect peace:
And ſee thy face of treaſure beſt,
O LORD, that doth our joyes encreaſe
Then ſhall thou give thoſe noble crownes,
Which thine own blood hath dearly bought:
Then ſhall thoſe gifts and high renownes
Bee given in grace moſt richly wrought.

Then ſhall thy Saincts redeemed dear
From baile to bleſſe removed bee:
And bleſſed CHRIST thy ſweet voice hear,
Come unto mee Babes, come to mee.
Come reigne in joyes eternally,
Come reigne in bleſſe that hath none end,
Come therefore LORD, come CHRIST wee pray
Our preſſed grief with ſpeed amend.

Haſte, thee, O LORD, haſte thee, I ſay,
To powre on mee thy gifts of grace,
That when this life ſhall flite away
In Heaven with thee I may have place:
Where thou doſt reigne eternally
With GOD, who once did thee down ſend,
Where Angels ſing continually,
To thee bee praiſe world without end.

THE SONG OF MOSES.

DEUTERON. XXXII.

Sing this as the 32. Pſalme.

Take heed, O Heaven, and hearken Earth
and hear my mouth rehearſe,
In choſen tearmes, and ſentence great
this high and heavenly verſe.
2 As dew diſtils on tender hearbs
ſo ſhall my doctrine flow:
I ſhall powre out my ſpeach as ſhowres
makes corne and graſſe to grow.

3 For

3 For I Iehovahs Name will preach,
and ſet it foorth abrod:
Therefore ſee that yee give with mee
all glory to our God.
4 Unto that Rock, who perfect is
in all his works his wayes
In right and wiſe diſcretion
are brought to paſſe alwayes.

Hee is a ſtrong and truſtie God,
without iniquitie:
Whole, upright, juſt in all reſpects,
and righteous is hee.
5 A generation perverſe,
and wicked in their heart:
Corrupted hath their wayes and done
was not his childrens part.

6 Yee fooliſh people and unwiſe,
ſhould yee have thus requite
Your Father I'ovah, and your Lord,
freed you from bondage great?
Who made you grow in number hudge,
and honour high withall,
And ſtabliſht you in ſuch a ſtate,
as none could make to fall.

The Second-Part.

The benefits of God moſt liberally beſtowed upon his people,

7 Remember now the dayes of old,
and yeers of ages paſt:
Ask at thy Fathers they will tell,
and thy Fore-fathers ask.
They will thee ſhew, and orderly
recount, how God on hie,
8 When hee divyded all the earth
poſſeſſed for to bee.

Hee Nations great of Adams ſeed
diſperſed to and fro:
Hee ſet the bounds of people twelve
in number, and no mo.
According to the number juſt
of Iſraels ſons twelve:
9 For I'ovahs people is his part,
with Iaakob hee will dwell.

10 Hee found him in the Deſert dry,
and in the wilderneſſe,
Of mone and lamentation
with deep and great diſtreſſe.
Hee compaſt him about, and did
inſtruct and keepe him ſure:
Even as the apple of his eye
hee had of him ſuch cure.

11 And as the Eagle ſteireth up
her neſt, and ſits upon
Her birds, and ſtretcheth out her wings,
to carrie them thereon.
12 So only Iovah led them right
without the companie,
Or help of ſtrange and unquoth god
no help thereof had hee.

13 Hee ſet him up upon the hight
of a moſt fertile land,
That hee might eat and uſe the fruits
thereof at his command.
And ſuck the honie of the mount,
and oyle of ſtonie rock:
And eat the butter of the heards,
and milk out of the flock.

14 And fatneſſe of the tender lambs,
and of the ſheep ſo great,
And bucks of Baſhan with the fat,
and fineſt of the wheat.
Thou alſo drank the juice like blood
of berries noble wine:
And that unmixed whole and douce,
and pickand wonder fine.

The third Part.

The peoples filthie diſpoſition and unthankfulneſſe.

15 But Ieſurun when hee grew fat,
then hee began to fling:
Thou'rt foule, and fate, and finger-fed,
thy paunches down do hing.
For why? hee did forſake that God
who life and honour ſend:
The rock of his Salvation
hee did him vilipend.

16 They mooved him to jealouſie,
with unquoth idols vain:
And with abominations
They wrought him great diſdain.
17 They ſacrificed unto devils,
and not unto the Lord:
Of whom their fathers did not know,
nor from their fear abhord.

To new invented gods, of whom
they did not underſtand;
Whereof the faſhion and the guiſe
came from their neighbour land.
18 Thou haſt forget that Rock, that did
beget thee Fatherly,
And caſt into oblivion
the God that formed thee.

The Fourth part.

The Lords wrath moſt iuſtly kindled for puniſhment & revenge.

19 Theſe things when as the Lord beheld
into his children bad:
Through wrath and indignation
hee caſt them off, and ſaid,
20 Now I will hide my face from them,
and yet will look, and ſee
What miſery ſhall them betide,
and what their end ſhall bee.

They are a generation
given to perverſedneſſe:
A ſort of children, into whom
there is no faithfulneſſe.
21 By ſuch as were not gods of might
they have provoked mee:
And griev'd mee at the very heart,
with fooliſh vanitie.

Therefore

Therefore will I reject them now,
and take into their place
A naughty people, whom they thought
should ne'r have found my grace.
Whereby I forely shall provoke,
and move them to despight:
When they shall see a people naught
embraced for my delight.

22 For there is kindled in my wrath
a furious fire and fell,
Which shall burn up, and all consume,
even to the ground of hell.
Which shall eat up the earth, and eke
her great fertilitie:
And set on fire the fundaments
of mountains hudge and hie.

23 I'l spend amongst them many ils,
and ware mine arrowes all,
To punish their enormities
I'l shoot them great and small,
24 The hunger horrible I will
send out, and eke the pest:
And bylefull botch shall them destroy
with murther manifest.

The bloody teeth of cruell beasts
I will amongst them send,
And venome of the serpents fair,
of them to make an end.
25 Without the sword shall all consume,
and in the minde within:
The terrour and the trembling fear
without end shall begin.

The galland young man, nor the age
of lofty virgine mild
Shall not escap this just revenge,
old man, woman, or child.
26 Thus had I said, I will go to,
and spoile them utterly:
And blot away from mortall men
their rotten memory.

THE FIFT PART.

The Lords own glorie stayeth him from utter wrath of his people, notwithstanding their horrible deservings.

27 Were not I feard the enemies,
misknowing pridfull boasts:
Saying, Our hand hath done all this,
and not the LORD of hoasts.
28 They are a clan of counsell void,
and of intelligence:
29 Now would to God that they were wise
and had some providence.

That they might know and understand,
and rightly comprehend,
How that their matters do proceed
and what shall bee their end.
30 Oh, how is't come to passe, that one
should thus a thousand chase?
And only two sum of your troups
ten thousand to deface.

If that the LORD your Rock had not
inclosd you in their hand:
And cast you under (as a prey)
your enemies command.
31 For why? their Rock is not like ours,
to be a sure refuge:
Although the enemies themselves
were set down to bee judge.

32 The Vines of Sodom and Gomorah
are not so ill as theirs:
Which grapes and berries venemous,
and bitter clusters beares.
33 Their wine is venome dangerous,
which dreadfull Dragons cast,
And like the deadly poyson strong
of the most cruell Asp.

34 And is not this laid up in store,
and keeped mee beside:
And sealed in my treasure fast
there ready to abide.
35 Vengeance is mine, and recompence
in their own proper time:
Their foot shall slip, and they shall fall,
and turn to dust and slime.

For why? of their calamitie
the day drawes very near:
And of the things will them befall
the tyme shall soon appear.
36 When IHOVAH shall begin, and judge
his people whom hee bought:
Hee will repent him of that evill,
against his servants thought.

The Lord when hee hath humbled his Church, will turn his wrath against the enemies to their utter destruction and accept in favour his own.

THE SIXT PART.

Even when hee shall perceive and see
all power to bee gone:
And neither captive nor escapt
able to fight again.
37 Then shall hee say, where are the gods,
which they took for to bee
Their strong and fenced rock, to whom
in danger, they might flee?

38 Who feed upon the fat of all
their sacrifices slain,
And of their offrings drank the wine,
now seek their help again.
Now let the m rise, and succour you,
and aid you in this need:
Now let them bee your lurking place,
if they bee gods indeed.

39 At last bee wise, see, and behold,
that I, even I am hee,
And that there is none other GOD,
to bear mee company.
Its only I that casteth down,
and strike unto the dead,
And do restore to life again,
when their is no remead.

I wound,

I wound, and I do heale again,
all is at my command,
And there is none that can eſcape
the force of my right hand.
40 For I lift up mine hand unto
the Heaven, and thus I ſay:
As I did live before all time,
and ſo ſhall live for ay.

41 When I ſhall ſharp my glancing ſword,
and draw it out to ſtrike,
And put mine hand to execute
my wrath amongſt the thick.
Then ſhall I rightly recompence
with vengeance, wrake, and ſhame
Mine enemies, and well repay
all thoſe that hate my Name.

42 I ſhall make drunken all my ſhafts,
into their bulyering blood.
My ſword ſhall eat up, and conſume
their filthy fleſh and rude.
Even in the blood as well of them
that ſhall bee tane, as ſlain:
Down from the firſt, on all their ſins
this vengeance ſhall remain.

43 Yee nations ſing, and make a noiſe,
praiſe Him his people all:
For hee revengeth well the blood
of ſuch as on him call.
Hee vengeance for his ſervants ſake
upon his foes will caſt,
And with his land and people bee
well pleaſed at the laſt.

A THANKSGIVING AFTER THE RECEIVING OF the LORDS Supper.

Sing this as the 137. *Pſalme.*

The LORD bee thanked for his gifts,
and mercies evermore,
That hee doth ſhew unto his Sainćts,
to him bee laud therefore.
Our tongues cannot ſo praiſe the LORD
as hee doth right deſerve:
Our hearts can not of him ſo think
as hee doth us preſerve.

His benefits they bee ſo great
to us, that bee but ſin:
That at our hands for recompence
there is none hop to win.
O ſinfull fleſh? that thou ſhouldſt have
ſuch mercies of the LORD:
Thou doſt deſerve more worthily
of him to bee abhord.

Nought elſe but ſin and wretchedneſſe
doth reſt within our hearts:
And ſtubbornly againſt the LORD
wee dayly play our parts.
The Sun above in Firmament,
that is to us a light
Doth ſhew it ſelf more clear and pure
than wee bee in his ſight.

The Heavens above, and all therein
more holy are than wee:
They ſerve the Lord in their eſtate
each one in his degree.
They do not ſtrive for Maſterſhip,
nor ſlack their office ſet:
But ſerve the Lord, and do his will,
hate is to them no let.

Alſo the Earth, and all therein
of GOD it is in aw:
It doth obſerve the formers will,
by skilfull natures law.
The Sea, and all that is therein
doth bend when GOD doth beck:
The ſprits beneath do tremble all,
and feare his wrathfull check.

But wee alas for whom all theſe
were made, them for to rule,
Doth not ſo know or love the LORD,
as doth the Oxe or Mule.
A law hee gave for us to know
what was his holy will:
Hee would us good, but wee would not
avoid the thing is ill.

Not one of us that ſeeketh out
the LORD of lyfe to pleaſe:
Nòr do the thing that might us joine
to CHRIST and quyet eaſe.
Thus are wee all his enemies
wee can it not denie:
And hee again of his good-will
would not that wee ſhould die.

Therefore when remedie was none
to bring us unto life,
The Son of GOD our fleſh hee tooke,
to end our mortall ſtrife.
And all the law of GOD the LORD
hee did it full obey:
And for our ſins upon the croſſe
his blood our debts did pay.

And that wee ſhould not yet forget
what good hee to us wrought
A ſigne hee left our eyes to tell,
that hee our bodies bought.
In bread and wine heere viſible
unto thine eyes and taſt:
His mercies great thou maiſt record,
if that his Sprit thou haſt.

As once the corn did live and grow,
and was cut down with ſith:
And threſhed out with many ſtrips
out from his husk to drive.
And as the Mill with violence
did tear it out ſo ſmall:
And made it like to earthly duſt,
not ſparing it at all.

And

And as the Oven with fire hot
did cloſe it up with heat:
And all this done as I have ſaid,
that it ſhould bee our meat.
So was the LORD in his ripe age
cut down by cruell death:
His Soul hee gave in torments great,
and yeelded up his breath.

Becauſe that hee to us might bee
an everlaſting bread:
With much reproach and troubles great
on earth his life hee led.
And as the grapes in pleaſant time
are preſſed very ſore:
And plucked down when they bee ripe,
and let to grow no more.

Becauſe the juice that in them is
as comfortable drink
Wee might receive, and joyfull bee,
when ſorrowes make us ſhrink.

So CHRIST his blood out preſſed was
with nailes, and eke with ſpear:
The juice whereof doth ſave all thoſe
that rightly do him fear.

And as the cornes by unitie
into one leafe are knit:
So is the LORD and his whole Church,
though hee in heaven ſit.
As many grapes make but one wine,
ſo ſhould wee bee but one,
In faith and love in CHRIST above,
and unto CHRIST alone.

Leading a life without all ſtrife,
in quyet reſt and peace:
From envie and from malice both
our hearts and tongues to ceaſe.
Which if wee do then ſhall wee ſhew
that wee his choſen bee,
By faith in him to lead a life,
as ever willed hee.

And that wee may ſo do indeed
GOD ſend us all his grace:
Then after death wee ſhall bee ſure
with him to have a place.

A SPIRITUALL SONG.

Sing this as the 110. *Pſalme.*

What greater wealth than a contented minde?
What povertie ſo great as want of grace?
What greater joy than find IEHOVAH kind?
What greater grief than ſee his angrie face?
What greater wit than run CHRIST IESUS race?
What greater follie nor defections fell?
What greater gaine than godlineſſe to embrace?
What greater loſſe nor change the Heaven for hel?
What greater freedome nor in CHRIST to dwell?
What greater bondage nor a Soule to ſin?
What greater valiance nor ſubdue thy ſell?
What greater ſhame than to the divell to run?
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FINIS.

APPENDIX.

CONSISTING OF ADDITIONAL MATTER AND VARIOUS READINGS,

FURNISHED BY OTHER EDITIONS OF THE SCOTTISH PSALTER,

Extending from the Year 1565 to 1640.

APPENDIX,

Throughout the Appendix the edition of 1565 is referred to rather than that of the previous year, of which a copy is known to exist, because the former was more accessible to the Editor. He has reason to believe, however, that the two are exactly alike.

The extracts under the Literary Division are printed in as close imitation of the originals as the available type would allow.

In both Divisions it has been considered advisable to arrange the materials primarily by Subjects and subordinately by Editions.

FIRST DIVISION—LITERARY.

I.—INTRODUCTORY MATTER.

EDITION 1565.

THERE is an address by "William Stewart to the Reader," but it refers exclusively to matters pertaining to the Calendar placed at the beginning of the volume. The first lines are as follow:—

"Beloued reader, I haue thought good, aſwel for the decoration of this moſte ſingular boke, as for thy profite to add ſõe things vnto the Caleuder. Firſt I haue added the exact houre and minute that the Sone riſeth & ſetteth almoſte euerie fyfte day throughout y^e whole yere," &c.

The following verses are added—

WILLIAM STEWART
TO THE CHVRCH OF SCOT-
land. Sonnet.

THou little church, to whõ Chriſt hath reſto-
The cleare loſt light of his euãgel pure: (rde
Thy God doth with all diligence procure,
That with his worde, thou maiſt be-ſtill decorde.

Though ỹ haue long his wholeſome trueth abho-
Yet his great mercies did thy blindnes cure (rde
Submitting thee, vnto the careful cure,
Of ſuche paſtours, as truely teache his worde.

Out of whoſe hãds (w^t great thãks) now receiue,
All Dauids Pſalmes, ſet foorth in pleaſant verſe:
A greater gift of them thou couldſt not craue.
Whoſe endles frute, my pen can not rehearſe:
For here thou haſt, for euerie accident,
That may occurre a doctrine pertinent.

EDITION 1595.

The "*prenter to the diſcreit Reader*" assigns the grounds on which he had altered the order or succession of the various documents in the volume of which the Psalter forms a part; and concludes as follows:—

"*Thus all partis being prentit ſundrie, it is in ye pleſour of the byer, to bind them all togidder, or in ſundrie portiõis, as beſt lykis him. This I thocht gude to aduertiſe the diſcreit Reider. Farewweill in the Lord Ieſus.*"

EDITION 1611. 16mo

A Table for the vſe of the Pſalmes, by T. B.

Pſalmes for Doctrine and Inſtruction. { 1. 14. 15. 19. 29. 32. 36. 37. 45. 49. 50. 58. 73. 77. 87. 90. 95. 107. 110. 125. 129. 133. 134. } Pſalmes

Doctrine. { Politike are the 72. 101. / Eccleſiaſtical. 78 / Oeconomical. 128 } Pſalme.

Prophetical Doctrine and Prophecie. { 2. 117. / 40. 97. 98. } Pſalmes.

Pſalmes for Prayer. { 3. 5. 6. 7. 12. 13. 17. 20. 25. 26. 28. 31. 35. 38. 43. 44. 51. 54. 55. 56. 57. 59. 70. 71. 74. 79. 80. 83. 84. 85. 86. 88. 89. 109. 115. 119. 120. 123. 130. 135. 140. 141. 142. 143. Pſalmes.

Pſalmes for Prophecie and Prayer. 62. 69.

Pſalmes for conſolation. { 4. 11. 27. 39. 42. 58. 93. 94. 99. 102. 106. 112. 121. 122. 131. 137. Pſalmes.

Pſalmes for Prayer & conſolation are Pſalmes

Pſalmes for Thankſgiuing. { 3. 9. 21. 23. 30 67. 75. 76. 81. 82. 92. 100. 103. 104. 105. 111. 113. 114. 116. 118. 124. 126. 129 135. 136. 144t145. 146. 147. 148. 149. 150. Pſalmes.

Pſalmes { For doctrine & thankſgiuing 34. / For thankſgiuing & prophecie, 16. 11. / For victorie and triumph, 46. 48. 96.

¶ The remanent Pſalmes omitted by T. B. and done by I. T.

Pſalmes. { For doctrine 62. 91. and for prayer and doctrine. 63. 64. / For prayer 60. 61. 108. and for prayer and praiſe, 42. 138. / For praiſe 65. and for thankſgiuing and praiſe. 66.

EDITION 1633.

THE ARGVMEMT.

THIS Booke of PSALMES, is ſet foorth vnto vs, by the holie Ghoſt, to bee eſteemed as a moſt precious Treaſure; wherein all things are contained which appertayne vnto true Felicitie, as well in this life preſent, as in the life to come.

For, the riches of true Knowledge, and Heavenlie Wiſdome, are here ſet open for vs, to take thereof moſt aboundantlie.

If wee would know the great and high Majeſtie of GOD, here we may ſee the brightneſſe thereof ſhyne moſt clearlie.

If we would ſeeke His incomprehenſible Wiſdome, here is the Schoole of the ſame Profeſſion.

If wee would comprehende His ineſtimable Bountie, and approach neare therevnto, and fill our Hands with that Treaſure, here wee may haue a moſt liuelie and comfortable Taſte thereof.

If wee would know wherein ſtandeth our Salvation, and how to attaine vnto Lyfe everlaſting, here is CHRIST, our onlie Redeemer, and Mediator, moſt evidentlie deſcribed.

The rich man may here learne the true vſe of his Riches.

The poore man may here finde full Contentation.

He that will rejoyce, may here know the true Ioy, and how to keepe meaſure therein.

They that are afflicted, and oppreſſed, may here beholde wherein their Comfort ſtandeth; and how they ought to praiſe GOD, when Hee ſendeth them Deliverance.

The Wicked, and perſecuters of GOD'S Children, may here ſee how the Hand of GOD is ever againſt them: and, although Hee ſuffer them to proſper for a while, yet Hee brydeleth them, in

in ſo much, as they cannot touch an haire of ones head, except Hee permit them: and how in the ende their deſtruction is moſt miſerable.

And briefelie, here we may haue moſt preſent Remedies againſt all Temptations, and Troubles of Mynde and Conſcience. So that being well practiſed herein, we may be aſſured againſt all dangers in this lyfe, liue in the true feare and loue of GOD; and at length attaine vnto that incorruptible Crowne of Glorie, which is layde vp for all them that loue the comming of our LORD IESVS CHRIST: To whom, with the Father, and the Holie Spirit, bee all Prayſe, Honour, and Dominion, for evermore: Amen.

EDITION 1640. 16mo.

"The Argument" last quoted is here repeated, but there is added the following Scripture passage—

1. Corinth. III. XI.

"*An other foundation can no man lay, than that is laide alreadie, which is, Ieſus Chriſt.*"

After which appear these additional passages:

Colos. 3. vers. 16.

LEt the word of Chriſt dwell in you plenteouſly in all wiſedome, teaching, and admoniſhing your own ſelves, in Pſalmes, and Hymnes and ſpirituall ſongs: ſinging with a grace in your hearts unto the Lord.

Vers. 17. And whatſoever ye ſhall do, in word or deed, do all in the Name of the Lord Ieſus; giving thanks to God; even the Father by him.

Ephes. 5. vers. 17. 18. 19. 20. 21.

BE ye not unwiſe, but underſtand what the will of the Lord is, And be not drunken with wine, wherein is exceſſe; but be filled with the Spirit: Speaking unto your ſelves in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your hearts.

Giving thanks always for all things unto God, even the Father, in the Name of our Lord Ieſus Chriſt: Submitting your ſelves one to another in the fear of God.

II.—METRICAL AND PROSE VERSIONS.

From the collation of a large number of passages taken at random, it is evident that throughout all the more important editions at least, the Metrical Version is the same. The differences are chiefly orthographical, and are too trifling to merit full enumeration. They are most numerous in the edition of 1565, from which a few examples are adduced.

The form eth is frequent, as 'groweth' for 'grows,' 'dwelleth' for 'dwels.' In some cases th is added where it must have formed one syllable with the preceding, as 'bendth,' 'bringth,' for 'bends,' 'brings.' Final e is more frequently used at the close of words, as 'harde,' 'bowe,' 'parte,' 'forthe,' 'awaye,' 'whome,' 'worke,' 'soone,' 'worlde,' 'fishe.' Contractions are sometimes found, especially in the words connected with the tunes, as ỹ, whē, cā, w̃, for ye, when, can, which. In some cases the more antiquated spelling occurs in the later edition, and the more modern in the earlier; *e. g.* in 1565 appear the forms "destroyed, foe, purified, here, early, me, he, paths, subdued," in cases which are, in 1635, spelled "destroide, fo, purifide, heere, earlie, mee, hee, pathes, subdude." The opposite order however is, as might be expected, the common one. The letters u and v seem interchanged at random, as vs for us. Further instances of orthographical and other variations chosen from the first 18 Psalmes are as follow:

	1565.	1635.
Ps. I. 2.	which	whom
II. 4.	heauen	heavens
IV. 9.	fauetie, kepe . .	fafetie, keepe
V. 4.	pacience, pleaſde, wickednes	patience, pleaſ'd, wickedneſſe
VI.	dimme, wolde, toke .	dim, would, tooke
VII.	faut, delueth . . .	fault, delves
VIII.	ordre, conſidre, glorie, ſhulde	order, conſider, glore, ſhould
IX. 7, 8,	mainteine, yelde	maintaine, yeeld
X. 18.	echone	each one
XI.	ſhoute, ſhronke . .	ſhoote, ſhrunk
XIII. 5.	harde	heard
XV.	empere, othe, doeth, els	impare, oath, doth, elſe
XVI. 6.	reſsignde . . .	aſsign'de
XVII. 4.	from, we . . .	for, I
12, &c.,	gredely, pray, ſmyte, the, ſilſte	griedily, prey, ſmit, thy, ſils
XVIII.	ſhilde, panges, ſuttle, mont, coals, denne, lyke, hayles	ſhield, pangues ſubtile, mount, coales, den, like, haile
v. 14.	threatenings . . .	threatnings ſharp
15.	teache, overflowe	fetch, overthrow
18, &c.,	fauvour, cleanes	favour cleanneſſe
34.	reacheſt	teacheſt
47.	foe me deliuered .	foes delivered me

The Edition of 1611 attaches two peculiar features to the Metrical Version. 1. Headings or Titles to the Psalms, consisting of the first words of each in the Latin Vulgate version: thus Psalm I. is headed Beatus vir qui non abiit; Psalm II. Quare fremuerunt gentes; Psalm III. Domine quid multiplicati sunt, &c.

2. The longer Psalms are divided into portions, entitled "The Second Part," "The Third Part," &c. For example:

Psalm VII.	is divided at	Verse 9.
IX.	do.	do. 11.
X.	do.	do. 11.
XVII.	do.	do. 9.
XVIII.	do.	do. 11, 21, 31, and 41.
XXII.	do.	do. 11 and 23.

and so on. In a few instances Psalms and portions of Psalms of considerable length are not divided, *e. g.* the 50th.

In all the editions the 119th Psalm is divided into the customary parts. In that of 1611 these parts are distinguished by numbers, in addition to the names of the Hebrew letters, as BETH. 2. part, DALETH. 4. part, &c. Beth is prefixed to the 3d part by mistake for Gimel. In the small edition of the same year the Hebrew letters themselves are given along with their names.

The INDEX of first lines of the Metrical Psalms in the edition of 1615 accords both in form and substance with that of 1635, with the exception that the longer portions which appear in the latter are in the former reduced to the ordinary dimensions. In the other editions there is one column in the page: Thus 1565,

A TABLE OF THE PSALmes, declaring aſwel the nombre, as alſo in what leafe to finde the ſame.

Pſalme	A	leafe
XXX.	All laud and praiſe with heart	73
XLIX.	All people hearken & give ear	133

1595 and 1611 follow the same arrangement, but generally with shorter quotations. In the latter the Psalms are numbered by figures and a larger type is employed. The Index of Edition 1633 begins thus—

A TABLE OF THE
PSALMES.

	Pſalme
ALL laude and prayſe with heart and voyce	xxx
All people hearken, and giue eare	xlix
Although my Soule hath ſharplie	lxii
Attend my people to my Law	lxxviii
Amid the preaſſe, with men of might	lxxxii

The Prose Version of the Psalms first appears in the edition of 1611; and in that edition, as also in that of 1615, accords substantially with the edition of 1635. In the edition of 1633 this old version is discarded in favour of the present authorized version

III. SPIRITUAL

III.—SPIRITUAL SONGS.

None of these appear in the first edition. In that of 1595 there are 10, having tunes attached which are given at page 24 below. They occur in the following order, and accord with the edition of 1635 except in the particulars here pointed out:—

THE X COMMANDEMENTS
of Almightie God.
EXOD. XX.

Figures are used instead of Roman numerals, and in Commandment 7th read 'flee' for 'feare.'

A PRAYER which follows seems to be regarded as a continuation of the preceding as it has no separate tune.

THE LORDS PRAYER
D. COXE.

In last line of second stanza for 'poor' read 'pure.'—

THE XII ARTICLES OF
the Christian Faith.

The following 8 lines occupy the place of the 4 beginning 'Hee thold the last'—

And so he died in the flesh,
Bot quickned in the Spirite:
His bodie then was buried
As is our vse and rite:
His Spirite did after this descend,
Into the lower parts:
To them that long in darknes were,
The trew light of their hearts.

VENI CREATOR.

Line 29th 'Strength and stablish all our weaknes,' line 47th 'knot' for 'knots.'

THE HVMBLE SVTE OF
A SINNER.

Last verse 'kirk' for 'church.'

THE LAMENTATION OF
A SINNER.

Line 33d 'mercie' for 'mercies.'

THE COMPLAINT OF
A SINNER.

Last stanza for 'lack' read 'lake,' and in next line for 'no' read 'his.'

THE LAMENTATION
OF A SINNER.

Described in the general contents of the volume as 'Ane vther Lamentation.' Line 16th 'it may' for 'thou mayest,' line 31st for 'gifts' read 'Pfalmes,' line 44th for 'I may' read 'we may,' line 46th for 'thee down' read 'doun thee.'

THE SONG OF BLESSED
Marie called Magnificat.

Last stanza 'mercie' for 'mercies,' and 'up' for 'us.'

THE SONG OF SIMEON
CALLED NVNC DIMITTIS.

EDITION 1611.

Contains only the Ten Commandments, the Prayer thereafter, and the Lord's Prayer. These accord with 1635 except in the 8th line of the first, which reads—

'Make thee no Gods at all to feare.'

EDITION 1615.

All the Songs are found here as in 1635 except the last two, the 'Thankfgiving' and the 'Spiritual Song.' They are also arranged in the same order, with the exception of the 'Song of Moſes,' which is placed before the Psalms while the others follow them. This Song appears for the first time in this edition, and is introduced as follows:—

THE SONG
OF
MOSES:
Wherein is conteined GODS benefites towardes his people, And the peoples *great vnthankfulneſſe towards* their GOD, &c.

THE PRINTER TO THE READER.

BEEING *in conference with a Godlie Brother (Chriſtian Reader) I ſhewed vnto him that I was minded to print ouer againe this Booke of the* PSALMES, *who ſaide vnto me that he marueled that the Song of* MOSES *was neuer yet inſert therein, the which conteined an abridgement of all Doctrine meete for the glorifying of* GOD, *and edifying of his Church: And therefore, moſte finelie ſet foorth in verſe, by the Spirit of* GOD, *for memories cauſe, dited to* MOSES *word for word, and expreſſelie commanded to bee put into the mouthes of all ſortes of people, to bee a witneſſe for the patience of the* LORD *againſt their ſinne and vnthankfulneſſe, to juſtifie him, when his judgementes ſhould bee extreamelie powred foorth for the ſame. The which doctrine and purpoſe of the Holie Spirite, remaining in regiſter, is as needfull in this declining eſtate of the Goſpell, and taking away of ſo manie faithfull Meſſengers of* GOD, *as it was at the departure of* MOSES *and more. I requeſted him therefore, that I might haue it put into Meeter, who accorded, and ſent mee the ſame to bee inſert in this new Edition, and recommended carefullie to the Church of our time and land: The which I pray* GOD *may by her bee vſed fruitfullie for preuenting of the horrible plagues ſo long threatned, & comfort of Her elect children when the ſame ſhall bee powred out,*

AMEN.

The marginal summaries of the 'Song of Moſes' are in italics, and the first of them, which is omitted in the 1635 edition, is '*The preface, conteining the ſumme of all.*'

In the 'Complaint' such forms as 'sinn'th' for 'sins' are found. Of the 'Lamentation' the 3d, 4th, and 5th stanzas are omitted, from the words 'For why? while I' to the words 'Haste thee O Lord.' This song, as the last of the series, is followed by the ejaculation—

SO BEE IT.

EDITION

EDITION 1633

Follows that of 1595, containing only the same pieces and placed in the same sequence, with the same variations, except that 'church' is used instead of 'kirk,' and 'I may' for 'we may,' in the second 'Lamentation,' line 44th. In the X. Commandments, 5th line from the end, 'bee' occurs instead of 'beare.'

In all these editions the list of Sacred Songs follows the Index of Psalms as in 1635, and is introduced by the same formula, 'Theſe yee ſhall find,' &c. The list is also in single or double column in accordance with the Psalm Index in each. In the 1615 edition 'Veni Creator' is printed in large capitals, for what reason does not appear, the others being in italics, as are those also of 1595.

IV.—CONTENTS OF THE PSALMS.

In regard to this part of the work it may be affirmed, from the collation of numerous specimens, that the editions of 1611 and 1615 very nearly accord with that of 1635, with the exception of variations in spelling, while that of 1633 exhibits a considerable number of minor discrepancies, occasioned by addition, omission, and interchange of words, though not of sufficient importance to be quoted. But in the edition of 1595 there are in most instances material abridgments or alterations, which are here shown in detail. In cases of greatest difference the contents are printed in full. Those omitted either agree with or slightly differ from the 1635 edition. The term 'condensed' is used to describe the omission of some of the less important words; '&c.' denotes that the remaining words accord with 1635; 'kirk' is always used for 'church.' In each case the Contents are preceded by the mark ¶

Pſalme IIII. wants last sentence, beginning 'Let us likewiſe.'

Ps. VII. David being faſlie accuſed, craueth deliuerance of God, profeſſand his faith, and teſtimonie of his conſcience. Deſirand the euillis quhilks ar deuyſit againſt him to be avertit. And confirmit in his faith declaris the deſtruction of the wickit, pronounceand the glory of god to be celebrated of the godlie.

Ps. VIII. David extolleth the Maieſtie of God, from his works both in heven and earth: but chiefly in man both created, and alſo reſtored by Chriſt.

Ps. IX. Goliah ſlaine, and the philiſtines ouerthrowne, Dauid geuis thankes to God, praiſand his power, and his warkis. Exhortand the godlie to do the ſamin. Then he ſettis furth ane forme of prayer, vſit of the godlie in thai dayis, for thair preſervation, and the deſtruction of thair enemies.

Ps. X. The kirk thinkand herſelf deſtitute of Goddis help, and oppreſſit of the wickit opinnis vp vnto him, the blaſphemies and iniuries of the wickit, and the troubillis of the godlie. Thair foir requeſtis him, that hauand reſpect to the glorie of his awin name, and of the miſeries of his children, he wald deſtroy the wickit, and deliuer the godlie.

Ps. XI. Dauid gretlie afflicted with perſecutions, rebuks his adverſaries and forſchawis the vndoing of thair counſels. Declarand alſwa, that God the juſt iudge will iudge them according to richt and equitie.

Ps. XII. David lamenting the corruptible eſtate of all people, deſires god ſpedelie to ſend redres. Then comfortand himſelf with the aſſurance of Gods promiſe, concludes that notwithſtanding the greit corruption God will deliuer him.

Ps. XIII. David complaineth of the delay of Goddis help, of his awin infirmities, and of the prufute of his enemies: calleth to God for his delyuerance and the confuſion of his enemies, that he may glorifie his name.

Ps. XVII. omits the latter sentence and some words of the former.

Ps. XVIII. adds at end 'This Pſalme agreis with ye 22. chap, of the 2. of Sam.'

Ps. XIX. He moueth the faithfull to glorifie God by the workmanſhip, proportion, and ornaments of the heauens: and be the Law, wherin God is reuealed familiarlie to his choſen people.

Ps. XX. The Kirk praieth for the King paſſand to battell againſt the Ammonites, teſtifiand thair faith and truſt in God, commendand with hope of gude ſucceſſe, thair haill mater vnto thair God.

Ps. XXI. Words following 'God' omitted. 1. Sam. 21, substituted for 2. Sam. 10, 11.

Ps. XXII. Dauid complaineth of his deſperate extremities, & how he recouereth himſelf from tentations. Vnder his perſon is figured Chriſt. Heirin alſo is declared the prophecie of Eſay: &c.

Ps. XXIII. Dauid having tried Gods manifold mercies diuerſe times, gathereth aſſurance that God will continue his goodneſſe for euer.

Ps. XXIIII. The grace of God being now vttered in the temple, more glorious then before in the Tabernacle, David with exclamation ſetteth forth the honour thereof, mouing the conſideratioun of the eternall manſions prepared in heauen, whereof this was a figure.

Ps. XXV., XXVIII., XXIX., and XXXI. are condensed by omission of words.

Ps. XXVI. Dauid oppreſſit be his enemies, fleis to God his righteous iudge proteſtis his faith and innocencie: and thairfoir deſires to be deliuerit from his troubles, and to obtein grace, that he may glorifie his God.

Ps. XXVII. Dauid oppreſſit be his enemies fleis to God, proteſting his Faith and innocency, deſirand to be deliuerit fra his troublis.

Ps. XXX. Dauid geuis praiſe to God, deſirand all faithfull to do the lyke, & to acknowledge by his example, that he is mair ſweit than rigorous to his awin, then returnis to his praier, promiſand to ſing the praiſes of God for euer.

Ps. XXXII. Dauid puniſhed with greuous ſicknes for his ſinnes, counteth them happie, to whome God doth not impute their tranſgreſſions: & efter he had confeſſed his ſinnes, and obtained pardon, he exhorteth the wicked men to liue godlie, and the good to reioice.

Ps. XXXIII. He exhorteth all gude men to praiſe God for creating and gouerning all things, for his faithfull promiſes, for ſcattering the counſel of the wicked, teaching that no creature preferueth any man, but onlie his mercie.

Ps. XXXIIII. Dauid having eſcaped Achis, 1. Sam. 22. praiſeth God for his deliuerance, giuing others example, &c.

Ps. XXXV. Sauls flatterers perſecuted Dauid, who praieth for reuenge, that his innocencie may be declared, and that ſuch as take his part may reioice: for quhilk he promiſis to magnifie Gods name all the daies of his life.

Ps. XXXVI. Words after deliverance omitted, and former portion condensed.

Ps. XXXVIII. Middle portion from 'uttereth' to 'ememies' omitted.

Ps. XXXIX. This Pſalme conteinis ane ſingular exampil of ane faithful ſoule againſt impacience and diſpair.

Ps. XL. Last sentence omitted, former portion condensed.

Ps. XLI. Dauid greuouſlie afflicted, bleſſes them that pitie his caſe, complaining of faithles freindes.

Ps. XLII. Dauid is greued that through perſecuters, he culd not be preſent in the Congregation, proteſting his preſence in hart, albeit in bodie ſeparate. At laſt he ſheweth that notwithſtanding theſe ſorrowes, yet he continuallie putteth his confidence in the Lord.

Ps. XLIV. Substitute 'in persecution' for the words between 'faithfull' and 'for sustaining.'

Ps. XLV. Ane nuptiall hymne of Ieſus Chriſt and of his Kirk, vnder the figure of Salomon, and of his chiefeſt Wyfe. the Doughter of Pharao.

Ps. XLVI. The faithfull declaris what truſt & ſuretie they haue in al their extreame dangers, ſeing they haue the mighty God for their ſauegarde.

Ps. XLVII. An exhortation to worſhip God for his mercies towards Iacobs poſteritie. Heirin is prophecied, &c.

Ps. XLVIII. Ieruſalem, (the figure of the Kirk) beand merueloufſlie deliuerit from ane extreame danger, the Prophet geuis thankis to God, praiſand the ſtrenth and aſſurance of Sion, quhilk the Lord hes choſen.

Ps. XLIX. The Prophet deſcriues the vanities and follies of the rich, that hes thair hartis ſet vpon their riches: and comfort the pure in thair afflictions, aſſurand them of ane great and ſurer felicitie.

Ps. LI. Efter the deith of Vrias, Dauid acknawledgis his ſinne, and craues pardon of God that he would ſend him his halie Sprit, to deliuer him from his ſinnes: he promiſes to inſtruct others, and prayis for Ieruſalem that is the true Kirk.

Ps. LII. First sentence condensed, and add assurand him that the righteous God will not leaue it vnpuniſhed.

Ps. LIII. The argument is all ane with the xiiij. Pſalme.

Ps. LIV., LV., LVI., and LVII. condensed.

Ps. LIX. Dauid beand ſair afflicted be Saul, and brought to great extremitie be him, calleth God to be witnes of his innocencie, and craueth his help, declaring the hope that he hes to be heard of him.

Ps. LX. Words after 'same' omitted.

Ps. LXII. Dauid declareth by example, and name of God, that he and al pepill muſt truſt in God alone ſeing that all without

out God, goeth to nought, who onlie is of power to faue, and that he rewardeth man according to his warks.

Ps. LXIII. Dauid efter his danger in Ziph, giueth thankes, &c.

Ps. LXVI. Dauid exhorteth to praiſe the Lord in his wonderfull warkis. He ſetteth furth the power of God to affraie rebels, and ſheweth Gods mercie to Iſraell. and prouoketh all men to heare, and praiſe his halie Name.

Ps. LXVII. A ſweit praier for all the Faithfull to obtaine the fauour of God and to be lightened with his countenance: to the end that his way & judgements may be knowne throughout the earth: reioicing that god is the gouernour of all nations.

Ps. LXVIII. Dauid expreſſeth the wonderfull, &c.

Ps. LXIX. Ends with 'Christ,' and considerably condensed.

Ps. LXXI. He praieth in faith eſtabliſhed by promiſe, and confirmed by the work of God from his zouth, to be deliuered from his cruell & wicked ſonne Abſalon with his confederacie, promiſand to be thankfull therefore.

Ps. LXXII. Gods kingdome by Chriſt is repreſented by Salomon, vnder, &c. Ends at 'ever.'

Ps. LXXV. The faithfull praiſe the Lord, who ſhal come to iudge at his time when the wicked ſhall drink the cup of his wrath.

Ps. LXXVI. Condensed.

Ps. LXXVIII. After 'Abraham,' read 'caſting in their teeth the rebellion of their Fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their peruerſe anceſtors.' &c.

Ps. LXXIX. Slightly condensed.

Ps. LXXXI. An exhortation to praiſe God for his benefites, condemning their ingratitude.

Ps. LXXXII. Omits 'undertake the matter and.'

Ps. LXXXIII. The Iſraelites pray the Lord to deliuer them from their enemies both at home and farre of: alſo that all ſuch wicked people be ſtriken with his ſtormie tempeſts, that they may know his power.

Ps. LXXXVI. Omits 'and forsaken of all.' For 'instructed' read 'justified'

Ps. LXXXVII. Dauid declaris the prayſes of the Kirk throu his preſence in her, and his benefites towards her: together with the vocation of the Gentiles.

Ps. LXXXVIII. Condensed. For 'consolation' read 'consideration.' Ends at 'desperation.'

Ps. LXXXIX. Dauid praiſeth God for his couenant made betwene him and his elect by Ieſus Chriſt, then he. complaineth &c.

Ps. XC. Moiſes ſeing the people admoniſhed baith be the breuitie of their life, & be plagues. zit not to be thankful, praieth God to turne their harts.

Ps. XCI. Heirin is deſcribed the aſſurance he liueth in, in that he committeth himſelf whollie to God. A promiſe of God to thoſe that feare & traiſt in him, to delyuer them.

Ps. XCII. Latter sentence omitted, and former condensed.

Ps. XCIIII. He praieth God againſt the violence of tyrants and conforteth the afflicted be the good iſſue of their afflictions, and ruine of the wickit.

Ps. XCV. All after 'church' omitted.

Ps. XCVI. After 'same' read 'and to call an exhortation both to the Iewes and Gentiles to praiſe God for his mercie. And this ſpeciallie ought to be referred to the Kingdome of Chriſt.'

Ps. C. Between 'Lord' and 'and' read 'who hath made us.'

Ps. CI. After 'Kingdome' read 'be ruting out the wickit & cheriſhing the godly.'

Ps. CII. After 'building' read 'of the Kirk, and ſtabilitie of the ſame: whereof followis the praiſe of god in all poſterities: and the conuerſion of the Gentiles.'

Ps. CIII. First seven words omitted.

Ps. CIIII. Condensed.

Ps. CV. He prayſeth the ſingular gudenes of God for choſing a peculiar people to himſelf, neuer, &c.

Ps. CVI. After 'repentant' read 'and pray to be gathered from among the Heathen, that they may praiſe his Name.'

Ps. CVII. After 'thanks' read 'therefore, who be ſending proſperitie and aduerſitie, bringeth men vnto him. Therefore,' &c.

Ps. CVIII. Dauid with heart and voice praiſeth the Lord, and aſſureth himſelf of the promiſes of God, concerning his Kingdome ouer Iſraell.

Ps. CIX. Latter portion beginning 'And desireth' omitted, and former portion condensed.

Ps. CXIV. Iſraels deliuerie out of Egipt, puts vs, &c.

Ps. CXV. The Faithfull oppreſſed be Idolatrous tyrants, promiſe that they would be mindfull of ſo great an benefite, &c.

Ps. CXIX. The Prophet wonderfullie commendeth Gods Law, wherein he can not ſatiſfie himſelf, nor expreſſe ſufficientlie his affection therunto, adding notable complaints and conſolations meit for the Faithfull to haue both in heart and voice: and in the Ebrew, &c.

Ps. CXX. Condensed.

Ps. CXXI. Before 'godlie' insert 'gude attempts, and.'

Ps. CXXII. Before 'placed' insert 'accompliſhed his promiſe, and.'

Ps. CXXIV. Omit last eight words.

Ps. CXXIX. After 'deliuer' read 'and ſuddainelie deſtroy the enemies thereof.'

Ps. CXXX. Ane effectcous praier to obtaine mercie and forgiueneſſe of his ſinnes, and at length delyuerance from all euils.

Ps. CXXXI. Dauid charged with ambition, proteſteth his humilitie before God.

Ps. CXXXIII. The commendation of godlie and brotherlie amitie, compared to the moſt pretious oyle, mentioned in Exod. xxx.

Ps. CXXXV. Condensed.

Ps. CXXXVI. Omit clause after 'things.'

Ps. CXXXVII. The Iſraelites in thair captiuitie, hearing the Caldæans reproache and blaſpheme God and his religion, deſire God to puniſhe the Edomites, who prouoked the Babylonians againſt them, and prophecied the deſtruction of Babylon.

Ps. CXXXVIII. Dauid praiſeth the gudenes of God toward him, for the quhilk forraine Princes ſall prais the Lord together with him. And he is aſſured to haue lyke comfort of God heirefter, as heirtofoir.

Ps. CXXXIX. Words from 'seis not' to 'after' omitted.

Ps. CXL. Dauid praieth vnto the Lord, againſt the crueltie, falſhode, and iniuries of his enemies, aſſuring himſelf of his ſuccour. Wherefore, &c.

Ps. CXLII. Dauid neither for feare, nor anger would kill Saule, bot with a quyet mynde prayes vnto God who keiped him.

Ps. CXLIII. Dauid acknawledgis Gods iuſt iudgements, deſires remiſſion of his ſinnis, and to be reſtorit to grace, that from hencefurth he may be gouernit be his halie Spreit.

Ps. CXLIV. Dauid praiſeth the Lord for his victories and kingdome reſtored, yet calling for the deſtruction of the wickit, and declares, &c.

Ps. CXLV. Dauid deſcribeth the wonderfull prouidence of God, in gouerning and preſeruing all creatures. He praiſes, &c. Ending with 'love him.'

Ps. CXLVI. Dauid teacheth that none ſhould put their truſt in men, but in god alone: who is almightie.

Ps. CXLVIII. Omit 'in Earth' and the words after 'Israel.'

V.—CONCLUSIONS TO THE PSALMS.

These are first found in the edition 1595, from which all of them are quoted in full. Each variety of conclusion occurs only after the first Psalm in its own measure, and subsequent Psalms in that measure are referred to that conclusion. The following is the most common formula of reference—

The Concluſion, as efter (or *eftir*) *the firſt Pſalme.*

Sometimes 'of' or 'in' is used for 'efter,' and the numbers of the Psalms not in common metre are expressed in figures.

Ps. I. Common Metre.

The Concluſion, or Gloria Patri.

Thy people and thy Heritage,
Lord blis, guide and preſerue:
Incres them, Lord, & reule thair hartis,
That they may neuer fuerue.

Or on this maner

O Lord that art the readie help,
Of them that traiſtis in thee,
Saif & defend thy choſen flock,
That nowu diſtreſſed be.

Gloir to the Father. and the Sone,
And to the halie Gaist
As it wvas in the beginning
Is nowu, and ay ſhall last

To these the numerous Psalms in Common Metre are referred. They are in substance the same as those retained in the 1635 edition. After Ps. 28 is the following:

'*Gloir*

'*Gloir to the Father, &c. as eftir the firſt Pſalme.*'

After Ps. 84 these Conclusions instead of being referred to are printed anew.

Ps XXV.—Short Metre.

The Concluſion, or Gloria Patri.

O Lord the ſtrenth and rock,
of all that traiſt in thee:
Saif and defend thy eboſen flock;
from all calamitie.
Gloir to the Father be
the Sonne and halie Gaiſt:
As it hes bene continuallie,
is novv, and euer ſhall laſt.

To this Conclusion are referred Psalms 45, 71, and 115. Ps. 134, which is of the same metre, is by mistake referred to Ps. 1.

Ps. XXVII.—Long Metre.

The Concluſioun.

All pepill on the eirth reioyce
In God of maiſt miſericorde:
With invvard mynde, and outvvard voice,
Let vs giue laude vnto the Lord.
To God be gloir interminabill,
And his Sonne Chriſt baith God and man,
And halie Gaiſt inſeparabill,
As vvas ay ſen the vvarld began.

To this are referred Psalms 51, 54, 56, 59, 88, 91, 100, 102, and 145, but Ps. 70 gives anew the latter half, entitled thus—'The Concluſion in thir four lynes.' These, with the half stanza with which the Psalm concludes, make up the eight lines required for the tune.

Of the less common varieties of metre each has its own form of conclusion attached to the first specimen. and referred to when a repetition occurs.

Ps. XXXVI

The Concluſioun.

Gloir be to GOD allanerlie,
And to his Sonne eternall:
And to the halie Paraclite,
Three perſons in ane Deitie,
In Warld of Warldis infinite.

Here 'eternall' seems a misprint for 'eternallie.'

Ps. XLVII.

The Concluſioun in thir aucht lynes,

And gif him all glorie,
In Pſalmes moſt ſvveit:
And to his Sonne Chriſt,
And bliſt Paracleit.
Quhilk from the beginning,
Did euer extend,
And ſo ſhall continevv
Warld vvithout end.

The stanza in this Psalm embraces twelve lines, but the number is made up by the odd four lines at the end of the Psalm and the eight of the conclusion.

Ps. L.

The Concluſioun.

Honour and glorie
Vnto the Father bee:
And to his Sonne
Quhilk is in heuin ſa hie,
And right alſo
Vnto the holie Spreit,
Of troubled heartes
The Comforter moſt ſvveit.
As it vvas euer
Before in the beginning.
Is novv, and ſhall
Be Warld vvithout ending.

Ps. 138 is referred to this conclusion.

Ps. LXII.

The Concluſioun, to be eikit in thir 8. lynes.

To God therefore
let vs vvith beſie cure
Giue laude and glore
as feruentlie as vve can.
As vvas before
ay ſen the vvarld began:
Quhilk euermore,
but ceſſing ſhall indure.

As in the case of Ps. 47 the '8 lynes' joined to the last four of the Psalm itself make up the number required for the tune.

Ps. LXVII.

The heading 'The Conclusion' is omitted in the remaining cases.

To God our Father,
And to his deir Sone,
And to the halie Gaiſt,
Quhilk three are all one:
Be gloir as it vvas
In all tymes bygone:
Is novv, and ſall be
Quhen tyme ſall be none.

Ps. 75 is referred to this conclusion.

Ps. LXX.

To God be gloir interminabill,
And his Sone verie God and man:
And halie Gaiſt inſeparabill,
As vvas ay ſen the vvarlde began.

Ps. LXXVI.

To God alone of michtis moſt,
Be laud, praiſe, gloir, and dignitie:
The Father, Sonne, and holie Ghoſt,
Thre perſons in Divinitie:
As ay hes bene in tymes before,
Is novv, and ſhal be euermore,
Throu ſea and land in ilk degre.

Ps. LXXX.

To our Father bening,
That made vs of nocht,
To Chriſt our Lord and King,
from deith that vs bocht,
And the halie Spreit
that faild vs neuer:
Be glorie infinite,
for novv and for euer.

Ps. LXXXI.

Laude, honour, praiſe, and gloir immortall,
To our Father quhilk art in Heuin:
And to the Sonne in Godheid equall,
And halie Gaiſt lyke laude be geuin.
Quhilk ay vves obſerued,
And onelie reſerued,
To his Maieſtie:
Euen ſen the beginning.
And zit ſtill continuing,
Perpetuallie.

Ps. LXXXIII.

Worſhip and glore
Vnto the Trinitie:
The Father, Sone,
Aud bliſſit Paraclite.
Eternall God,
Eſſentiall Veritie:
Three perſonnes
In one ſubſtance vnite:
All of povver

and

and vvisedome infinite
Quhilk neuer had
beginning, nor ending:
Our hope on them
sall euer be depending.

Ps. LXXXV.

Gloir to the Father of michtis maist,
Vnto the Sonne and halie Gaist,
One God in persons three:
Coequall and als Coeterne,
Thy faithfull flock gyde and gouerne,
To thy felicitie.

Ps. CIIII.

From sleuth, and from sin
Gude Lord vprais vs:
That vve may conuene,
to vvorship thy Name,
For that is the chief thing,
gretlie suld pleis vs.
Gif vve vnto thy vvill,
our lyfis do frame.
Thy meiknes hath made
much for to mease vs.
Thairfoir let vs giue,
praise, honour, and glore
To God our deir Father,
and to his Sonne Iesus:
And to the halie Gaist
novv and euermore.

To this is referred Ps. 105.

Ps. CX.

Onelie to God of povver infinite,
And to the promisit seid Emmanuell:
And als mot be vnto the halie Spreit,
Honour, vvorship, and gloir perpetuall.

Ps. CXI.

The Conclusioun to be adioynit, in thir sex lynes following.

To our gret God be gloir,
And his Sone euermore,
And Spreit quhilk they vs send,
As vvas in the beginning.
And shall be continving,
Euen to the vvarldis end.

To this conclusion Ps. 120 is referred.

Ps. CXII.

To vvorship God let vs make haist,
And be not slavv to giue him glore:
To Father, Sone, and halie Gaist,
As vvas, and sall be euermore:
From grie to grie, and stage to stage,
From tyme to tyme, and age to age.

Ps. CXIII.

Eternall God Omnipotent,
Quha fabricate the Firmament,
And euerie thing thairin conteind:
Grant vnto vs that vve alvvaies,
May vvorship thee vvith detfull praise,
Quhilk in thy Name ar heir conueind.
Giue praise and honour vnto God,
Quha chastises vs vvith his soft rod,
Of Fatherlie correctioun:
To quhome be gloir, and to no mo,
As vvas, and is, and shall be so,
For euer, but defectioun.

The latter six lines of this forms the conclusion to Ps. 117.

Ps. CXVIII.

The mercifull God of Israell,
Quha maid the heuin, earth, and se:
The blessed Sone Emmanuel,
Our promisit Saviour for to be:
And to the Spreit of veritie,
(All thre of might equiualent:)
Be gloir and honour inessantlie,
And vvorship indeficient.

Ps. CXXI.

To God quha is in euerie place,
Beneth, and als abone,
The Father, and the Sone,
And to the halie Spreit of grace,
Be vvorship ineffabill,
With voices incessabill.

Ps. CXXII.

Cum let vs forgather
To praise God the Father:
Euerilk morning of the day:
Sing Psalmes in sueit sound,
Let our voces redound
From eirth, vnto heuin: and say
To God our Creatour
And Christ our Saluatour,
And the Paraclyte maist holie,
Our gyde and counsellour,
Be laude, gloir, and honour,
For euermore continuallie.

Ps. CXXIIII.

Let vs reioyce,
be all meinis externall,
And invvard heart,
and let vs praise the Lord:
Quha creat all
the haill vvarld be his vvord:
The Father, Sonne,
and the Spreit supernall:
Quha vvas, and is,
and shall be Eternall.

Ps. CXXV.

To God, quha leuis and reignis ay,
And to his promeist Sone sa deir,
And to the Spreit send be thame heir,
Giue praise and honour night and day:
As it vvas ay befoir,
And sall be euermore.

Ps. CXXVI.

Kingdome, Empyre,
povver, triumph, and victorie:
Be to our God,
quha creat the vvarld of nocht:
Father Eterne,
and his Sone the King of glorie:
And halie Spreit
that knavvis and reulis mannis thocht.
As vvas ay sen
the vvarldis foundatioun:
From age to age,
in all generatioun.

Ps. CXXVII.

Praise to the Godheid infinite,
The Omnipotent Trinite:
Thre persons in Divinitie,
The Father, Sone, and halie Spreit.
To praise them make vs readie boun,
Fra the Sone ryse, till it ga doun.

Ps. CXXIX.

Ps. CXXIX.

To the Father,
our onelie Lord and King:
And to his Sone,
and holie Spreit giue vve,
Honour, and praiſe,
as in the beginning
Wes, and novv is:
and ſo euermore ſhall be.

Ps. CXXX.

O gude God maist mercifull,
The Father of our Lord,
Thy Sone baith gude and pitifull,
From deith that vs reſtord.
To quhome vvith the halie Spreit,
Be honour, laude, and gloir,
In vvarld of vvarlds infinite,
As it vvas ay before.

Ps. CXXXII.

To our Father Celeſtiall,
And his deir Sone and holie Spreit:
Thre diſtinct perſons, coequall
In one Godheid, vvhole, and compleit,
Be praiſe, and gloir, perpetuall.

Ps. CXXXVI.

Gloir to the Father be,
And to the Sone maiſt ſweit:
The ſamin gloir giue vve,
Vnto the halie Spreit,
As vvas before
God creat all,
Is novv, and ſhall
Be euermore.

Ps. 148 is referred to this conclusion.

Ps. CXLII.

To our Father,
in heuinnis ſa hie:
And to his Sone,
be gloir condigne:
With equall praiſe,
and laude vvorſchip vve,
The halie Gaiſt,
in Vnite Trinitie
As it vves in
the beginning,
And ſall be but ending.

Ps. CXLIII.

Our God of michtis moſt
To praiſe, let vs applaude:
The Sone, and holie Ghoiſt,
To quhome be gloir and laude,
As it vvas lang before,
The Warld tuke beginning:
And ſo ſall euermore,
Abyde vvithout ending.

Ps. CXLIX.

To our Father abone,
And to his deir Sonne,
And the halie Gaiſt:
Be honour and gloir,
As it vvas before,
And for ay ſhall laſte.

The Conclusions disappear from the editions 1611 and 1615, but are restored in that of 1633, with this difference that those for Common Metre are placed on a separate page, as in edition 1635, and with the same general direction for using them. References are thus superseded for Psalms in that metre, and they are discontinued in the case of other metres also. Other points of difference are these. The spelling and grammatical forms are greatly modernized. The conclusions after Psalms 76 and 125 are wanting. In that after Psalm 25, last line, 'aye' is substituted for 'euer.' In that after Psalm 36, the first line is

Glorie be to our GOD onlie,

and in the second line 'æternallie' is used for 'eternall.' In that after Psalm 104, for 'lyfes do frame' read 'lyues ever frame.' In those of Psalms 83, 104, 142, and 149, the lines are extended thus

'Worſhip & glore unto the Trinitie,' &c.

All are printed in italic characters.

VI.—PRAYERS "UPON" THE PSALMS.

These appear only in the 1595 edition, and are here given at length. There is one after each Psalm, and the numbers of the Psalms are variously expressed in words, figures, or Roman numerals. The heading or title is always in the same form, and each prayer closes with 'So be it.' These are exemplified in the first case but are omitted in all the others.

A Prayer vpon the firſt Pſalme.

O Mercifull and heauenly Father, that hes creatit vs vnto bliſſitnes and ſoueraigne felicitie, & hes giuen vnto vs thy halie Lavv, to be the only reule and ſquair, quhairby vvee ſuld liue vveill and godlie, make vs be thy gude grace to renunce our avvin carnall and fleſchlie deſires, & all euill cumpany, eſcheuand the vvay of ſinners, that vvee may bring furth ſic fruites of the ſpirit, that beand alvvayis vnder thy halie protectioun, vvee may haue perfite aſſurance & cõfidence, that quhen thy Sone Ieſus Chriſt ſhall appeir to deuyde the gaitis from the ſheip, vvee may be accoũted amangis the number of them that are redemit be his blude. So be it.

Ps. 2. *Almighty God and heuenlie Father, that hes given vnto vs thy dear Sone to be our Lord & King: Grant vve beſeik thee, that thou vvould deſtroy and diſſipate be thy meruelous vviſedom al enterpryſes deuyſed and addreſſed againſt him throughout the haill vvarld: and make vs ſo to profite and grovv in his haly Lavv and doctrine, that in all fear and reuerence vve may ſerue thee: that in the end vve may attain to that endles ioy, quhilk vve hope for to receaue through the ſamin Ieſus Chriſt thy Sonne.*

Ps 3. *O Eternall God, quha for to proue and try the faith and pacience of thy choſen, chaſtiſes them vvith great and mony tribulatiouns, in ſuch ſorte, that vvee are vnable to conſiſt or ſtandvp againſt ſo many aſſaults and enemies as lift them ſelfis againſt vs. Grant vve beſeik thee, that vve may be ſa ſure and ſaif vnder thy protectioun, that the vvorld may ſee that thou art our defence and buckler. By verteu quhair of vvee beeing victorious, vve may vtterly deſpyſe and contemne all povvers and puiſſances, that lifts thē ſelf againſt thee and thy Sonne Ieſus Chriſt.*

Ps. 4. *Mercifull Lord, fountain of all righteouſnes, that knovves the dangerous aſſaulties quhairvvith vve are aſſaulted on all parts, refuſe not our petitions: bat let vs haue the ſure experiēce of thy fauor, and goodnes: to the intent, that quhat affliction ſoeuer fall vpon vs, vve may leif in peice and quietnes of the ſpirit, abydand the eternall reſt, quhilk thou hes promiſit to thy children, through thy deir Sonne Chriſt Ieſus our Lord.*

Ps. 5. *O Good God our King and Creator, ſeing vve haue our haill traiſt in thee, do vvorſhip the in ſpirite and veritie; deſpyſe not (vve pray thee) the ſiches & Prayers of thy puir ſeruands, oppreſſit and afflictit be thy enemies; and keip vs continually vnder thy protection, vntill vve be glorifeit vvith our heid and Sauiour Ieſus Chriſt thy Sone.*

Ps. 6.

Ps. 6. *GVde Lord, quha art ane iuſt Iudge, and that chaſtiſes thy children fatherlie, to driue them to vnfenzeit repētance: grant vnto vs of thy infinite gudenes, that the afflictiounis quhilk vve iuſtlie ſuffer for our offences, may ſerue vs vnto the amendement of our lyues: and that in the mids of them vvee may haue ane perfite feeling of thy fatherlie mercie: to the intent, that our enemies being confoundit, vve may praiſe thee vvith thankiſgiuing all the dayis of our life through Ieſus Chriſt thy Sonne.*

Ps. 7. *O Good God, the only ſercher of mennis hartis, yat preſeruis vs that puts our confidence in the, from danger of our enemies: lift up thy mighty arme, & put back all theſe that perſecute vs, and gadder togidder thy kirk diſperſit be the tyrannie of godles tyrants: and keip vs continuallie vnder thy mightie defence, throgh Ieſus Chriſt our Lord.*

Ps. 8. *ETernall God, that by thy mightie Providence governis all Creaturis: vve humblie beſeik thee, that it vvald pleis the to viſite vs be thy Son Ieſus Chriſt, and reſtore vs to that honour, from quhilk vvee vvere caſtin dovvne, be the ſinne of our forefatheris: and that vve may in rememberance of thy great benefites towardis vs, celebrate thy meruelous povver, baith nowu and euer mair.*

Ps. 9. *ALmighty God, that neuer deſpyſes thē that traiſts in thee, heir the complaint of vs thy pure ſeruands & ſuffer not the vvicked to execute thair cruel interpryſes againſt vs, bot take them in thair ovvne ſnares, to the intent, that vvee may magnifie thy haly name, through Ieſus Chriſt.*

Ps. 10. *LOrd God, that can put in order things confuſed and out of order: aryſe and ſtretch out thy arme to caſt down the proudnes of ſik as liſt vp them ſelfis againſt thee, and perſecutes thy littill flock: to the intēt that all reſiſtance tred doun, thou may be acknowvleged the Saviour and protector of all theſe that traiſt in thee, through Ieſus Chriſt our Lord.*

Ps. 11. *O Lord, that art the ſtrength and ſtay of vs thy pure flock houv euer the vvicked vvarld gais about to trappe vs: & that thair is na mein for vs to eſcaip, bot be thy onlie grace: Graunt that vve may continevv in thy feir and treuth, that vvee bee not vvrappit in that vengeance & puniſhment, quhilk thou vvill pour furth vpon the vvickit, quhen thou ſhall ſend that gret Iudge Chriſt Ieſus thy Sonne, to iudge the vvhol vvorlde.*

Ps. 12. *MErcifull Father, that doeſt abhorre all hypocriſie and leis: lift vp thy ſelf & ſhavv furth thy ſtrēth for the delyuerance of thy pure ſeruants, oppreſſit by ye calumnies of flatterers: and ſtrengthen vs from day to day in the ſure hope of thy promiſes, vntill vve attaine to the full fruition of the ſamin, by the moyen of Ieſus Chriſt thy Sonne.*

Ps. 13. *O Eternall GOD, and moſt mercifull Father: that quickinnis thingis that be deid, of thy infinite gudenes giue vnto vs quyetneſſe of heart: to the intent that vve nocht being ouerthravvin vvith the heauie burdens of afflictiounis that lyis vpon vs, may in our conſciences reioyce alvvayes in thy ſalvatioun: And grant (vve beſeik the) that vve may continuallie addict our ſelfis to magnifie and praiſe thy maiſte halie name, through Ieſus Chriſt, thy deir Sonne, our Redeemer.*

Ps. 14. *O God onely iuſt, and righteous, vve beſeik thee, that it vvill pleis the to dravv vs out of this feirfull corruption, quhairvvith the haill race of mankind is infected, and delyuer vs from the thraldome of ſinne that vve vvalkand in all ſimplicitie and godlineſſe, may in end enioy the frute of that happy deliuerance, quhilk thou hes geuin vs be the oblatioun of the ſacrifice of thy Sonne Chriſt Ieſus.*

Ps. 15. *HEauenlie Father, that hes adopted vs to bee thy Children, grant that vve paſſand throvv this corruptit vvarld in ſik integritie and cleanneſſe, that nane haue any iuſt occaſioun to plaint of vs, vvee may in the end bee participant of that cœleſtiall heritage, that is preparit for vs in the heauens, through Ieſus Chriſt, our onlie Sauiour.*

Ps. 16. *O Lord, that art our good God and Lavv-giuer, ſen it hath pleaſed thee to call vs to the company of theſe quhome thou hes ordanit to ſaluatioun: gif vs hartis that vve may earneſtlie deteſt the ſocietie of infidels and Idolaters: and that vve may employ our ſelfis to the magnifying of thy halie name: that vve liuand vnder thy defence, may be ay mair and mair aſſurit of ane happie lyfe, quhilk thou vvill giue to al thine, through Ieſus Chriſt thy Sonne.*

Ps. 17. *O Gude Lord, the only ſearcher of mennis hartis, houv ſacuer vve are compaſſit about on all ſydes vvith infinite dangers: zit vve beſeik thee to ſchavv furth to vs thy fauour and thy good vvill, vvithout the quhilk vve ſuld immediatlie periſhe. Suffer nocht, O Lorde, that our hartis be bent on things eirthlie: bot that vve may followv thy Commandements, and euer aſpyre to that heauenlie bliſſe, quhilk Ieſus Chriſt thy Sonne hes conqueiſt to vs be his avvin blude.*

Ps. 18. *O Lord, the buckler & defence of all thē that luifis thee: heir thy pure ſeruandis that callis vpon thee in treuth and veritie, and delyuer them of thair enemies. And for ſa mekill as thair is nathing better, thē to acknavvledge and followv thy halie vvill: chaſe frō vs all darkeneſſe of errour and ignorance: and let thy licht ſa ſhyne ouer vs thy pure Kirk, that beeing ſtrenthenit be thy ſtrenth, vve may employ our ſelfis haillie to ſet furth thy prayſes, through Ieſus Chriſt thy deir Sonne.*

Ps. 19. *O God Creator of all things, grant that We may acknouledge & magnifie thy great ſtrength & power that declaris the ſelf in the conſeruing and gyding of this vvarld: Suffer nocht that vve vvander any quhit from thy halie Lavv, quhilk is pure and perfect: bot takand delyte thairin, vve may haillie be ſa gouernit be it, that in the end vve may be participant of the heuenlie ſaluatioun, through Ieſus Chriſt.*

Ps. 20. *O Euerlaſting God, vvhich art revvler & gyder of all things, that hes commandit vs to obey our ſuperiours and magiſtrats: it vvill pleis thee, for thy mercies ſake, to extend thy mercie and bleſſing vpon our King and Prince, and al our ſuperiours, that they liuand in thy feir and protection, may ouerthravv thair enemies: and vve liuand in quyetnes vnder them may praiſe thee all our lyfe, through Ieſus Chriſt our Lord.*

Ps. 21. *ETernall God, the only author of all good things, ſen it hes pleſit the to receaue vs in the communioun of thy vveilbelouit Sonne our Lord Ieſus Chriſt: ſuffer vs nocht in ony vviſe to bee ouercome of our enemies. Bot grant that his kingdome beand eſtabliſhed in the middeſt of vs, vve may triumphantlie ſing and magnifie his praiſes, for nowu and euer mair.*

Ps. 22. *ALbeit, (O God of al conſolation and comfort) thou ſuffer vs for a littill ſeaſoun to bee afflictit diuerſe vvayes: and makis vs (as it vver) to be the outcaſtis of the vvarld: zit for ſa mekill as vve haif our onelie traiſt in thy gudenes, vve beſeik thee to aſſiſt vs, and delyuer vs of all thir troubillis that diſtreſſis vs, that in the middeſt of thy halie Congregatioun, vvee may rander thee hartie praiſes and thanks, through Ieſus Chriſt thy onelie Sonne.*

Ps. 23. *ETernall and everlaſting Father, fountaine of all felicitie: vve rander thee prayſes and thanks for that thou hes declarit vnto vs our Paſtour & defender quha ſall delyuer vs from the povver of our adverſaries. Grant vnto vs, that vve caſtand avvay all feir and terrour of deith, may embrace and confeſſe thy trueth, quhilk it hes pleſit the to reueill to vs by thy ſon our Lord and ſoueraigne Maiſter, Chriſt Ieſus.*

Ps. 24. *O God, Lord and Reuler of the haill vvarld, it vvil pleis the of thy gude grace, to dvvell amangis vs, and make vs participant of all thy cœleſtiall bleſſingis that vve being ſtrenthenit be thy povver, may obtaine*

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victorie ouer all our enemies, in the name of thy Sonne Iesus Christ.

Ps. 25. GOOD and gracious God, that desyres nathing bot the helth and saluatioun of them that traistis in thee: Extend thy gudenesse and infinite mercies vpō vs thy pure seruandis, and put avvay all our iniquities yat vve beand gouernit be thy halie Spreit, may vvalk vprightlie in thy halie Commandements, vvithout anie vvauering: that in the end, vvee may enioy the blisse obtenit to vs, by thy Sonne, Christ Iesus.

Ps. 26. O Lord, our richteous Iudge, sen it hes plesit thee to chuse vs for thy avvinpeople, and to separate vs from the companie of the vngodlie: delyuer vs frō their calumnies and oppressions: and grant that vvee continuallie abydand in thy Kirk, and liuand in all puritie and vprightnesse, may euer magnifie thy halie name, in thy halie congregations, through Iesus Christ thy Sonne, our Sauiour.

Ps. 27. FAther of licht, and fountain of all goodnes, be helpfull vnto vs in tyme of our afflictioun: & quhen vve are in greatest danger, vvithdravv not thy selfe back from vs: zea, quhat suneuir thing fall vnto vs, strenthen our hartis, that vve may haue ane continuall esperance of all the good things, that thou hes promeist to vs, through Iesus Christ our Lord.

Ps. 28. O God full of all consolation, that luifis equitie, and detestis all hypocrisie and iniquitie: destroy the enterpryses of all them that seikis our destructiō. Be thou the strenth & buckler of al thē that traistis in the, that in all spirituall ioy, vve may sing praises to the furth-setting of thy glorie, through Christ our Lord.

Ps. 29. MIchtie Lord, to vvhome all glorie & honour dois iustlie appertaine, sen it hes plesit the to cause vs vnderstand thy vvill be thy halie vvord. Grant lykevvyse, that vve may receaue the same vvith all reuerence, and that vve may haue ane feeling of the force and strenth thairof, that thairby vve may be reformit in all halines of lyfe, that in the end vve may enioy the heritage promisit to all them, that are adopted in thy veilbelouit Sonne Christ Iesus.

Ps. 30. O God, Delyuerer of all them that callis vpon thee, in thair aduersitie, delyuer vs from the malice of our enemies: and suffer nocht that in tyme of prosperity vve abuse thy benefits, but that vve may giue ouir our selues to the magnifying and praising of thy haly name through Iesus Christ.

Ps. 31. ETernall God, that knavvis our vvaikenesse and infirmities, schovv thy self our protectour and defender, and destroy the Counsels of all them that devyses ony miischeif aganis vs thy pure seruands: and gif vnto vs thay gude giftis, quhilk thou hes promisit to reserue to all them that feiris and vvorships the, through Iesus Christ thy Sonne.

Ps. 32. MErcifull Father, that desiris not the deith, bot rather the lyfe and amendement of the sinner: Extend thy grace, mercie and goodnesse vpon vs, and burie all our iniquities: that being gardit vvith thy gudnes, vve may reioyce in thee: liuand in all vprichtnes, as vve are instructit be thy Sonne, Iesus Christ.

Ps. 33. O Eternall God, grant vnto vs, that thy haly name may alvvayes be magnified amangis the middis of vs: and that thy mightie and halie vvord may sa be imprented in our harts, that vve enterpryse nathing aganist thy godlie vvill: to the intent that vve continuallie depend on thy gude Prouidence: and be replenishit vvith that ioy, that sall vphald our hope of al thay gud thingis, that thou hes promeist to vs through Iesus Christ.

Ps. 34. CEleſtiall Father, that makis all creatures, zea, the verie Angels themselues, for the vvealth of thine, let vs haue a feeling of thy mercie and goodnes, that vve giuand our selfis to all gude vvarkis, may leif peiceably vvith our brethren: that in the end vve may be found halie and irreprouabill before the great iudge Iesus Christ our Sauiour.

Ps. 35. LOrd God, that knavvis the povver of them that liftis themseluis aganis vs, defend and assist our cause, to the intent, that the proud meshantes blaspheme not thy maist halie name: as thocht thou vver nocht michtie aneuch, to delyuer vs from their violēce. And grant that vve abydand vvith the in all treuth and faithfulnesse, may rander to the perpetuall praises through Iesus Christ our Sauiour.

Ps. 36. O Richteous Father, quhome the vvarld knavvis not, imprent thy feir in our heartis: that may chase avvay all vvickitnesse and iniquitie from vs. Prepare our hartis to all gude vvarkis, that vve dependand on thy Prouidence, and liuand vnder the shaddou of thy vvings, may be repleniſhit vvith the aboundance of thy blessings: promisit and preparit for all thē quhom thou hes geuin to Iesus Christ thy Sonne.

Ps. 37. O God, the authour and fountaine of all goodnesse, that gouernis the haill vvarlde be thy meruelous Wisedome: suffer nocht, that vve bee ony vvise mouit vvith the prosperous succesſe of the vngodlie: bot that vve may the rather giue our selfis haillie to thy seruice and continuall meditatioun of thy halie Lavv: that in the end, vve may effectuallie finde thee to be our Sauiour and Redeemer, quhen thou shall cum to iudge the haill vvarld, through thy veilbelouit Sone Christ Iesus.

Ps. 38. O Lord, that art ane iust Iudge, in respect of the iust occasioun of thy anger consauit aganst vs be ressoun of our greuous sinnis daily committit aganis thy halie Maiestie. Zit vvee beseik the, that thou vvill turne avvay thy furie and thy anger from vs, lest thairby vve be consumit and brocht to nocht. Deliuer vs of all our enemies, and schavv thy self to haif caire of our health and saluatioun, through Iesus Christ thy Sonne, our Lord.

Ps. 39. ALmightie God, of quhome proceidis all our sufficiencie, assist vs be thy halie Spreit, that vvee nouther think nor doe onie thing, that is aganst thy halie vvill. Heare our prayers, defeate our enemies, & comfort vs be the selfe same Sprit, that vve may continuallie feill thy fatherlie fauour and goodvvil, that thou schavvis to thy avvin Children, through Iesus Christ thy Sonne.

Ps. 40. O Lord, that be thy Prouidence gydis and gouernis all thingis, and that hes send to vs thy vveilbelouit Sonne, for to delyuer vs from sinne and deith, be the oblatioun of his bodie on the Croce. Graunt that vvee continuallie may acknavvledge this thy great and inestimabill benefite, and that vve euer haif our hearts and mouthes open to pronounce thy praises amang all men, be thy self same Sonne, Iesus Christ, our Sauiour.

Ps. 41. O God of al consolation, grant of thy infinite gudnes that thir fatherlie chastisments quhilk thou layis vpon vs, may be sa profitabil vnto vs, that our enemies thairby haif na occasioun of triumphing ouer vs: bot that they may bee eschamit and confoundit, and vvee may be enflammit be thy halie Spreit to sing praises vnto the perpetuallie through Iesus Christ thy Sonne, our Sauiour.

Ps. 42. CEleſtiall Father, that at all tymes exercyses thy pure flock vvith diuerse afflictiounis: Assist vs, and delyuer vs from the troubillis that are fallin on vs that the vvickit and proud contemners haif na caus to think, that in vaine vvee depend vpon thee: bot that they may be compellit to vnderstand, that thou art the strenth and fortresse of all them, that luiffis and honors thee, in thy Sonne Iesus Christ.

Ps. 43. ETernall God, that hes creatit vs to glorifie thy haly Name, turne avvay thy anger fra vs, and take our caus in thy avvin hand aganst them that oppressis vs. Schavv vs thy fauour, and fulfill thy promises, that vve may rander and giue vnto thee, in thy halie congregatioun, all honour and glorie, through thy deir Sonne, Iesus Christ.

Ps. 44.

Ps. 44. *FAther of all mercie, that hes enterit in couenaunt vvith our forefatheris, the quhilk thou hes ratified be thy Sonne Ieſus Chriſt, deliuer vs from theſe tyrãs that cruellie perſeuis vs: to the intent, that they may vnderſtand that thou neuer leauis deſtitut them that traiſtis in thy gudenes, and that randers vnto the continuallie dewu honour and reuerence, through Ieſus Chriſt, thy Sonne.*

Ps. 45. *GVde Lord, and God Almightie. that for the fulfilling of thy halie promiſes, hes ſent vnto vs thy deir ſonne, our King and Redeemer: Grant that vve ſa order our ſelfis, vnder the obedience of thy haly vvord that vve may renunce our ſelfis, and all our carnal affections: and that vve may be ane occaſioun to al pepil to celebrate thy halie Name, throughout the hail erth and that, through the ſelf ſame Ieſus Chriſt, our onely Saviour.*

Ps. 46. *OLord, the onelie refuge and ſtrength of all them that puts thair truſt in thee: Wee beſeik thee of thy gudenes to fortifie vs, and to deſtroy the deuyſes of the vvicked, in ſic ſort, that vve may liue in quyetnes of ſpreit, that vve may ſerue & honour the al the dayis of our lyfe, through Ieſus Chriſt thy Sonne.*

Ps. 47. *OLord God, King of kings, that haldis all natiounis vnder thy ſubiectioun, delyuer vs out of the danger of them that ſeikis our vvrack and deſtruction: to the intent that all men may knavv the cair and luif that thou hes of thy heritage, that vve may ſing Pſalmes to thee, through Ieſus Chriſt, our Lord.*

Ps. 48. *OGOD, the onelie delyuerer of thy Kirk, that ſchavvis furth continuallie ſa mony evident ſigns of thy fauour that thou beiris vnto vs, in caſting doun our adverſaries, and bringing to nocht all their forces. Continevv thy gudevvill tovvardis vs: to the intent, that vve being in ſaifgaird vnder thy halie protectiõ, may euer haif occaſioun, to rander thanks. honour, and louing vnto the, throgh Ieſus Chriſt thy Sonne.*

Ps. 49. *HEauenlie Father, conſeruer of all mankind, ſuffer vs neuer to be ſa intangled vvith eirthlie & corruptibill thingis. quhairin the children of this vvarld, puts thair haill traiſt and aſſurance, bot that vve acknovvledge at al tymes our avvin vvaiknes & miſeries, leſt throvvu our vnthankfulnes. vve be iuſtly ſpoiled of the frute of that eſperance, quhilk thy childrẽ hes in thee onlie, through Ieſus Chriſt.*

Ps. 50. *OLord, the iuſt Iudge of all the vvarlde, that hes giuen vs thy halie Lavve, to gouerne vs efter thy haly vvill: Grant vs of thy grace, that vve renounceand all impietie and hypocriſie, may ſerue thee in ſpreit and veritie, may call vpon thee in all our neceſſities, & magnifie thy halie Name, vntill thy Salvation appeir quhilk thou hes promiſit vnto vs, be thy deir Sone Ieſus Chriſt.*

Ps. 51. *FAther of all mercies, that delytis nocht in the deith of ane ſinner: Extend thy compaſſioun vpon vs, and vveſch vs from all our ſinnes, that vve haif committed aganis thy halie Maieſtie, ſen the tyme vve firſt enterit in this vvarld Creat in vs ane clene hart, and ſtrenthen vs continuallie vvith the povver of thy haly Spreit, that vve beand haillie conſecrate to thy ſeruice may ſet furth thy praiſes, through Ieſus Chriſt, our Sauiour.*

Ps. 52. *OGod maiſt halie, grant vs of thy gudeneſſe, that beand armit vvith thy grace, vve may diuert & turne fra men repleit vvith malice, and deceat. Deſtroy them vtterlie, that they may be rutit out and diſſeuerit from amang the living: that quhen the iuſt ſhall ſe thir things cum to paſ, they may feir and reioice in thee, as it becummis thy children, & may rander & giue vnto thee perpetuall praiſes and thankes, through Ieſus Chriſt, thy Sonne.*

Ps. 53 *OLord God, the fountaine of all Iuſtice, that abhorris all impietie and vvickitnes, mortifie be the povver of thy halie Spreit, all corruptions that naturallie dvvellis in vs: and delyuer vs from all errours & iniquities: to the intent, that vve be not vvrappit vnder the deſtruction and iuſt puniſhment of the mockers of thy halie vvord, and deſpyſers of the gude gifts, that thou haſt geuin to vs in thy Sonne Ieſus Chriſt, our only Sauiour and Redeemer.*

Ps. 54. *ALmightie God, and heauenly Father, that neuer leauis deſtitute them that puts thair truſt and cõfidence in thee, take our caus ſa in thy avvin hand, againſt all our enemies, quhilks are ſa terribill and ſa feirfull, that they may vnderſtand that it is aganis the that they enterpryſe: Declair alſua thy mercies tovvardis them that helpis vs: to the intent, that vve continuallie haif occaſioun to offer vp to thee, ſacrifice of thankeſgiving, through Ieſus Chriſt our Lord and ſauiour.*

Ps. 55. *ORighteous Father in all thy iudgementis, that for the tryall of our pacience, ſuffers vs to bee afflictit baith vvithin and vvithout: Delyuer vs from all our enemies. Diſcouer the craft and hypocriſie of al them that be thair fair and ſvveit vvordis, ga about to ſuppres vs. Stop their fals tongues, ſchorten the courſe of their life, and make it knavvin vnto them, that thou hes delyte in nane, bot in them that traiſtis in thee, through Ieſus Chriſt, thy deir Sonne.*

Ps. 56. *TRue and euerliuing God, the only help and ſupport of all thy pure afflictit people, deſtroy the enterpryſis of all our enemies, and let all vs that traiſtis in thy premiſes, feill thy fatherlie gudenes. Deſpyſe not our prayers, but be helpfull to vs in the tyme of our troubillis, that vve haifand aſſurance of thy fauour, neid not to regard the force of our enemies, that vvee may rander vnto the continuall praiſes, for deliuering vs out of all dangers, through Ieſus Chriſt, thy deir Sonne.*

Ps. 57. *GVde and gracious GOD, that hes vvillit vs to vvalk before thee in all ſinceritie and cleinneſſe of lyfe: Grant, that thir vvickit, craftie, and malitious tyrannis, haif na povver to ãoy vs, according to thair vvill: bot that they beand rutit out of the number of the liuand, vvee may remaine as fruutfull treis in thy hous, through the good eſperance vve haif in thee, and in thy Sonne, Chriſt Ieſus our Lord.*

Ps. 58. *MErcifull Lord, the righteous iudge of the Warld, that knavvis the malice & crueltie of the enemies of thy Kirk: repres thair blaſphemies, caſt dovvn thair fierce lukis, & vtterlie confound them, that the godlie ſeand the feirfull vengeance, that thou takis vpõ thy enemies, may be the mair & mair mouit to prais thy righteouſneſſe and goodneſſe, and may praiſe thy halie name, through Ieſus Chriſt, our Sauiour.*

Ps. 59. *ETernall God, that delytis in innocencie & vprichtnes of them that ſeruis the in thair haill hart: caſt doun our enemies, that mocks thy haly providence, and dois nathing bot deuyſe our deſtruction. Deſtroy thair ẽterpryſes, & ſpulzie them of thair povver, to the intẽt they may knavv, that thou beiris reule in thy Kirk, & ſhavvis mercie to al them that puts thair traiſt in the, through Ieſus Chriſt, thy Sonne.*

Ps. 60. *OLord God, that deſires not the deith, bot rather the conuerſioun of pure ſinners: handill vs nocht according to the rigour of thy iuſtice, bot be thy mightie povver, put aback al them that ryſis aganis vs: that vve putt and our haill traiſt in thee onelie, may obtein victorie, and thairby rander the hartie thankis, throgh thy deir Sonne, Ieſus Chriſt, our Lord and Sauiour.*

Ps. 61. *ALmightie God, the help and defence of all thẽ that ſeiris the, grãt that vve may ſaiflie liue vnder the ſaifgaird and protectioun of thy vvelbelouit Sonne Ieſus Chriſt. Grant alſua, that his kingdom be thy great povver, may proſper and be advanced daylie mair and mair.*

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Aud that vve beand ſettellit vpon thy promiſis may rander vnto thee ſacrifices of praiſe and thankeſgiuing, baith nowu and euer mair.

Ps. 62. *ETernall God, that art the onely gloir and eſperance of thy children, aſſiſt vs euer in tyme of our troubillis, and delyuer vs from the troupes of all our enemies. Schawv vnto them that all is bot vanitie: and that it is na thing that they accompt for thair gret richeſſe & treſure: Seing thair is na helth but vnto them, that traiſtis in thy gudenes and mercie, quhilk thou hes declarit and made manifeſt to vs, in thy deir Sonne Ieſus Chriſt.*

Ps. 63. *OLoving God, that hes promiſit to be amangis the middis of thē, that callis vpon the in verity: grant vnto vs, that vve may ſa call vpon thee, in open aſſemblie, that beand vnder thy protectioun, vve may fynde thy grace and fatherlie fauour mair and mair: ſa that vnder the Kingdome of thy Sonne Chriſt Ieſus, vvee may obtene full victorie ouer all them that troubillis vs.*

Ps. 64. *ETernall and euerliving God, that confoundis the vvyſe of the vvarlde in thair awvin vviſedome: Withdravv vs out of the cumpanies of the vvickit, & out of the ſocieties of the vngodlie: that ſtudies continuallie to calumniat thy pure ſeruants, and them that traiſtis in thee. Delyuer vs from the girnes they lay for vs: to the intent, vve may haue cauſe daylie to glorifie thy gudenes, quhilk thou makis vs to feill through thy vveilbelouit Sonne, Ieſus Chriſt.*

Ps. 65. *FAvorabill and moſt mercifull Father, that hes elected and placed vs in thy Kirk: Grant that vvee may continuallie acknavvledge this thy ineſtimabill benefite: that vve euer dependand vpon thy povver & gudeneſſe, do not regard our aduerſaries, bot may leif in quyetnes, alvvayis readie to ſing thy praiſes, throgh Ieſus Chriſt, thy Sonne.*

Ps. 66. *OLord, to quhome all glorie and honour dois appertaine, make that thy meruelous vvarkis may bee knavvin throughout the haill earth: and that the force of thy puiſſance may doun thring thy enemies and ours. Further grant to vs, that vve may be ſa ſettillit be the afflictions that thou ſendis vnto vs, that vve ceaſe neuer to praiſe thy mercie and goodnes, quhilk is abundantlie ſhawvin furth to vs, in thy deir Sonne, Ieſus Chriſt, our Redeemer.*

Ps. 67. *ETernall God, the Father of all lichts, vvithout the knavvledge of quhome, vve are mair miſerabill then the verray brute beiſtis: extend thy bleſſing ouer vs, and make that thy maiſt halie Name may be knavvin throughout the haill earth, and may bee vvorſhipped of all pepill and nations: to the intent, that all men feiling thy mercifull benediction, may vvalke in thy feir, as vve are teachit be Ieſus Chriſt, thy Sonne.*

Ps. 68. *MAiſt puiſſant God of Hoſtes, that maintaynes and kepis all thē that traiſtis in thee: Bend furth thy inuincibill force, to deſtroy our enemies: make febill the ſtrenth of the proud: turne our trubillis in proſperiritie, & grant that in the middis of our aſſemblies, the praiſe of thy halie Name may ſa be celebrate, as ſhal be maiſt agreabill to thy Worde, pronouncit be thy Sonne Ieſus Chriſt.*

Ps. 69. *ETernall Father, and God of all conſolatioun, that for the ſatiſfactioun of our ſinnes, vvald caſt doun thy onelie Sonne to extreame dolours and anguiſſes, & hes ordayned thy Kirk to pas be the ſamin vvay of affliction: We beſeik the maiſt effectevſlie, that forſamekill as vve are deſtitute of all help of men, vve may ſa mekill the mair be aſſurit of thy mercie and gudnes, that vve may praiſe the ſam before all creatures, baith nowu and euer mair.*

Ps. 70. *CEleſtiall and heauenly Father, the protectour and defender of all them that puts thair confidence in thee: haſte thee to helpe vs, and deſtroy the counſels of all them that ſcornis vs, becaus vve traiſt in thy gudneſſe. Grant that all they that ſeikis thee in thair haill hart, and callis vpon thee in ſprit & veritie, may haue continuallie newu occaſions to praiſe and magnifie thy haly name, through Ieſus Chriſt, our Sauiour.*

Ps. 71. *CEleſtiall and maiſt mightie God, that is our continuall helper, let not thy gudenes and clemency be farre from vs: Grant of thy ſoueraigne Iuſtice, that ſic as ſeikis our deſtructioun may be confounded, and bee compelled to vnderſtand, that thair is not ane God like vnto thee. Delyuer vs of all our troubillis, and comfort thy pure afflictit anes: that vve may haif continuall mater to ſing Pſalmes to thee, vvith thankis and praiſes agreabill thairto, throgh Ieſus Chriſt our Sauiour.*

Ps. 72. *HEavenlie Father, fountaine of all our felicitie, that knavvis hovv vnto this preſent hour, vvee haif bene oppreſſit vnder the tyrannie of Sathan, enemie to all iuſtice and righteouſneſſe. We beſeik thee of thy gret povver, that thou vvoulde ſua ordour and eſtabliſh the Kingdome of thy Sonne Ieſus Chriſt, that he be the Scepter of his vvord, he may ſua reigne over vs, that vvee renounceand the vvarlde, and our ſelfis, may ſerue him in feir and humilitie for euer.*

Ps. 73. *OSvveit and gracious Lord, grant vs of thy grace, that vve neuir be ſa enuyus of the proſperous eſtat of the vngodlie, that vve declyne from the richt trade of the godlie: bot that vve may be mair and mair aſſurit of thy gudeneſſe and Prouidence, in ſic ſort, that our haill But may be, to be perpetuallie conioynit vvith thee, through thy only Sonne Ieſus Chriſt our Sauiour.*

Ps. 74. *FAther of mercie, for ſa mekill as thou hes iuſt occaſioun to puniſh vs, in reſpect vvee haue not made our profite of thir benefites, quhilk thou hes povvred furth ō vs euer vnto this preſent hour: Zit haif regaird to the glorie of thy haly Name, quhilk is blaſphemit be proud contempners and deſpyſers thereof. Withdravv not thy fauour from vs: but remember on the couenant made vvith our auld Fathers, and ſtrenthen vs be thy adoptioun, ratefyit in vs, through Ieſus Chriſt, thy Sonne.*

Ps. 75. *OLord, Reuler and gouernour of the haill vvarld Grant vnto vs that vve praiſe thy halie Name perpetuallie. Preſerue thy pure Kirk from deſtruction: Rtpres the pryde and baldnei of hir proud adverſaries: And caſt thy anger vpon the deſpyſers of thy bliſſit Word: to the intent, that quhen the vngodlie ar caſtin doun, and the godlie exaltit, euerilk ane may rander vnto thee dewu honour, praiſe, and glorie, through Ieſus Chriſt, our Lord.*

Ps. 76. *OLord God, quha hes manifeſted thy ſelf to thy pepill of Iſraell, bot mekill mair oppinlie vnto vs, bee Ieſus Chriſt thy Sonne, Pour furth mair and mair thy fauour and gudnes vpon vs. Bruſe doun the force, and vndo the counſels of our aduerſaries, and delyuer the pure afflicted ones out of their hands, that they may cōtinuallie ſet furth thy praiſes: & that all the vvarlde may knavv, that vnto the all Kings, Princes, yea, & all creatures, ovveth honour and obedience.*

Ps. 77. *ETernall God, the onlie refuge of comfortles creatures, heare our prayers and requeſtis, and forzet not to ſhawv thy mercy vpon vs. Lord, giue vs grace in ſic ſort to acknovvledge thy meruelous vvorkis, that thou hes ſchawvin to thy people in tymes paſt that vve may be dayly mair and mair confirmit in the aſſurāce of thy gudenes, be the quhilk thou hes frelie elected & adopted vs, in thy vvelbelouit Sonne, Ieſus Chriſt.*

Ps. 78. *OGude God, quha through the multitude of thy benefites heipit vpon vs, ceiſſis not to prouoke vs to honour and ſerue thee: Neuir the leſſe our vvickit nature and vnfaithfulneſſe is ſic, that vve giue not that obedience, quhilk is thine dewu vnto thee. Zit vve beſeik thee, that thou*

vvill

vvill not poure furth thy anger vpon vs, but put avvay all our iniquities out of thy ſight throu thy mercie: aod haif pitie vpon vs, the pure ſheep of thy paſture, that ar redemit be the blude of thy Sonne Chriſt Ieſus.

Ps. 79. O *Lord, the protectour and defender of the pure and oppreſſit, although the rage and furie of our enemies bee ſic, that they neuer ceiſe from continuall tormenting of vs all maner of vvayis, and ſeikis na thing bot our vtter deſtructioun. Zit vvee beſeik thee for to aſſiſt vs, and turne avvay thine anger that hings ouer vs, vpon them that blaſphemis thee, that all the vvarld may vnderſtand, that thou deſpyſis not the complaints and ſobbis of them that callis vpon thee in treuth and veritie, in the name of Ieſus Chriſt, thy Sonne.*

Ps. 80. A *Lmightie God, that of thy gudenes hes placit vs in the ſheipfold of thy Sonne Ieſus Chriſt, that vve ſhould be gouernit be him, as be the onely Paſtour and Biſhop of our ſoules: Turne not avvay thy fauourabill face from vs, but luik doun out of the Heuin, & behald hovv thir cruell tyrants continually ſeikis our deith & deſtructioun. Pour out thy furie vpon them, and defend vs from all euils, that vvee may rander thee perpetuall praiſes, through the ſelf ſame Ieſus Chriſt.*

Ps. 81. O *Heauenlie Father, that neuer ceiſſis to poure thy benefites vpon thy children, although be our ingratitude vve haif oft and monie times prouokit thy furie aganis vs: zit vve pray thee remember on the couenãt made vvith our Fathers, that thou vvald be thair god and the God of thair ſeed: haue pitie on vs. Giue vs thy grace, that vvee may ſa vvalke before thee, that vvee may be participant of thy heauenly felicitie, through Ieſus Chriſt, our Lord.*

Ps. 82. E *Ternall God, to quhome all povver and impyre appertaines: grant of thy infinite gudeneſſe, that they quhome thou hes appointed Reulers and gouernours ouer vs, may ſa diſcharge themſelues of their dutie and office, that the glorie of thy maiſt halie Name may be advanced, the godlie may be maintaynit, the vvickit puniſhed, and the pure conforted: to the end, that paſſing ouer ane quyet and peiceable lyfe vnder their gouernement, vve may rander all honour and praiſe vnto thee, through Ieſus Chriſt our Lord.*

Ps. 83. O *Mightie God, the onelie trevv conforter of the afflicted pure, behauld the manaſſings and vilanies of thy enemies and ours, that puffis vp themſelues in great proudnes vtterlie to deſtroy thy Kirk. Repreſſe them O Lord, and deſtroy thair enterpryſes: Make them confuſe and contemptibill, and caſt them dovvn be thy povver: to the intent that all may knavv, that it is to thee onelie, to quhome all reuerence, and honour apperteinis, through Ieſus Chriſt, thy Sonne, our lord and Saviour.*

Ps. 84. M *Aiſt mercifull and heauenlie Father, vvithout the knavvledge of quhome, vvee can na vvayis attein to lyfe euerlaſting or eternall ſaluation: Seing that it hes pleſit thee of thy mercie, (gude and gratious God) to grant vs libertie to conuene our ſeluis togeather, to inuocate and call vpon thy maiſt halie Name, and to heare and embrace healthſome and ſound doctrine, as out of thy avvin mouth. Continevv, (of thy avvin gudedes) according to thy vvonted mercie, this thy heauenlie fauour tovvardes vs and our poſteritie: and defend the cauſe of all them that vvalkes befoir thy halie Maieſtie in innocencie and cleannes of lyfe, that vve may bee encouraged dailie mair and mair to put our haill traiſt and confidence in thee, and that through the merites of Ieſus Chriſt, thy deir and onelie Sonne, our Saviour.*

Ps. 85. O *Lord, quha neuer leuis vnperfect that quhilk thou hes begun, althoght our vvickitneſſe and vnthãkfulneſſe deſeruis that vve ſhould be ſpoilzeit of all thy benefites: Nocht the leſſe vve beſeik thee of thy great mercie to caſt avvay our ſinnes: and grant that vve may feir and ſerue thee in ſic ſort, that thou maintein vs in peice and tranquillitie, through Ieſus Chriſt our Lord.*

Ps. 86. E *Ternall God, the onelie releife of them that puttis thair traiſt in thee: Heir our Prayers, and graunt, that as hitherto thou hes bene blaſphemit and diſhonored euen vnto this preſent: ſua on the vther part thou may be prayſed of all Nations. And contenevv in ſic ſort thy fauour tovvardis vs, that all they that haitis vs, may be eſhamit vvith themſeluis, ſeeing that thou leauis them not deſtitute that ſeruis and honours the, through Ieſus Chriſt, thy Sonne, our lord and Savior.*

Ps. 87. O *Lord God, the only founder of thy Kirk, augmẽt and incres dayly the noumber of the faithfull be the preaching of thy haly Evangell, that the darkneſſe of ignorance may be chaſit out of the vvarlde, and thy Name may be knavvin ouer all. And that al men may reſort out of all partis, to rander themſeluis vnder the obedience of thy vvord, and may reuerance the in thair haill hartis, through Ieſus Chriſt our Lord.*

Ps. 88. E *Ternall Father, that for our great gude, caſtis vs in monie calamities and miſeries: Deſpyſe not our Prayeris, leſt intill thy furie thou reiect and caſt vs cleane avvay. Haif pitie on vs thy pure ſeruands, that callis daylie vpon thee, & repleniſh vs vvith thy grace to the intent, that all they in quhais eyis vve are contemptibill and deſpyſit, may vnderſtand that zit thou luiffis vs, in thy vveilbelouit Sonne Ieſus Chriſt.*

Ps. 89. O *God onlie vviſe, and gud, that neuir ceiſſis to ſhau vnto thy elect hovv gretlie thou luiffis and fauors them: bot chieflie, quhen thou gaue vnto vs, ane King and Sauiour, Ieſus Chriſt, thy only Sonne, for to aſſure vs of the treuth of thy promiſes. We beſeik the graunt vs thy grace, to rander vnto him ſic obedience, that vve may in the end enioy the frute of our faith, that is the ſaluatioun of our ſaullis.*

Ps. 90. E *Ternall God, the only refuge of the afflicit, ſeeing that the ſhortnes of this preſent lyfe, admoniſhes vs to turne our ſelfis avvay fra eirthlie things, and to haif our meditatioun on heauenlie maters: Grant vnto vs, that vve may employ our haill lyfe, on the conſideration of thy mercie and gudenes: and that thy anger may be ſa turnit frõ vs, that vve may haif cõtinuallie quhairvvith to reioice in the, through Ieſus Chriſt, our lord.*

Ps. 91. E *Ternall God, that makis all things to turne to the beſt to them that luifis thee: and that preſeruis & keipis all them, that commits themſeluis to thy protectioun. Grant vs of thy bountifull grace, that vvee may continuallie call vpon thee vvith our haill hartis: that vve beand delyuerit from all dangers, vve may in the end enioy that ſaluatioun, that is conqueiſt to vs be Ieſus Chriſt, thy onelie Sonne, our Saviour.*

Ps. 92. M *Ercifull Lord, in the knavvledge of quhome lyis lyfe eternall, Repleniſh vs vvith thy grace and halie Spreit, that vve conſiderand thy meruelous vvarkis, quhilks the vvickit deſpyſis: vve may gif our ſeluis continuallie to ſanctifie thy halie Name. And that vve may grovv ſua in all gud vertues, that beand true members of thy Kirk, vve may in end ſee the deſtructioun of thy enemies and ours, quhen thou ſall delyuer al them that puts thair truſt in the, throgh Ieſus chriſt thy onlie Sonne.*

Ps. 93. M *Aiſt potent King of Kings, and Lord of Lords, quhais glorie is incomprehenſibill, quhais Maieſtie is infinite, and quhais povver is incomparabill: Mainteine thy ſeruands in quyetnes: and grant that vve may be ſua ſetillit on the certaintie of thy promiſes, that quhat ſumeuir thing cum vpon vs, vve may abyde firme in thy faith, & may leif vprightlie & vvith out reproch in the midis of thy Kirk, quhilk Ieſus chriſt thy Sonne hes bocht vvith his precious blude.*

Ps. 94.

Ps. 94. I *Vſte and righteous Iudge of all the vvarlde, that knavvis hovv fierce and cruell they are, that lifts vp them ſelfis againſt vs: Repres, be thy inuincibill povver, thair vndantonit rage: and graunt vs of thy grace, that vve make our profite of all the calamities that fallis vpon vs. Addres the eſtait of this vvarlde in ſic order, that euery ane may renunce thair vvickit vvayis & followv the: & that the mair earneſtlie that thou ſhavvis thy ſelf ane iuſt & righteous God, throgh our Lord and Sauiour Chriſt Ieſus.*

Ps. 95. O *Lord, the onely protectour and ſtay of all thyne, that gydis thy Children as the ſheip of thy folde, Extend thy gudenes on vs, and ſuſtein ſua our hartis, that of our nature are harder then ony flint, that vvee neuer be indurit or obſtinate throu onie incredulitie againſt thy halie Word: bot that vve may ſerue thee in true and liuelie faith: in ſic ſort, that in the end, vvee may enter in thy heauenlie reſt, through Ieſus Chriſt our Lord.*

Ps. 96. O *Gude Lord, that vvillis all pepill to be ſaif, and to cum to the knavvledge of thy veritie: Shavv thy povver and excellent Maieſtie vnto the haill vvarld, that euerilk ane may ſing thy praiſes, yea, and ſhavve furth thy ſaluatioun, quhilk thou hes promiſit to all thē that dedicates them ſeluis to thy ſeruice, for prayſing of thee in all thy creatures, be meinis of Ieſus Chriſt thy Sonne.*

Ps. 97. O *Lord, vnto quhom all gloir and honour dois appertaine, repleniſh vs vvith ſpirituall ioy: Grant that al Idolatrie and ſuperſtition, being put avvay, the hail vvarld may be ſa inlightenit vvith the light of thy haly vvord, that euerilk man may gif ouir himſelf to ane perpetuall praiſing of thy halie Name, and may gif vnto thee maiſt hartie thanks, for all the benefites quhilks vve continuallie reſſaif at thy fatherlie hande, through Ieſus Chriſt thy Sonne.*

Ps. 98. A *Lmightie and euerlaſting God, that hes vvroght the Redemption of man, efter ane meruelous maner, in ſending thy only Sonne, for fulfilling of the promiſes made vnto our Fatheris. Oppin vp mair & mair the knavvledge of that ſaluatioun, that in all places of the earth, thy truth and puiſſance may be made knoun: to the intent, that all Nations may praiſe, honour, and glorifie the, through the ſelf ſame Sonne, Ieſus Chriſt.*

Ps. 99. O *Heauenlie Father, vvorthie of all praiſes: continevv thy fauour and gudevvill tovvardis vs thy pure ſeruandis, and be the force of that band quhilke thou hes contractit vvith our forefatheris, grant that vve may ſaiflie leif vnder thy ſaifgaird and protection that vve may continuallie mair and mair haif ane feiling of the frute of that adoptioun quhairof thou hes made vs participant, through Ieſus Chriſt thy Sonne, our Lord.*

Ps. 100. O *Lord, the plentifull heip of all happines, ſen it hes pleſit the of thy free mercie and gudeneſſe, to chuſe vs for thy avvin heritage, and to regener vs ſpiritually Entertaine vs vnder thy vvings vnto the end: & grant that vve may dailie grovve in the knavvledge of thy gudeneſſe, trouth, and mercie, quhilkis thou hes manifeſted vnto vs, through our Redeemer, and Sauiour Ieſus Chriſt.*

Ps. 101. E *Ternall God, vnder the povver of quhome, are all they quhome thou hes placit reulers and ſuperiors ouir vs: It vvill pleis thee ſa to enlichten the hartis of all Iudges and Magiſtrates, quhome thou hes giuen vs, that vvithout exception of perſons, they may mainteine the righteous, and puniſh the vvickit: to the intēt that vnder thair protectioun, vve may leid ane quyet and peaceabill lyfe according to the inſtructioun giuen vs, be Ieſus Chriſt thy Sonne, our onelie Sauiour and Redeemer.*

Ps. 102. O *God, the ōlie founder & reſtorer of thy Kirk: hearken vnto the Prayers and ſobs of vs thy pure children, that ſorrovvis for the deſolatioun of the ſame, ſychand to the continuallie thairfoir: eirneſtlie beſeikād the to luke doun out of the heauens, ſie her miſerie, & delyuer her out of Captiuitie, and from all oppreſſioun, that vve in ioyfulneſſe of hart, may praiſe and magnifie thy halie Name, through our Redeemer, and Sauiour Ieſus Chriſt.*

Ps. 103. C *Eleſtiall Father, that at all tymes hes ſhavvin thy ſingular fauour and gudeneſſe tovvardis all them that feir the: Luke not vpon the multitude of our iniquities, quhairvvith vve offend thee, ſeeing the great fragilitie and bruckilneſſe quhilk is in vs. But remember the Couenaunt that thou hes made vvith our Fathers, and ratifeit in thy Sonne Chriſt Ieſus: that be the vertevv thairof, vve may aſſure ourſeluis of the eternall ſaluatioun, that vve vvith thy Angels may praiſe and glorifie the for euer and euer.*

Ps. 104. O *Deir Father, quhais Prouidence extendis the ſelf aboue all thy Creatures, in ſic ſort, that thy meruelous Wiſedome is vtterit thairby, throughout them all: Graunt that vve may exalt thy glorie, & ſhavv prayſes and Pſalmes, to the furthſetting and magnifying of the ſame: to the intent, that the vvickit being baniſhit from of the earth, vve may reioice in thee: and in the end may be participant of that eternall lyfe and felicitie, quhilk is promiſit vnto vs, through Ieſus Chriſt thy Sonne.*

Ps. 105. O *Lord, only iuſt and righteous, that among all the Nations of the vvarlde, hes choſen thy Kirk, for the better manifeſting of thy bliſſed Name in her: and hes reſſauit vs of thy free mercie, in that holie ſocietie. Graunt that vve may haif ane perfect feiling of the ſueitnes of thy mercies, and aſſiſt vs in the tyme of our troubillis, ſeing vve call vpon thee, and puts our haill traiſt in thee onlie. Suffer not, (O Lord) that vve becum vnthankfull for the gret benefites quhilk thou geuis vnto vs: bot rather that vve may magnifie the excellencie of thy povver & gudenes, quhilk thou hes declarit vnto vs, in Ieſus Chriſt.*

Ps. 106. F *Ather maiſt pitifull, and full of mercie: ſeing that throu our vnthankfulneſſe and vvickitnes, vve ceis not to prouoke the to vvraith and anger aganis vs, for louſing the brydill to all our cankrit affectionis, Nocht theles ſen it hes pleſit thee, to admitt vs in the ſacred band, quhilk thou hes made vvith our Fatheris, vve beſeik the puniſh vs not according to the rigour of thy iuſtice: bot delyuer vs from all trouble, that vve may vvith thankeſgiuing ſing praiſes to thy halie Name, through Ieſus Chriſt our onelie Sauiour.*

Ps. 107. O *Lord of mercie, and ful of all benignitie, that chaſtiſis men in diuerſe ſorts, to make them to return vnto the: Suffer nocht, O Father, that vve throu our vnthankefulneſſe, forzet thy ineſtimabill benefites, & maiſt ſingular delyuerances, that thou hes beſtovved on vs from day to day: bot grant, that vve may continuallie be carefull and myndfuil to conſider al the dayis of our lyfe thy gifts incomparabill, quhilkis thou euer geuis to vs, through Ieſus Chriſt.*

Ps. 108. O *Lord of all mercie, and full of all benignitie, that chaſtiſes men in diuerſe ſorts, to make them to returne vnto the, Suffer not, O Father, that vve throu our vnthankfulneſſe, forzet thy ineſtimabill benefites, & maiſt ſingular delyuerances, that thou hes beſtouit on vs from day to day: bot graunt, that vve may continuallie be carefull & myndefull to conſider al the dayis of our lyfe, thy giftis incomparabill, quhilkis thou euer geuis vs, through our Redeemer, and Sauiour, Ieſus Chriſt.*

Ps. 109. O *Lord, on quhome onlie vve repoſe, and in quhome onelie vve reioice, behald the multitude, zea, the the malice and crueltie of them that blaſphemis and bendis themſelfis againſt vs: deſtroy their enterpryſes and vndo thair vvickit counſels, Turn thair curſings into bleſſings: to the intent that vve may haif continuall occaſioun to praiſe and magnifie thy Name in mids of thy Kirk, the ſpouſe of thy onlie Sone, our Lord Ieſus Chriſt.*

Ps. 110.

Ps. 110. *ETernall God, quhilk hes appointit thy onelie Sone, for our King and Priest, that vve micht be sanctified be the Sacrifice of his bodie vpon the Croce. Grant that vve may in sic sort be participant of his benefites, that vve may renounce our awin selfis, and serue him in all halinesse, and puritie of lyfe: and may offer vp spirituall sacrifices, that may be pleasant and acceptable vnto the, through the self same Iesus Christ.*

Ps. 111. *MAist pitifull and louing Father, that ceissis not be all meinis & vvayis, to dravv vs to loue, feir, and obey thee, and to keip thy halie statutes and Commandementis: Behalde not, (ó our gracious God) our vanitie and vnthankefulnesse: bot haif regaird vato thy promises, and luke vnto the band that thou hes made vvith vs, that vvalkis in thy feir. And suffer vs neuer to be spuilzeit, of the inestimabill frute of the Redemptioun, purchased be the blude of thy deir Sone, Iesus Christ, our Redeemer and only Saviour.*

Ps. 112. *MAist loving Father, vvithout the blessing of quhome, vve are altogether pure and miserabill creatures: Imprint thy halie Word in all our heartis, in sic sort, that our haill plesour and delyte may be to serue the in all feir and reuerence. Graunt, that vve may be sa mercifull tovvardis our pure Nichtbouris, that ve may alsua haue ane sure feiling of thy mercie & gudnesse, quhen thou sall cum to iudge the vvarld be him, quhome thou hes ordayned to be our Lord and Soueraigne Iesus Christ.*

Ps. 113. *O thou gude Lord, quha onelie is vvorthie of all glorie and Maiestie, and takis plesour in thingis vyle and contemptibill in sight of the vvarlde: vve beseik the sua to mortifie and illuminate our hartis & vvillis that all obstinacie and proudnesse being set apart, vve may humblie submit our seluis vnder the obedience of thy halie Word: that vve bringand furth the frutes of all gude vvarkis, may sing praises to thee perpetuallie, through Iesus Christ our onelie Sauiour.*

Ps. 114. *ALmightie God, the onlie delyuerer of pure and miserabill Creatures, quha hes delyuerit vs from the seruitude of sinne, and from the tyrannie of Sathan, be the meinis of thy Sone Iesus Christ, the Saviour of the vvarlde. Grant vnto vs, that vve acknovvledging sa great and mighty delyuerances, may vvalk faithfullie vnder thy gouernement in all halines of lyfe, vntill ve attein to the full possession of the trevv land of the liuing, quhair vve may continuallie praise thee.*

Ps. 115. *O Lord of all consolation and comfort, luke doun vpon thy Kirk oppressit be her enemies, and delyuer her for the glorie of thy halie Name, that the vngodlie may be stayit from blasphemeing of the. Destroy this filthie Idolatrie, that ouerrunnis the haill vvarld. Suffer not (gude God) that vve be exponit to the angrie vvill of our enemies: that vve in despyte of them beād maintayuit be the, may blesse and glorifie thee, baith nowv and euermair.*

Ps. 116. *ALmightie God, the only helper and delyuerer of all them that luifis and honouris thee: Extend thy mercie and gudenesse to help vs thy children, howv oft soeuer vve call vpon thee in our afflictiounis: Turn our sorrovvis into ioyes: and imprint ane true faith in our hartis, in sic sort, that vve may be abil to gif ane sound confessioun thairof befoir all men: and that vve may sa profite be thy roddis that thou layis on vs, that vve neuer ceise to celebrate, and incall thy halie Name before all men, through Iesus Christ, our Lord.*

Ps. 117. *O Gude Lord, vnto quhom appertaines all glorie & magnificence: Grant vnto vs that be the preching of thy halie Evangell, thou may be acknavvledged throughout the haill earth: to the intent that all Nations may haif ane perfect feiling of thy mercies, & that thy faithfulnesse may be mair and mair manifested, through Christ Iesus, thy Sonne.*

Ps. 118. *O Louing and mercifull Father, that neuer leauis them that puts thair trust in the: and that chastises fatherlie thy children for thair awvin helth: grāt that vve may be buildit as lyuelie stanis vpon Iesus Christ, the true and onelie foundation of the Kirk: that forsamekill as he vvas reiectit and dispraisit of men, vve may acknavvledge him alvvayis for our King & Saviour: that vve may for euer enioy the frute of thy mercies and gudenesse.*

Ps. 119. *MAist mercifull God, authour of all gude things, that hes geuin thy halie Commandementis vnto vs, quhairby vve suld direct our lyfe: imprint in our hartis, thy halie Spreit, and grant, that vve may sa renounce all our fleschlie desires: and all the vanities of this vvarlde, that our haill plesour and delyte may be into thy Lavv: that vve beand alvvayis gouernit be thy halie vvord, may in the end attaine to that eternal saluatioun, quhilk thou hes promisit through Christ Iesus, thy Sonne.*

Ps. 120. *MAist louing and mercifull Father, the defender and protectour of all thy seruandis: Delyuer vs from the deceats and calumnies of our enemies: Repres their rage and furie: and strengthen vs in the middest of all our tribulatiounis and afflictiounis, that vve may sua leif in the middis of the Infidels, that vve may neuer ceise to serue and honour thee, vvith sic seruice as salbe acceptabill and pleasant vnto thee, & that throu the mediatioun and intercessioun of Iesus Christ, thy Sonne.*

Ps. 121. *O Heauenlie Father, Creator of heuin & eirth, that hes receeuit vs into thy protectioun: Suffer nocht that our afflictiounis sa ouercum vs, that vve cast off all confidence in thee: bot rather prosper and conduct al our enterpryses, & giue an happie end & issue to all our businessis, that vve may continuallie be mair and mair assurit, that vve are of the nomber of them, quhome thou hes chosen to saluatioun, through Iesus Christ, thy Sonne.*

Ps. 122. *O Eternall God, the onelie founder and keiper of thy Kirk: Seing that contrarie to all vvarldlie iugement and opinioun, thou daylie augmentis and increases the nomber of thy avvin: Grant, that vve beand placed vnder the gouernement of Iesus Christ, the onlie chief & heid thairof, may be comfortit be thy maist halie Word, and strenghthenit and confirmit be thy sacramentis: to the intent that vve all vvith one heart, and mouth, may glorifie thee, euerie ane edifiand vtheris in halinesse of lyfe, and godlie conuersatioun.*

Ps. 123. *O Gratious Father, the onlie refuge and support of the puir afflictit: Thou seis the rage of our enemies, that seikis al meinis for to destroy vs: thou knauis hovv vve are disdaynit and lychtlyit of the proud, and mightie of the vvarld. Thairfoir vve haifand this onlie remedie, vve lift vp our eyis to the, beseikand the to haif pitie and compassioun on vs, and that for Iesus Christ, thy Sonnes sake.*

Ps. 124. *ALmightie God, and merciful Father, thou seis the multitude, the force, and the outrageous rage of our enemies sa gret, that they vvald deuour and ryfe vs in peices, gif thy bountifull mercie did nocht releif and succour vs. Bot seing thair craft and furie incress and growvis from day to day: declair thou thy self on the vther pairt, our defender and protectour: that vve being escapit from thair girnis and snairis, may giue our selfis haillie ouir to the praysing and magnifying of thy maist halie and blessed Name, and that through Iesus Christ, thy deir Sonne, our onelie Lord and Saviour.*

Ps. 125. *O Michtie King and Lord, the rock and fortresse of all them that puts thair truist in the, Vndoe the force and break doun the pryde of them that afflicteth thy puir Kirk, & suffer not the simple ainis to be ouerthravvin of them: bot confirme them as Mount Sion, that they may abyde in the nevv Ierusalem, quhilk is Christs Kirk. Suffer vs not to shaik handis vvith vnrighteousnesse, bot let peice be vpon Israel, that vvalks not efter the flesch bot efter the Spreit,*

through

through the self same Iesus Christ.

Ps. 126. *ETernall Father, the onlie true God, and delyuerer of pure Captiues and Prisoners: We beseik thee of thy plentifull bountie to releif vs from the bondage of our aduersaries, that vve passand throu the miseries & calamities of this troubilsum vvarlde, may in the ed enioy the frute of our faith quhilk is the saluatioun of our saullis, bocht be the blude of thy deir Sone Christ Iesus.*

Ps. 127. *ETernall and almightie God, that be thy Prouidēce conductis and gouernis all the creatures in this vvarlde, suffer vs not to enterpryse any thing, bot that quhilk is agreing vvith thy vvill and plesour, that vve altogether discontented of our selues, may haillie depēd vpon thy blessing: And that our onlie cair may be that thou may be glorifyit of vs, and our posterities, throgh Iesus Christ, thy Sonne.*

Ps. 128. *GRatious Lord, the vvelspring of all felicity: grant vnto vs that vve may alvvayis feir the, and vvalk in thy vvayis. Blis vs, and all ours, that it may be vveil vvith vs, & all that perteinis to vs, that vve may see manie generations, and children of faith, and that vve may se peace vpon Israell, and sua may glorifie thee all the dayis of our lyues, through Iesus Christ thy Sonne.*

Ps. 129. *ETernall God, quha hes at all tymes shavvin furth the great cair thou hes of thy Kirk, and thy pure seruandis: Assist vs vvith thy fauour and grace, in sic sort, that vve may ouerthravv all the enterpryses of our enemies, that they beand confoundit, and shamefullie put aback: vve may in all saiftie and quyetnesse, praise and glorifie thy halie Name, all the dayis of our lyfe, through Iesus Christ, our Lord and onelie Saviour.*

Ps. 130. *PItifull Father, quha is full of mercie, that neuer reiectes the Prayers of them that callis vpon thee in treuth and veritie: Haif mercie vpon vs, and destroy the multitude of our iniquities, according to the treuth of thy promises, quhilkis thou hes promisit vnto vs, and quhairin vve repose our haill confidence, according as vve ar teichit be thy Word of thy Sone, our onelie Sauiour.*

Ps. 131. *MIchtie Lorde, that resistis the proude, and geuis strenth to the humbill ainis: Suffer nocht, that vve lift vp our selues in anie proud opinioun or consait of our selfis, in ony gude things, bot that vve may consaif humblie of our selfis, befoir thy deuine Maiestie vvithout fenzeing. And that vve may mortifie our selfis daylie mair and mair: in sic sorte, that in all our doings, vve may continually feill thy fatherlie fauour, mercie, and assistance, throgh Iesus Christ, thy Sonne.*

Ps. 132. *OLouing Father, quha be thy aith hes promisit vnto vs, ane Saviour Iesus Christ, thy Sone: thou hes not deceuit vs, bot hes giuen him vnto vs, as thy Word hes declarit, and be thy Sacramentis thou hes confirmit. Yea, he hes further promisit vnto vs, that he vvill abyde vvith vs, vntill the consummatioun of the vvarlde. Thairfoir, deir Father, vve beseik thee, that thou vvill blesse vs in all our turnis, gouerne vs, and repleniss vs vvith ioy. Let thy Crovvn & Kingdome abyde abone vs, and preserue vs in peice, through the same Iesus Christ, thy Sone.*

Ps. 133. *GRatious Lord, that is not the God of confusioun or discord: bot the God of concord, and of peace: Ioine our heartis and affections in sic sort togidder, that vve may as brethir vvalk in thy house, in brotherlie cherity and loue, and as members of the body of Christ. Let the oyle of sanctificatioun, that is, thy halie Spreit inflame vs, and the deuv of thy blessing continuallie fall vpon vs, that vve may obtaine lyfe eternall through the sam Iesus Christ.*

Ps. 134. *CReator of Heauin and eirth, howv euer it be that the effaires and cares of this vvarld dois greatlie trouble, molest, and auert vs from randring vnto thee that honour and obedience, quhilk is due vnto the: zit vve beseik the, that forzettand all vther thingis: vve may haif na vther butt, bot to praise and glorifie the al the dayis of our lyfe, for the great benefitis, quhilk vve continuallie receaue at thy hands, through Iesus Christ our Lord.*

Ps. 135. *OLord God, that be thy deir Sone Iesus Christ, hes maid vs Kings and Priestis, to offer vnto the spirituall sacrifices. Grant vnto vs, that vve renounceād all Idolatrie, superstition, and all vngodlines, may giue ouer our selfis haillie to thy seruice: & that in al tyme of tribulatioun, vve may call vpon the in our hail hart that vve may feill thy Fatherlie bountie, and mercie, quhilk thou art accustomit to vse towvardis all them, that thou hes regenerated through the self same Iesus Christ.*

Ps. 136. *GRatious Father, replenischit vvith all glorie and magnificence, grant vnto vs of thy mercifull grace that vve may sa apply our selues to the consideration of thy meruelous vvarkis, & mightie prouidence, quhairby thou dispōsis and settis all thingis in gude and dewv ordour: that thairby vve may tak occasion to celebrat thy praises but ceising: and in special, in that that thou hes renevvit vs be thy halie Spreit: that thairby vve may finallie enioy lyfe eternall, quhilk thy Sone Christ Iesus hes gotten vnto vs vvith his blude.*

Ps. 137. *MErcifull Lorde, the confortour and delyuerer of pure Captiues: Thou seis the great extremities quhairunto thy puir Kirk is brocht, and howv sche is on all partis exponit to the sclauerie & mockage of thy Enemies, and ours: scoffand and taintand baith vs & thy prayses. O God, turne back thy vvraith vpon thē, and heir vs that murnis and sichis for our delyuerace. That the tyrants our Persecutours beād ouerthrauin, vve may frelie sing thy prayses, and louings, in thy hous in the Name of Iesus Christ, our Lord.*

Ps. 138. *MIchtie Lord, full of peice and gudenes, that euer hes borne sic ane fauour vnto thy Kirk: that euin strange Natiouns hes bene compellit to acknavvledge, and praise thy meruelous bountie, quhairby thou exalts the disdaynit and contemptibill, and castis dovvne the proud and hautie Lord, make all pepill to submit thē vnder thy michtie hand: and preserue vs from all calamities: that all the vvarld may knavv, thou vvilt not leaue the vvark imperfect, quhilk thou hes begun in vs through Iesus Christ, thy Sonne.*

Ps. 139. *OLoving Father, vnto quhome baith vve, and all the invvard secretis of our heartis are knavvin: Grant vnto vs, that vve may sua vvalke befoir thee in vprichteousnesse of Conscience, that vve keip na companie vvith mockers & contemners of thy halie Word. Bot that vve may be sua circumcisit in hart & mynde that renounceand all vvarldlie freindship, vve neuer stray furth of the richt vvay, quhilk thou hes shavvin furth to vs in the Euangell of Iesus Christ, thy Sonne, our Sauiour.*

Ps. 140. *DElyuer me, O Lord, from the vvicked and vngodlie men, that in thair hartis deuyis mischeif and delytis in stryfe & contention. Quhais toūgs ar sharpit, as serpentis: zea, the vennome of Adderis lurkis vnder thair lippis. Lord, let vs not fall in thair girnis, nor suffer them to handill vs at thair desyris. Thou art our God, heir the voice of our complaintes, Take the defence of our cause in thy hand, that vve may vvith all our hearts, rander the hartie prayses & thankis, through Iesus Christ, our Lord.*

Ps. 141. *TO thee (O Lord) vve cry: heir vs vve beseik thee: Let our Prayer be as ane svveit sauor befoir thee, and the lifting vp of our handis, as ane euening sacrifice. Set ane vvatch befoir my mouth, & keip the dure of our lipps, that they speik na proud thing, as the vvickit doe: bot that they may call vpon the in all vprichtnesse, and simplicity. Finallie, let vs cast our eyis on the, in the onlie*

trust.

truſt, & on the onlie repoſe our ſelues. Suffer vs nocht to periſch, bot delyuer us from the ſuairis quhilk the vvickit hes preparit for vs, and that throgh Iefus Chriſt our Saviour.

Ps. 142. *VNto thee, Lord the protectour and defender of all them that traiſtis in thy clemencie, vve cry, and puttis furth our ſiches: Vnto thee vve oppin & expone the troubillis of our heartis. Thou knavvis our vvayis and diſtreſſis, and bovv on all partis vve are circulit & compaſſit vvith cruell and vngodlie enemies. Delyuer vs, deir Father, from thir troubillis & dangers quhairin vve ar: and declair the cair thou hes of vs that love and honour the: that vve may in the middis of thy halie Congregatioun, rander thee perpetuall thankis, and that through Iefus Chriſt, thy deir Sone, our onelie Saviour.*

Ps. 143. *O God, heir our Prayers, and reſaif our complaints: Refuſe vs not for thy Richteouſnes ſaik. Enter not in iudgement vvith vs thy ſeruandis: for vve knavv, gif thou deill ſtraitlie, na man, no nocht thy maiſt haly anis, may ſtand in iudgement befoir thee. Teiche vs thairfoir (O Father) to do thy vvill: and let thy halie Spreit lead vs in all our vvayis, that they may be agreabill to thy ordinances, and that through Iefus Chriſt thy Sone.*

Ps. 144. *PViſſant God of Armies, that knavvis our brukkilneſſe, and infirmities to be ſa great, that be our ſelfis vve are not abill to ſtand vp ane moment befoir our adverſaries, gif thy michtie povver did not vphald vs. Bovv doun thy ſelf out of the heauens, and ſtretch furth thy ſtrang hand; that they that ſeikis our ruyne may ſee, thou art our protectour and defender. Gif vs ſic proſperous ſuccess, that all the vvarld may ſe, they ar nocht miſerabill, that depends on thee, and acclaimes the to be thair God, throuch Iefus Chriſt, our Sauiour.*

Ps. 145. *THy mercies (Lord) are aboue all thy vvarkes, faithfull art thou in all thy promiſis, and iuſt in all thy doings. Be ane mercifull Father vnto vs, for Chriſt Iefus thy Sones ſaik. Gouern our vvayis, for vve are vvaike: Strenthin vs, for vve are failzeit: Refreſh vs, for vve ar famiſchit: and plentifullie beſtovv thy gud giftis vpon vs. Defend vs from the ſnairis of Satan, our auld enemie, that he tempt vs not out of the richt vvay bot that vve may euermair be reddie to praiſe & glorifie thy halie Name, throgh Iefus Chriſt.*

Ps. 146. *O Gude God ſuffer neuer that in any vviſe vve ſall ſet the aſyde, to put our traiſt or confidence in Princes, or in the children of men: bot let vs continuallie haif all our traiſt and confidence fixit vpon thee. For vnto ſic thou art ane ſure Rock and refuge. Leid them Lord, that vvalkis in darknes: Delyuer the oppreſſit: Enlarge thy Kingdome, quhilk all thy choſen children, that ar redemit be the blud of thy Sone, maiſt earneſtlie thriſtis for: and that for the ſamin Iefus Chriſts ſake.*

Ps. 147. *O Lord, meruelous is thy micht & ſtrenth, quhairby thou caſtis doun the proud and feirfull tyrānis and liftis vp the humbill and meik anis. We beſeik thee of thy great mercie, to reſtoir & reedifie thy Kirk, that vvas foundit be the onlie. Gadder togidder thy ſcatterit ſheip: and as thou feidis all creatures vvith temporall fude, and paſturage: make vs to haif ane inuarde feiling of the effect of thy hailie vvorde. That vve followv and thy vvill declarit thairin, may in ende enioye the heritage preparit for vs in Chriſt Iefus.*

Ps. 148. *GReat and meruelous is thy Maieſtie, (O mighty God) maker and conſeruer of all things, & michtelie dois it ſhyne in all thy creatures, baith in heuin & eirth, and in the ſey, Grant that as they all acknauledge thee, ſua vvee may alſo acknavvledge the ſamin, that vvith ane accorde, and vniforme conſent, vvee may vvith thy halie Angels, praiſe the magnificencie of thy glorious Name. And that all may reioyce of the helth & exalting of thy people, quhilk thou hes releuit fra deith, throu the blude of Iefus Chriſt.*

Ps. 149. *INſtruct our mouthes, (O gude Lorde,) vvith ane nevv ſang, that our hearts being renevvit, vve may ſing in the cumpanie of thy Sainctes, and reioyce in thee our Creator and Redeemer, Let vs poſſeſſe ſic peice of conſcience, that may ſtranglie vvirk in thee. And beand girdit vvith the tvva edgit ſvorde of thy Word, and halie Spreit, vve may ſtryue againis all thingis, that opponis them ſelues to the glorie of thy maiſt hailie Name: and that through Iefus Chriſt, thy deir Sonne, our onelie Lord, and Redeemer.*

Ps. 150. *MAiſt vvorthie art thou, (O gude and gracious God) of all praiſes, euin for thy avvin ſaik quha ſurmountis all thingis in halineſſe. Be thee onelie, vve are maid halie & ſanctifyit. We prais thee for our glorious Redemptioun, purchaſed to vs in thy dearlie belouit Sonne Chriſt Iefus, as our devvtie continuallie biddis vs: Giue vs thairfoir thy haly Spirite to gouerne vs. And grant, that all thingis quhilk brethis vvith lyfe, may praiſe thee, as the true lyfe of all creatures, through the ſam Iefus Chriſt, our Lord, quha reignis vvith thee and the halie Gaiſt, one God, for euer and euer.*

VII.—AUTHORSHIP.

In the editions of 1565, 1595, 1611, and 1633, the authorship of the Metrical Version of each Psalm is indicated at the commencement thereof, generally by initials, but sometimes more fully. The following table exhibits these indications as they stand in the edition of 1565 with the exception of those in which subsequent editions differ from it, which cases are noticed afterwards:—

Pſalm	Pſalm	Pſalm	Pſalm	Pſalm
1. THO. STERNHOLDE.	31. I. H.	64. I. Hop.	90. VV. Ke.	120. THO. STER.
4. Tho. Ster.	32. THO. STER.	65. ,,	91. ,,	121. W. Whit.
5. THO. STER.	33. I. Hop.	66. ,,	92. I. Hop.	122. W. Ke.
6. ,,	35. I. H.	67. VV. VVhit.	93. ,,	123. THO. STER.
7. ,,	39. ,,	68. THO. STER.	94. VV. Ke.	125. W. Ke.
8. ,,	40. ,,	69. I. Hop.	95. I. Hop.	126. ,,
9. ,,	42. I. Hop.	70. W. Ke.	96. ,,	127. W. Whit.
10. ,,	43. THO. STER.	71. VV. VVhit.	97. ,,	128. THO. STER.
11. ,,	44. ,,	72. I. Hop.	98. ,,	129. W. Whit.
12. ,,	45. W. Ke.	74. ,,	99. ,,	133. ,,
13. ,,	46. I. Hop.	75. I. C.	101. VV. Ke.	134. W. Ke.
15. ,,	47. VV. Ke.	76. R. P.	102. I. C.	135. M.
16. ,,	48. I. Hop.	77. I. H.	104. VV. Ke.	137. W. Whit.
17. ,,	50. W. Whit.	78. THO. STER.	105. I. C.	138. W. Ke.
18. ,,	51. ,,	79. I. Hop.	106. N.	140. I. C.
19. ,,	52. I. Hop.	81. R. Pon.	107. VV. Ke.	142. W. Ke.
20. ,,	53. T. N.	82. I. Hop.	108. I. C.	143. I. C.
21. ,,	55. I. Hop.	83. R. Po.	109. N.	144. N.
22. ,,	56. I. C.	84. I. Hop.	110. I. C.	145. I. C.
23. ,,	57. R. P.	86. ,,	114. VV. VVhit.	146. I. Hop.
25. ,,	58. VV. Ke.	87. ,,	116. N.	147. N.
26. I. H.	59. R. P.	88. VV. Ke.	118. I. C.	148. Ioh. Pullain.
27. W. Ke.	61. I. H.	89. I. Hop.	119. VV. VVhit.	150. N.
28. THO. STER.	63. THO. STER.			

The next table includes all the cases in which any of the editions differ from that of 1565. The cases left blank are those of which no information is afforded.

	1565.	1595.	1611.	1633.
Ps. 2.	Thom. Ster.		T. Stern	*Thom. Sternh.*
3.	Tho. Ster.	Tho. Sternhold.		*Thom. Sternh.*
14.	Tho. Stern.	Tho. Stern.		*Thom. Sternh.*
24.	I. C.	I. C.		I. C.
29.	Tho. Stern.	T. Stern.		*Th. Sternh.*
30.	I. H.	I. H.		I. H.
34.	Tho. Ster.	T. S.		*Th. Sternh.*
36.	VV. Ke.	W. K.		W. K.
37.	VV. VVhittingham.	W. W.		W. W.
38.		I. H.	I. H.	I. H.
41.	Tho. Ster.	I. H.	I. H.	*Thom. Sternh.*
49.	" "	I. H.	I. H.	*Thom. Sternh.*
54.	VV. Ke.	I. C.	W. K.	W. K.
60.	I. Hop.	I. C.	I. H.	I. H.
62.	VV. Ke.	I. H.	W. K.	W. K.
73.	Tho. Ster.	W. Whitting.	T. S.	T. S.
80.	R Po.	R. P.	R. T.	R. P.
85.	VV. Ke.	R. Pon.	W. K.	W. K.

	1565.	1595.	1611.	1633.
100.	VV. Ke.	W. Ke.	I. H.	W. K.
103.	Tho. Ster.	W. Ke.	W. Ke.	T. S.
111.	VV. Ke.	W. Ke.	N.	W. K.
112.	VV. Ke.	W. K.	W. H.	W. K.
113.	VV. Ke.	I. H.	I. H.	I. H.
115.	VV. VVhit.	W. Ke.	VV.VV.	W. K.
117.	I. C.	I. H.	I. C.	I. H.
124.	W. Whit.	Whit.		W. W.
130.	W. Whit.	Whit.		W. W.
131.	M.	M.	N.	M.
132.	I. C.	M.	I. C.	I. C.
136.	I. C.	I. C.	N.	I. C.
139.	N.	W. Ke.	N.	W. K.
141.	I. C.	I. C.	I. C.	W. W.
149.	I. Pul.	Ro. Pont.		R. P.
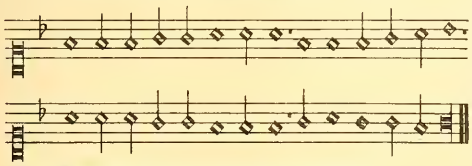
Only two items of information are furnished respecting the authorship of the Sacred Songs. In Ed. 1595 the title of the "Lord's Prayer" is followed by the name D. Coxe, and in Ed. 1615 the "Song of Moses" is subscribed I. M.

SECOND DIVISION—MUSICAL.

I.—COMMON TUNES—MELODIES.

Editions 1565 and 1595.
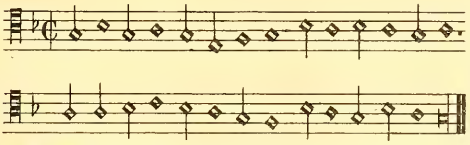
In these editions Common Tunes are not known as a distinct class. But the Tune afterwards called the "Old Common Tune," which it may be presumed was used in that character from a very early date, is attached in both editions to the 108th Psalm as its proper Tune. As the first form of the first specimen of this description of Tunes which the Psalter furnishes it is here extracted from the edition 1565.



The version of 1595 is evidently inaccurate.

Edition 1611.

Here also there is no separate classification of Common Tunes, but further steps are obviously taken in that direction. 1. Besides that mentioned above, the two Tunes afterwards named "English" and "London," and ranked as Common, are attached as Proper Tunes to partioular Psalms. The set of "English" agrees with that of 1635 except that in line first the first note is a minim and the second a semibreve, and in line second the penult note is a semibreve. "London" differs considerably and is as follows:—



2. Each of these three Tunes is connected with several Psalms, (Proper Tunes being omitted to make room for them,) as follow:—

Old Common to Ps. 10, 35, 95, 109, 114.
English to " 8, 15, 19, 29, 33, 87, 96.
London to " 9, 16, 23, 37, 49, 89, 128, 133, and 150.

Edition 1615.

In this Edition the Common Tunes are formally separated from the Proper, and receive special names, They are thus headed—
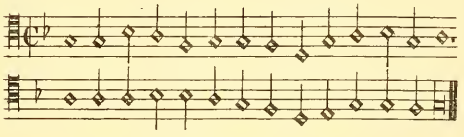
THE XII COMMON TUNES. TO
the which all PSALMES of eight syllables
in the first line, and five in the next
may bee sung.

The running Title is
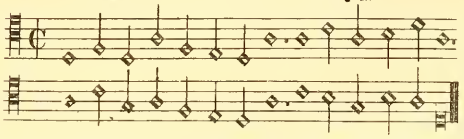
THE COMMON TUNES.

The 12 Tunes correspond to the first 10 in order, with the 12th and 14th of the 1635 list, the names also being alike, except that for "Stilt" there is "The Stilt." All except the three already mentioned appear for the first time. The following notices should afford an exact idea of each tune as it appeared at this date. 1. The two which differ most from the version of 1635, are quoted in full.

KINGES TVNE.



MARTYRS TVNE



2. In regard to time all except "Kinges," "Dukes," and "Glasgow," have semibreves for the first and last syllables of each line, and minims for all the rest. The time of "Kinges Tvne" is shown above. That of "Glasgow Tvne" corresponds with edition 1635, and that of "Dukes Tvne" with edition 1633, see pages III and *XX*.

3. In all other respects "Glasgow Tvne" agrees with 1635, and "Dukes Tvne," "English Tvne," and "Abbay Tvne," with 1633, except that Dukes wants the sharp in line second. "Olde Common Tvne," "French Tvne,"
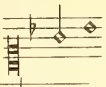
Tvne," "London Tvne," "The Stilt," "Dumfermling Tvne," and "Dundie Tvne," accord with 1635 except in the entire absence of Accidentals. London also in line 4th has  instead of 
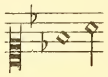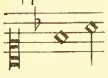
The list of Common Tunes is closed with the word

F I N I S

EDITION 1621

Has the same tunes as Edition 1615, but with a few differences in the time of notes, and the following variations in the position of clefs—

Old Common,  London, 

Stilt,  Glasgow 

EDITION 1633.—Aberdeen.

In this there appear for the first time the Tunes Elgin and Munros, the latter being designated Glasgow. The Common Tunes of this edition are given in full under next section, and may therefore be compared with the versions of 1635.

Here also are found for the first time the Tunes Montrosse and Bon Accord, which are classed with the Common Tunes though set in Reports. Concerning these see next two sections.
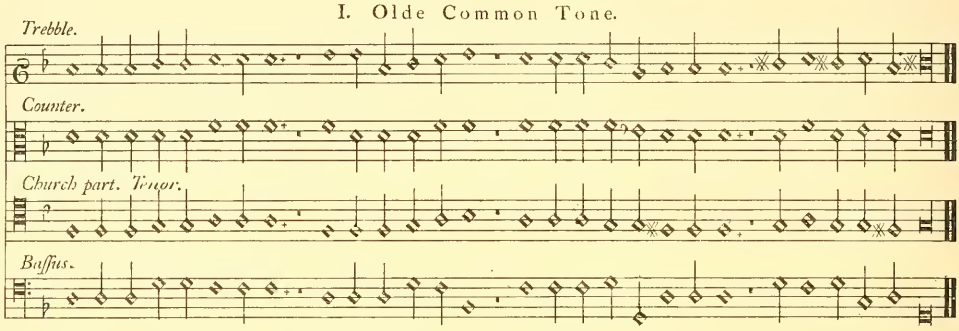
EDITION 1634, 24mo.

In this small edition there are 16 Common Tunes. Culross, Cheshire, and Galloway make their first appearance. The others are the twelve of Edition 1615, and Elgin, which bears the name S. Johnstovn. As the edition is of minor importance it is unnecessary to refer to it more minutely.—See next section.

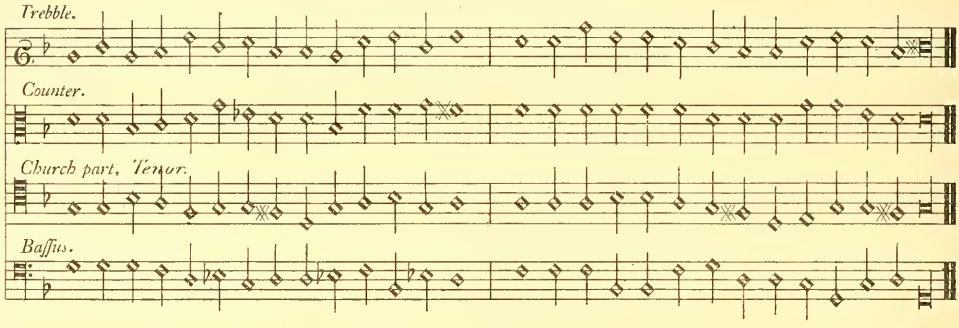
II.—COMMON TUNES—HARMONIZED.

In the edition of 1633 there are 15 Common Tunes which are harmonized in four parts. As the arrangements however, with the exception of the 13th, differ more or less from those of 1635, and as they afford the earliest specimens of harmony which occur in the history of the Psalter, they are reprinted in full. The 13th, entitled "Glasgow Tone," being precisely the same as Monros Tune of 1635, is omitted. The two remaining tunes are referred to in next section.

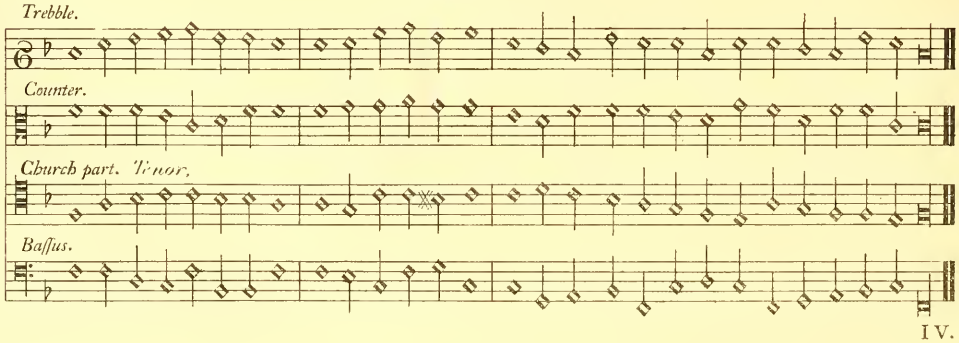
I. Olde Common Tone.



II. Kings Tone.

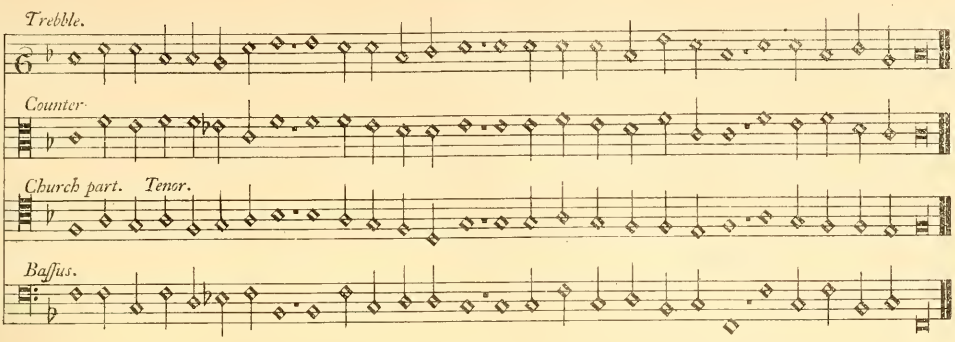


III. Dukes Tone.

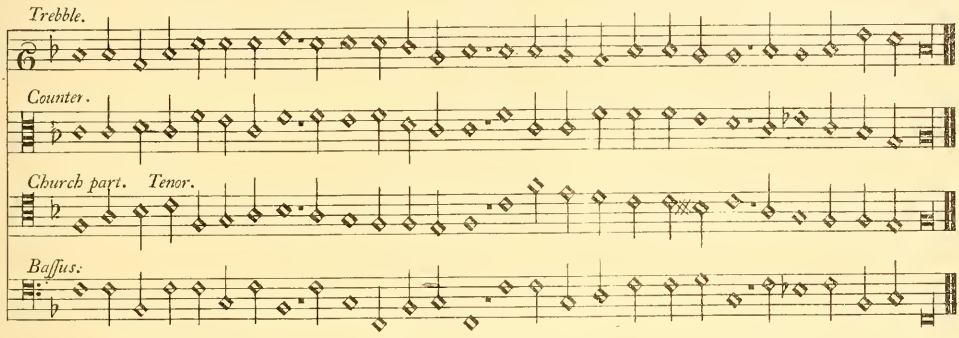


IV.

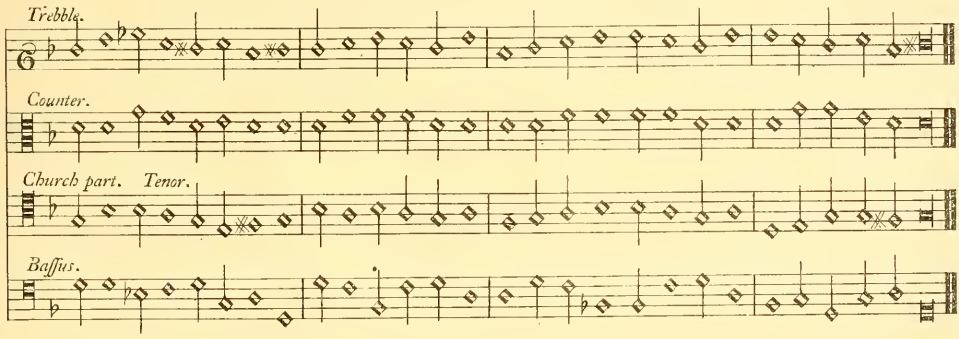
IV. English Tone.



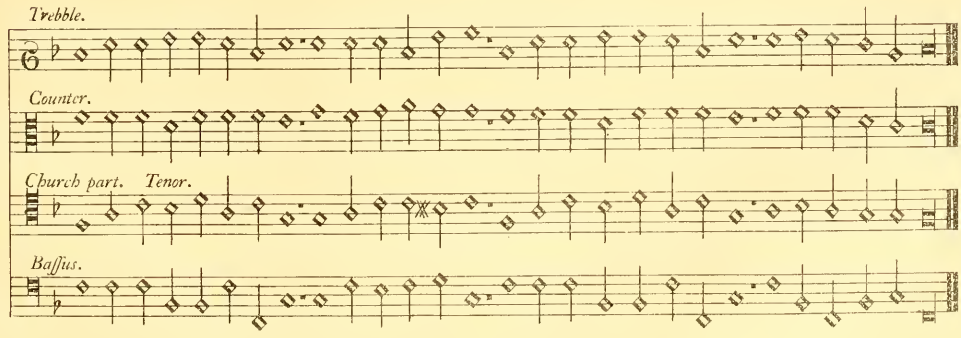
V. French Tone.



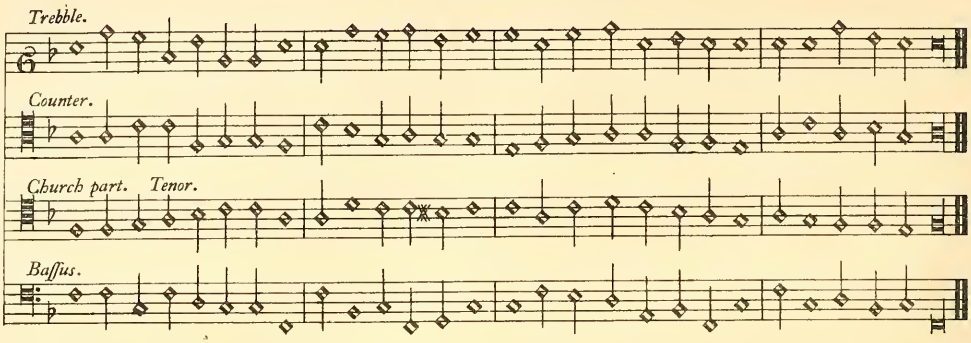
VI. London Tone.



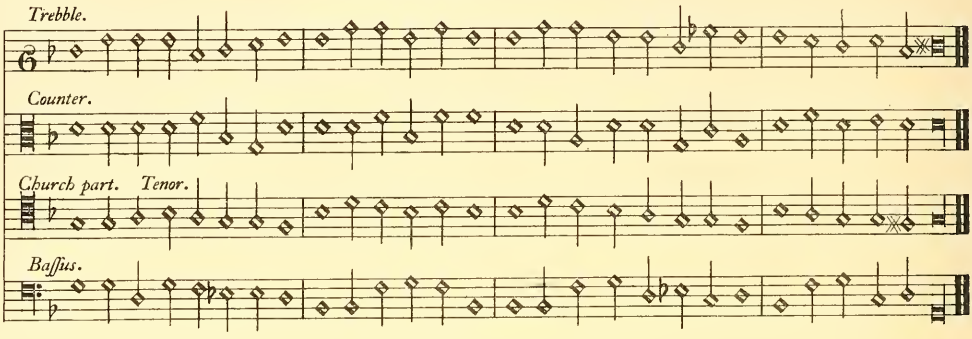
VII. Stilt Tone.



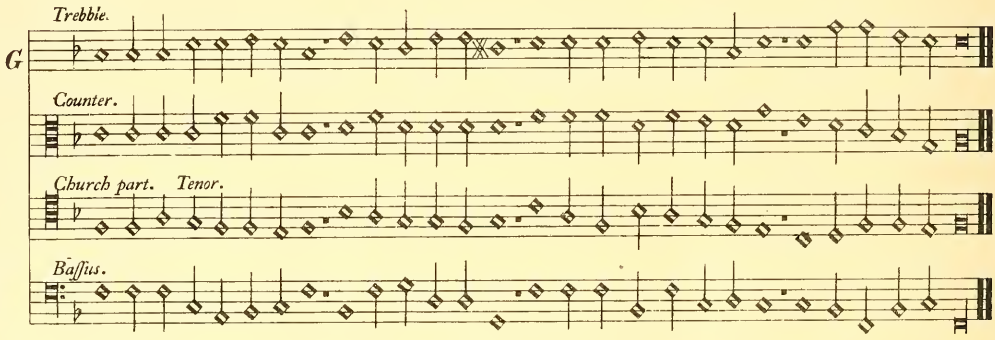
VIII. Dumfermeling Tone.
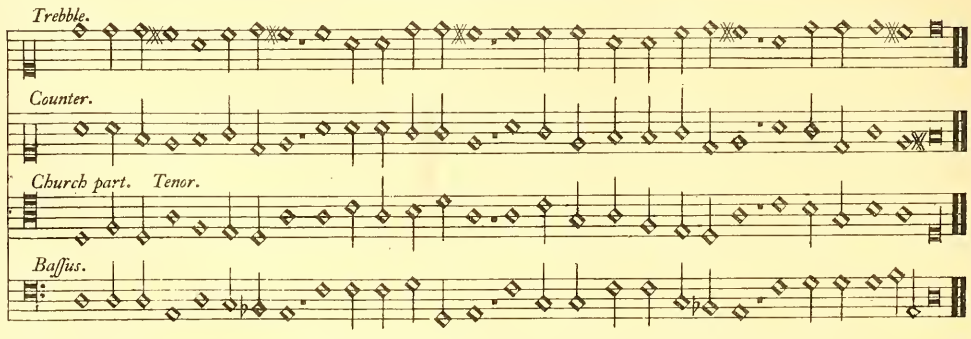


IX. Dundie Tone.



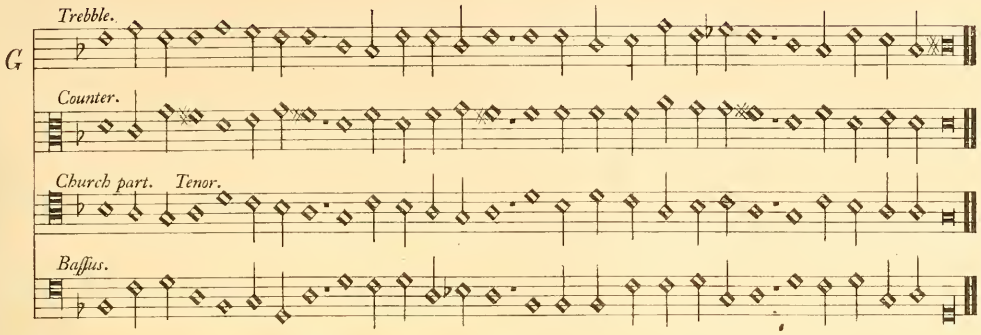
X. Abbay Tone.



XI. Martyres Tone.



XII. Elgin Tone.
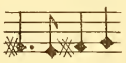


The 24mo Edinburgh Edition of 1634 also presents the Common Tunes in four parts, each Tune occupying a page. The arrangements have not been fully examined, as the edition is of slight value, but they seem to differ little from those of 1635. Dumfermling is without the Quintus part.

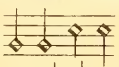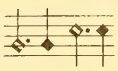
III.—TUNES IN REPORTS.

The only edition of the Psalter in which any Tunes harmonized in this manner are found besides that of 1635 is the Aberdeen Edition of 1633, which therefore possesses in this respect the claim of priority. That claim however extends only to two specimens named Montrosse and Bon Accord, which conclude the list of Common Tunes in that edition. But though there ranked as Common Tunes it seems best to consider them as pertaining to a separate class according to the order observed in the 1635 edition.

The former of these Tunes, entitled 'Montroſſe Tone,' is identical in all the parts with the Tune to Psalm XXI. in reports, as found in the edition of 1635. The other, entitled 'Bon Accord Tone,' is substantially the same with the Tune in Reports to Psalm XII. in that edition. But there are some variations as follow:

Trebble, 1st line,  instead of 

Counter, 3d line wants the sharp.

Tenor, 1st line,  for 

line 3,  for 

Bass, 2d line,  for 

A peculiarity belongs to these two Tunes as presented in the edition of 1633, viz.: that the 'Trebble' is designated the 'Church part.' No instance of this is found in other editions, and no other instance even in this. It is evident that in these two cases the Trebble is the melody; but nevertheless the Tenor is termed the Church part in these as in all other cases in the 1635 edition.
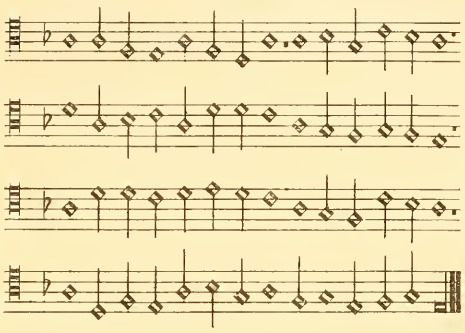
IV.—ADDITIONAL PROPER TUNES.

Edition 1565.

1. Tune to Pſalm 23d.

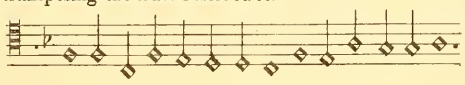
This is given in Fac-simile No. 4, but add a flat to 6th note of line 3d, and read the final note a third lower.

2. Tune to Pſalm 43d.

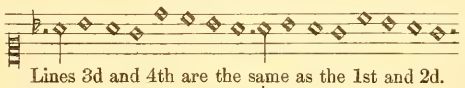


3. Tune to Pſalm 46th.

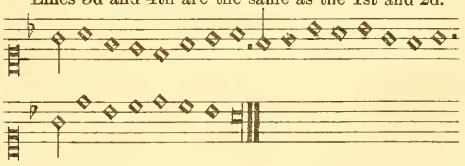
This Tune is note for note, the Bass of the Tune attached to the same Psalm in edition 1635. The first two lines are quoted, and the remainder can be obtained by transposing the Bass referred to.



4. Tune to Pſalm 76th.



Lines 3d and 4th are the same as the 1st and 2d.



5. Tune to Pſalm 101ſt.
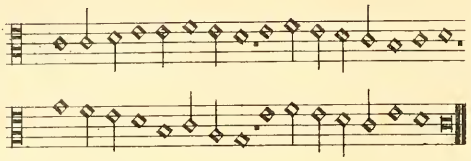
Is correctly given in Fac-simile No. 7 from Edit. 1633.

Edition 1595.

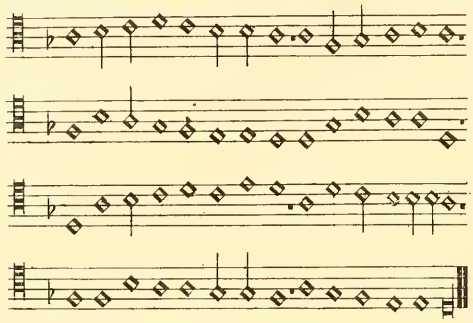
In this edition Tunes are provided for the Spiritual Songs. Of these, six fall to be extracted. For the others see references p. *XXV*. There are some inaccuracies.—See various readings, p. *XXX*.

6. Tune to

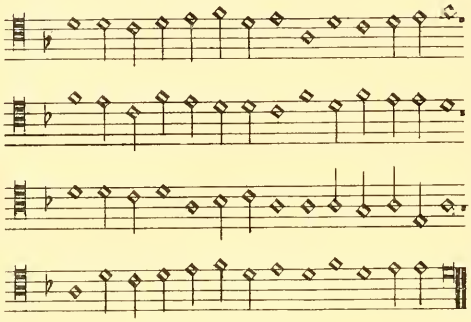
6. Tune to "The X. Commandements."



7. Tune to "The XII. Articles."
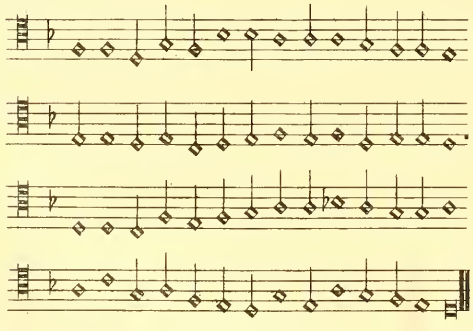


8. Tune to "Veni Creator."
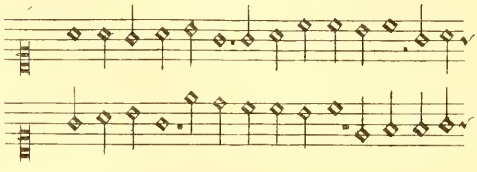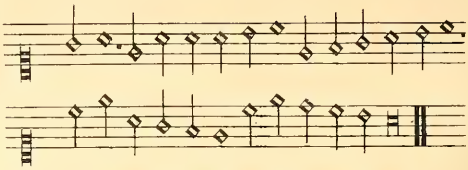


9. Tune to "The Lamentation."

Being the former of the two Hymns with this title, and beginning "O Lorde turn not away thy face."
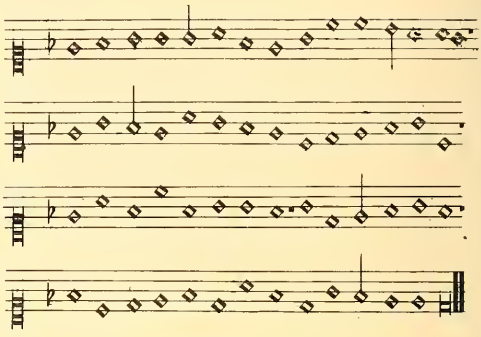


10. Tune to "The Complaint."
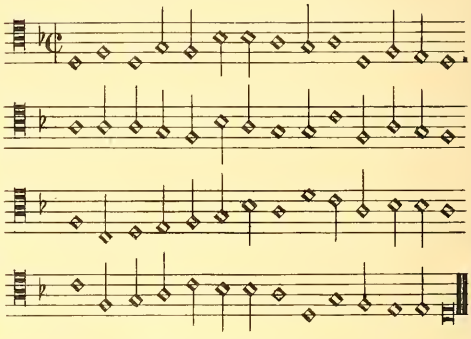




11. Tune to "The Song of Bleſſed Mary."



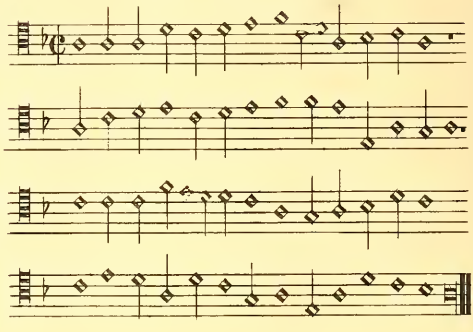
EDITION 1611.

Psalms 1st, 21st, and 120th have the Tunes usually attached to those Psalms in the English Pſalters. The second of these Tunes differs so much from the English version in the last five lines as to show either intentional alteration or grievous inaccuracy.

12. Tune to Pſalm 1ſt.



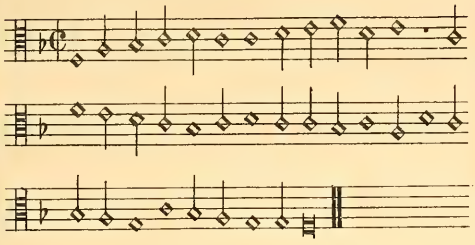
13. Tune to Pſalm 21ſt.



The 6th line of No. 7 includes 7 notes, the word 'manie' having two, which are meant to be sung in the time of one. See the hymn. The case of No. 11, line 2d, is similar. The last line of the words of No. 10 requires to be sung twice.

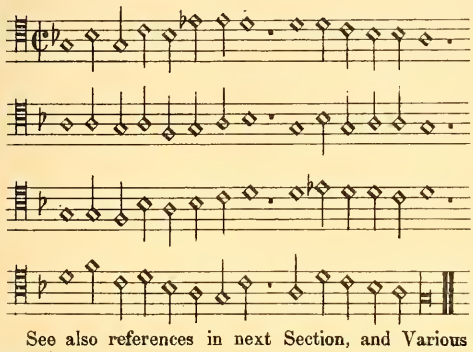
14. Tune to

14. Tune to Pſalm 120th.



EDITION 1615.

Tune to Firſt "Lamentation."



See also references in next Section, and Various Readings. p. *XXX*.

V.—REFERENCES TO, AND REPETITIONS OF, PROPER TUNES.

It will be understood that these references are such as differ from those in edition 1635. The formula of reference is, with few exceptions, the same in all the editions: "Sing this as," &c. The numbers of the Psalms are expressed in figures. In one instance, in edition 1565, the reference is made thus: "Sing this Pſalme with the firſt tune."

EDITION 1565.

Psalm				Psalm
2	is referred to the Tune of			1
10	has the Tune which in 1635 is affixed to			2
11	is referred to the Tune of			10
17	Do.	do.		16
42	Do.	do.		33
54 and 57 are referred to the Tune of the 10 Commandments.				
56	is referred to the Tune of			70
60	Do.	do.		59
90	Do.	do.		103
93	Do.	do.		77
94	Do.	do.		41
127	repeats the Tune of			117
131	Reference indistinct, but probably to Psalm 69, as in editions 1595 and 1633			
87, 132, and 148, repeat the Tunes to which these Psalms are referred in edition 1635.				

EDITION 1595

Agrees with 1565 as to Psalms 11, 17, 42, 54, 57, 87, 94, 127, and 131, but differs from it, and from 1635, in the following particulars:—

Psalm				Psalm
10	is referred to the Tune of			2
39	Do.	do.		15
49	Do.	do.		44
56	Do.	do.		27
60	Do.	do.		54
65	Do.	do.		39
90	Do.	do.		44
93	Do.	do.		70
114	Do.	do.		95

The "Lord's Prayer," the second "Lamentation," the "Song of Simeon," and the "Humble Sute," have repetitions of the Tunes in edition 1635 for Psalms 112, 59, 19, and 35, respectively.

EDITION 1611

Leaves 16 Psalms without either Tune or reference. The repetitions of Tunes, afterwards styled 'Common,' have been already noticed, page *XIX*. Besides these there are 17 references and 5 repetitions, of which 9 accord with edition 1565; but the merits of this edition do not call for greater minuteness.

EDITION 1615.

Psalm 42 is referred to Psalm 33, Psalm 56 to Psalm 27, and Psalm 93 to Psalm 41. Of the Spiritual Songs the "Humble Svte" repeats the Tune to Psalm 35, the "Song of Moses" is referred to Psalm 3, and "A Prayer" to "The X. Commandments." The 10 Commandments, Veni Creator, the 12 Articles, the Complaint, and the Song of the Virgin, have the same Tunes as edition 1595. The others are referred as in edition 1635.

EDITION 1633

Follows edition 1565 in the references and repetitions above quoted, except that Psalm 60 is referred to the Tune of Psalm 44. It also differs from edition 1635, by referring Psalm 108 to the Tune of Psalm 88. Psalm 144 has neither Tune nor reference, and the case is the same with all the Spiritual Songs.

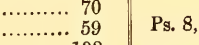
VI.—VARIOUS READINGS OF PROPER TUNES.

These readings relate only to the Melodies (designated 'Tenor') in edition 1635, and agreement with that edition is to be understood, except in the particulars thus specified.
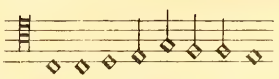
Notes without staff lines indicate difference in time only. The clefs and signatures agree with edition 1635 when not quoted. l. denotes line.

EDITION 1565.

Ps. 3, l. 1 has the note wanting in 1635, thus  O Lord

Ps. 8, l. 3,  fame - mounts dig -

Ps. 9, l. 7, The ♭ is placed after the clef instead of before the note it affects.
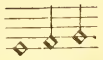
Ps. 16, Set thus  &c.

Ps. 18. Signature wanting in 3d, 4th, and 6th page breadths. l. 6, a ♭ before 3d note.

Ps. 19, l. 3.  glorie of

Ps. 20, l. 8,  thee

Ps. 25, l. 5.  re-

l. 6.  make a scorn

Ps. 26,

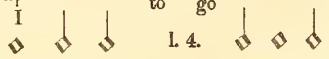
Ps. 26, l. 2.  l. 5. 

up- prove

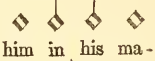
Ps. 27. The 1st and 5th notes of lines 2, 4, 5, and 6 are minims.

Ps. 28, l. 2.  l. 4. 

I to go

Ps. 29, l. 3. 

praise or and unto the

l. 7. 

him in his ma-

Ps. 30, l. 4.  l. 8. 
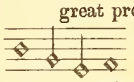
but hast with

Ps. 35. The 2d note of lines 1, 5, 6, 7, 8, is a dotted semibreve, dots lozenge shaped, *e. g.* 

plead

Ps. 37, l. 3,  l. 7,

yet vy such to great pros-

Ps. 41, l. 2.  l. 7. 

to co- de-li-ver him

l. 8. 

in.

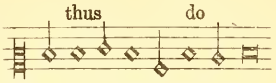
Ps. 49, l. 4  l. 8. 

do ex-er

Ps. 51, l. 4. One ♭ before note to 'thy' but probably meant to affect the next also. l. 6. The ♭ for notes to 'sinful' is placed before 'and.'

Ps. 58, l. 2.  l. 3.  l. 4. 

do thus do

Ps. 59. Set thus 

each line ends with a breve & without a rest

Ps. 61, l. 2.  l. 8. 1 

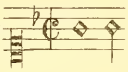
make I

Ps. 62, l. 3  l. 6. 

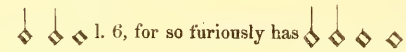
in whom a- a-

Ps. 66, l. 2.  l. 6.  Ps. 68. l. 2, 

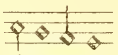
praise in will

Ps. 69, l. 6.  Ps. 70, Set thus 

where-

l. 3, 

speed I to fu-ri-ous-lie

Ps. 71, l. 2.  l. 5,  l. 6, 

I have put ev- -tice mee rescue

 l. 7.  l. 8, 
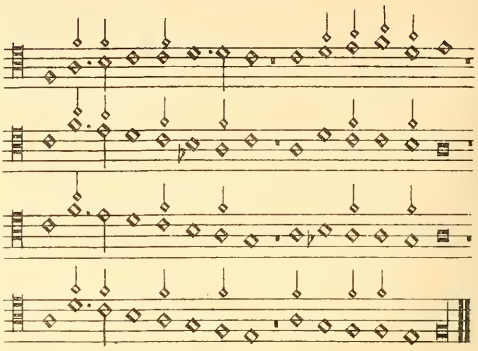
and de -cious me now suc-

Ps 72, l. 3 

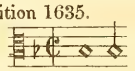
that

Ps. 73. Signature ♭ omitted in latter portion, but accidental ♭ placed before 'almost,' l. 5.

Tune to Ps. 77 in full.



This Tune is repeated to Ps. 87, but with variations in time. If the small notes above be substituted for those over which they are placed this version of the Tune will be produced. The 4th line also ends a 3d higher, as in Edition 1635.

Ps. 78 Set thus  with ♭ to each note occurring on the 4th line of Staff.

Ps. 80. First note of lines 2, 3, and 4 is 

Ps. 81, l. 4  l. 8 l. 9

mel- the of with vi-

Ps. 83. Minims to 'for thy' l. 1, and to 'lo thy' l. 3

Ps. 86 l. 8 Ps. 87. See Ps. 77 above.

trust in

Ps. 88 set thus

Ps. 95. 'come' l. 1, 'let' l. 5, and 'sing' l. 7, have dotted semibreves.

Ps. 96, l. 7, Ps. 102, l. 2,

-clare my cry

Ps. 103, l. 1, l. 2, l. 5, l. 6,

my sprit gifts shew

Ps. 104, l. 2, Ps. 109, l. 8,

O have spok-

Ps. 110, l. 1, Ps. 112, each line ends

to Lord

Ps. 114, l. 1, l. 2, l. 4,

-dress from phar- land and same

l. 7, l. 8,

de- power

Ps. 116, l. 1, l. 4 Ps. 117 Set thus

Lord be- eare

Ps. 121, l. 5, l. 6, Ps. 125, l. 2,
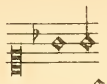
-ed and firmlie

Ps. 127 repeats Tune to Ps. 117, but 2d and 4th lines end

Ps. 128, l. 1, l. 2, l. 3. l. 4,

fear- and labour thou hap

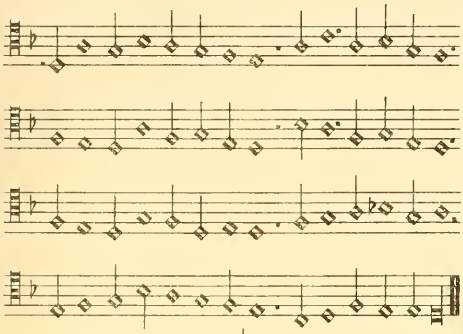
Ps. 129

Ps. 129 Set thus 

Ps. 130, l. 1,  to l. 5,  Lord re-

Ps. 133, l. 6,  and line 8,  by -cept

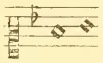
Tune to Ps. 135 in full.

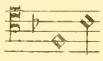


Ps. 136, l. 1,  'be- l. 5,  his

♭ before 'mercies' wanting

Ps. 141, l. 1,  I, l. 7.  up

Ps. 142 Set thus 

Ps. 143 Set thus  but the flats before 'think-' l. 4, and 'for' l. 6, are placed on the 4th. line of Staff, though the notes are on the 5th.

l. 5, 'thy' wants flat.

Ps. 145 Set thus  Ps. 146, l. 2, God will

l. 4,  tongue  tine, l. 8.  is

Ps. 147, l. 6, has a superfluous flat before 1st note to 'alone'

Ps. 150, l. 2  praise l. 5, superfluous flat to 3d note

EDITION 1595.

There is sufficient reason to conclude that the Tunes in this edition were intended to be reprints of those of Edition 1565. There are numerous discrepancies however which may be ascribed chiefly or entirely to erroneous printing. The more obvious cases of this sort are omitted, as also all cases of variation in time alone. The remaining cases being all that can properly be regarded as various readings, are quoted below. With these exceptions it may be concluded that the music either coincided with that of Edition 1565, or was intended to do so, and differs only by mistake. How far the exceptions are also to be accounted errors of the press the reader may decide.

Ps. 1, l. 5,  But Ps. 2, l. 7,  his l. 8,  us

Ps. 8, l. 5.  by suck- Ps. 9, l. 7, wants ♭

Ps. 19, l. 7  race Ps. 20, l. 1,  -si- Ps. 25, l. 4,  for

Ps. 27, l. 5.  that Ps. 28, l. 7,  - to Ps. 29, l. 7,  his

Ps. 30, l. 1,  land Ps. 34, l. 8,  may Ps. 35, l. 5.  hand

Ps. 47, l. 3.  fear Ps. 50, l. 4,  Sion quhilk

Ps. 51, l. 8,  my Ps. 58, l. 1,  But

Ps. 66, l. 2,  praise l. 6,  in all Ps. 67, l. 1,  is

l. 3,  with Ps. 69, l. 3, 1st note; l. 5, note to 'in';

l. 6, 1st and last notes: all a third lower.

Ps. 71, l. 5,  jus - tice l. 7, In -

The tune to Ps. 72 is given in full as a specimen of the inaccuracies abounding in this edition, though it is proper to add that it contains more than an average number.

EDITION 1611.

The smaller edition of this year is full of inaccuracies, and even the larger has so many as to divest its variations of any claim to consideration. In the latter there appears the peculiarity of giving to Psalm 34th only the former half of its Proper tune. Probably that portion was then used, or intended to be used, as a Common tune. There are some instances of transference of tune, *e. g.* Ps. 20th has that usually attached to Ps. 14.

EDITION 1615.

The readings of this are obtained by direct comparison with Edition 1635. Differences in the *position* of notes are shown as in former cases. Those in the *duration* of notes are very numerous, but most of them are disposed of by remembering that as a general rule the first and last notes of each line are semibreves, (the closing notes are breves,) and all the others minims. Those cases only are quoted, therefore, which form exceptions to this rule, and at the same time differ from 1635.

Ps. 6, l. 7 Lord for Ps. 9, l. 1, with

Ps. 18. Last notes of l. 1 and 3 are minims, the two lines being reckoned as one. l. 8, of Ps. 19,

Ps. 19, l. 1 and 2, and 3 and 4 are joined with minims as in the case last noticed.

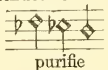
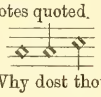
Ps. 25, l. 6,  Ps. 26, l. 2, 
make up -

Ps. 27, l. 8,  Ps. 29, l. 5, 
laid by to his

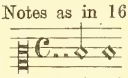
Ps. 33, l. 8,  Ps. 35, l. 5, 
- eth with up -

Ps. 41, l. 7,  l. 8, 
- ver him his ene -

Ps. 51, l. 6. The flat for notes to 'sinful' stands before the preceding note. l. 7, two flats occur which seem both intended for the second of the notes quoted.

thus—  Ps. 52, l. 1, 
purifie Why dost thou

l. 8,  Ps. 58, l. 3, wants the accidental flat.
razour

Ps. 59. Notes as in 1635, but pitch and time signature thus 

Ps. 66. The length of the notes in this case is as in Edition 1635.

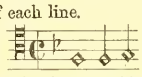
Ps. 70, l. 2,  l. 5,  l. 6, 
are fierce found, to sicke - ous -

Ps. 71, l. 1, 3, and 7 end and those following begin with minims without division.

Ps. 72, l. 3 and 4 join in the same manner.

Ps. 76. Clef set as in 1565 edition.

Ps. 77. Changed to Common time, and therefore shows the usual distribution, all the notes being minims except the first and last of each line.

Ps. 78, Pitched thus 

Ps. 79, l. 3 and 4 same in time as 1635.

Ps. 80 adheres to the usual partition of the time except

l. 1, l. 2
doest, lin

Ps. 81. In time l. 1, 3, and 7 agree with 1635. The other lines follow the usual plan of this edition.

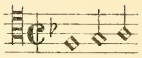
Ps. 83. The time of notes as usual except l. 1 and 3 have the 4th and 5th notes semibreves, and in last two lines the penult note is 

Ps. 88, l. 1,  l. 8, 
sal- and strength

Ps. 100. The time order above described is kept, and thus this edition differs from all the others. From the celebrity of this tune, it may be added that to have it as it appears here, let the signature and pitch be the same as in 1635, and all the notes minims except the first and last of each line which are semibreves. Concluding note as usual, a breve.

Ps. 104 and 111. Usual time order followed, but in the former the penults of l. 3, 4, 7, and 8, and in the latter the penults of l. 9 and 12 are semibreves.

Ps. 114, l. 4, 
same train

Ps. 115, pitched thus 

Ps. 116, l. 1,  l. 7,
Lord be - hell me

Ps. 118. The usual time order is found in l. 2, 4, 6, and 8, the other lines are as in 1635, except l. 5, 
- el now

Ps. 120. The signature flat is placed a third higher by mistake. Towards the end it is omitted altogether.

Ps. 121. The usual time order, except l. 2 ends and l. 3 begins in minims without division; penults of last two lines are semibreves.

Ps. 124. The tune of the earlier editions, but the notes are equalized in the usual way of this edition.

Ps. 127. Repeats the tune of Ps. 117, but the 5th and 6th notes of last line are semibreves.

Ps. 130. Penults of l. 1, 3, 5, and 7, semibreves, the nature of the rhythm requiring these to be accented. The other notes are in the usual order of time.

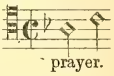
Ps. 134. Time as usual but last of l. 1 and first of l. 2 are minims.

Ps. 136. Time as in 1635 except l. 4, 
gods I

Ps. 137. Last of l. 3 and first of l. 4 are minims.

Ps. 138. Has the usual distribution of time, but the penults of l. 2, 4, and 5 are semibreves. l. 6, 
enhanced

Ps. 142. The usual time rule has these exceptions: penults of l. 1 and 4 are semibreves; l. 3,  Last of l. 5 and first of l. 6 are minims.
him let.

Ps. 143. Pitch as in Edition 1565, l. 1, 
prayer.

l. 5 wants the accidental flat.

Ps. 145. Clef set as in 1565.

Ps. 149. Time as in 1635 in l. 1, 3, and 5; but l. 2;  l. 4, l. 6,
hearty ac - praises re - his saints all

EDITION 1633

Has been based upon that of 1565, and being on the whole accurately printed, exhibits pretty close conformity thereto. Their respective lists of various readings are thus much the same, as compared with Edition 1635. It is only necessary, therefore, to quote the particulars in which 1633 differs from 1565.

Ps. 9, l. 7, Flat wanting. Ps. 26, l. 5, 
O

Ps. 27, l. 5,  Ps. 33, l. 6, In this and many
my things

other tunes a peculiar form of the tenor clef is used thus  Ps. 35, l. 5,  Ps. 41, l. 8,
lay In -

Ps. 59, notes to 'from' in l. 5, and to 'and' in l. 7, each a third lower.

Ps. 61, l. 3,  Ps. 62, l. 1, l. 3,
let sharp - - sault - a -

l. 6, Ps. 66, l. 2, Ps. 70, l. 3,
therefore praise help

l. 6,
my

Ps. 72,

Ps. 72, l. 5,  has dots in lines 1 and 3 as in 1635.

gov -

Ps. 73, A superfluous flat before 'off' in l. 5, probably copied from Edition 1565, where it is required because not in the signature. l. 2, 

- el

Ps. 77, As in Edition 1565 except that the flat, being placed on B in the signature, is not used in the body of the tune.

The repetition to Ps. 87 also accords with the repetition in Edition 1565 with these exceptions—l. 1, note to 'well' without dot. l. 5,  evidently a mistake. l. 8, 

Si - - be

Ps. 86, l. 3,  Ps. 88. Last note of lines 3 and 4 printed

prest

twice. Ps. 91, l. 1,  Ps. 130, l. 1,  l. 5,  l. 7, 

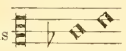
- tent my my be,

accidental flat wanting.

Ps. 133, l. 5.  l. 6.  l. 7. 

- fume cost - ly - ment the - fi -

Lines 2, 4, 6, and 7 are followed by rests.

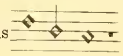
Ps. 136, l. 1,  l. 8.  Ps. 141, set thus 
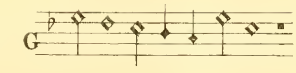
laud - ly

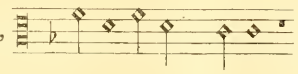
but the ♭ in the signature seems a mistake. l. 2, a flat before note to 'be,' also an error.
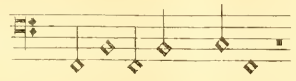
The Common Tunes in the Aberdeen Psalter, 1633, are given in full in the Appendix, p. XX, as the earliest specimen of harmonization occurring in the history of the Psalter as printed. The reference is to those leading editions from which the Appendix is chiefly constructed. The small Aberdeen edition, however, noticed Disser. II., p. 19, presents harmony a little older, and on comparing it with that of 1633 some differences appear, of which the following, taken from the best known tunes, furnish a specimen:—

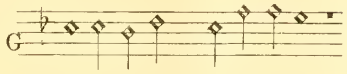
Old Common.—*Treble*, 1st line, 4th note, 
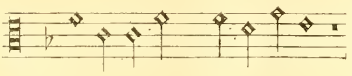
3rd line ends 
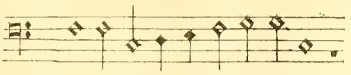
French. l. 2d. *Trebble*, 

Counter, 

Bassus, 

3d. *Tr.* 

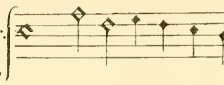
Co. 
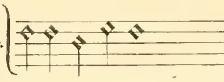
Bas. 
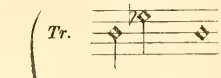
l. 4th is as in 1635, except that the Treble ends 
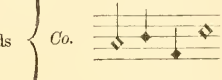
Stilt.—*Bass*, l. 2,  *Treble*, 1st and 3d note, 3d lines end 

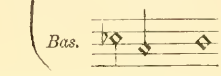
l. 2, notes 3 and 4,  *Counter*, l. 2 begins  l. 4, note 2, 

Dumfermling.—*Treble* and *Counter* end thus— *Tr.* 

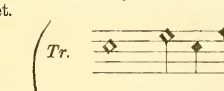
Co. 

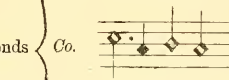
Dundie.—1st line ends *Tr.* 

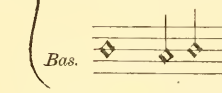
Co. 
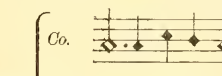
Bas. 

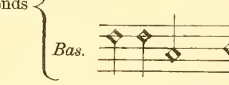
The tune Glasgow, No. 12, in 1635, though omitted in the Aberdeen of 1633, is found under the same name in this earlier edition. The harmony does not differ greatly from the 1635 set.

Martyrs.—1st line ends *Tr.* 

Co. 

Bas. 

3rd line ends *Co.* 

Bas. 

The Bass of Monros is exactly as in Este's English Psalter, but the Treble and Counter differ.

It will be understood that in the above cases the melodies agree with Edition 1633.

The oldest form of the Common Tune 'London,' so far as traced, is in Daman's Collection of 1579. It agrees with the set given at p. XIX above, except that the 6th note is a semibreve, and the last note of line 3d has a sharp. There is also a repeat for the last line, thus—

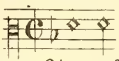
The oldest known form of Dundie, extracted from Este, 1592—

Tunes to Spiritual Songs.

Those only are noticed which are extracted under Section IV. above. For the others see Section V. The whole, as found in Edition 1595, are evidently taken from the Middleberg edition of 1594, according with it in the time of the Notes and the position of the Clefs. Thus the tune to the Lord's Prayer is written in Breves and Semibreves, though in Semibreves and Minims to the 112th Psalm. Editions 1594 and 1615 are all that fall to be compared, as 1633 has no tunes, and 1611 only two.

No. 7. 1615. Line 5th, third last note a third higher.

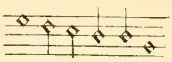
No. 8. Line 2d, last note a degree higher in 1615 and 1594. In 1595 this note is clearly wrong; line 3d, 1594 ◇ ; line 5th, note to 'our' is in 1594 a 3d 'Fa-' higher. In 1615 the tune is set thus—



No. 9. As in 1615 it is given in App., p. 24, as a full specimen of transposed pitch. As in 1594, the first note is a 3d lower, which is the right reading. Line 7th ◇ 'shute' line 8th, last notes

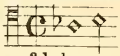


No. 10. 1615. Line 1, first note a 3d lower; l. 6 ◇ 'must' l. 8, 1st repeat,



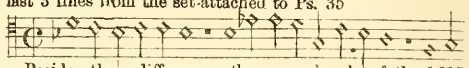
1594 agrees in l. 6 with 1599, and in l. 8 the first three notes are as in 1595, and the last three as in 1615.

No. 11. 1615. Set thus,



l. 1, 4th note a degree higher and 6th note a 3d lower; l. 2, the 3d note dropt as 'spirit' has only one; l. 5 1st note one lower and 5th note a 3d higher; l. 6, 1st note one lower and last note one higher. In lines 1, 5 and 6, the readings of 1594 agree with 1615, and they are to be considered the right ones.

In 1615 the tune to the 'Humble Sute' differs in the last 3 lines from the set attached to Ps. 35



Besides these differences, the general rule of the 1615 edition will be remembered—that all notes are minims except the first and last of each line.

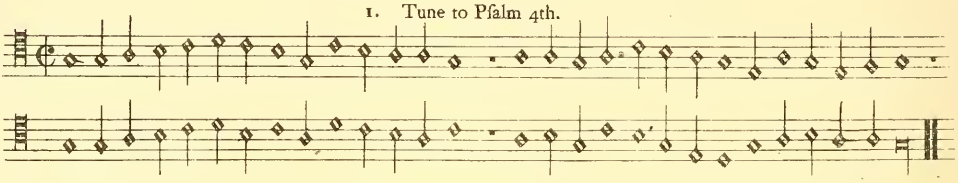
Absence of Accidentals.

In connection with the survey of various readings, it is necessary to keep in view those which are occasioned, in all the earlier editions, by the absence of sharps in modulations, &c. See Disser. V., p. 52

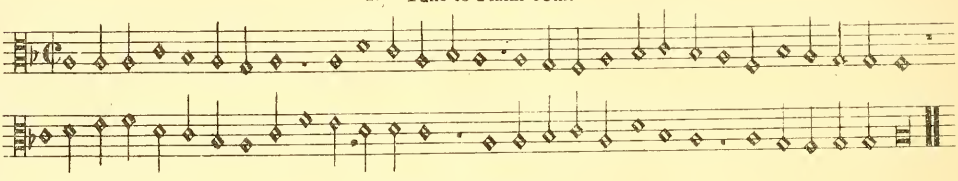
VII.—RELATIVE EXTRACTS.

FROM EDITION OF 1556.—GENEVA.
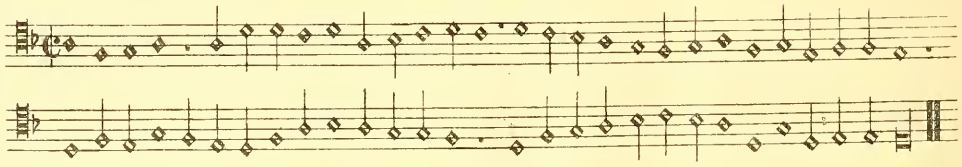
1. Tune to Pſalm 4th.
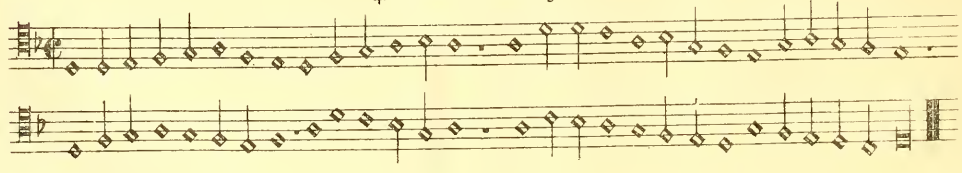


2. Tune to Pſalm 10th.
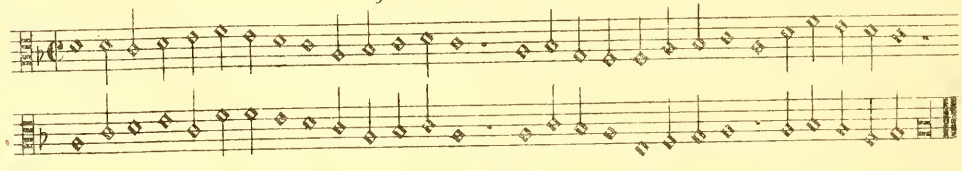


3 Tune to Pſalm 11th.



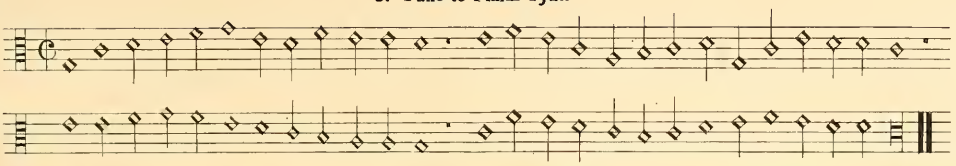
4. Tune to Pſalm 13th.



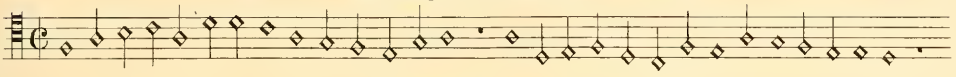
5. Tune to Pſalm 14th.
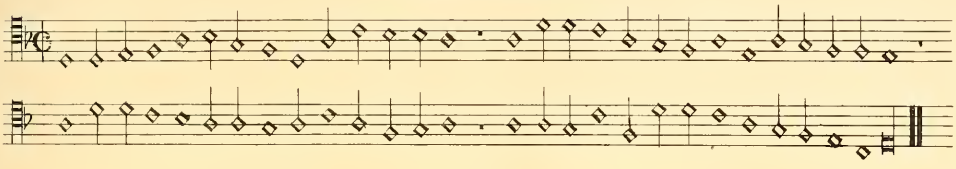


6. Tune to Pſalm 25th.
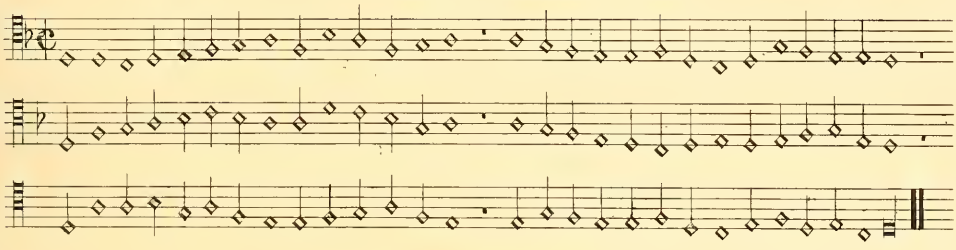


7. The Tune to Ps. 30th embraced 12 lines, of which the middle 4 were excluded from the Scottiſh editions. This portion follows—
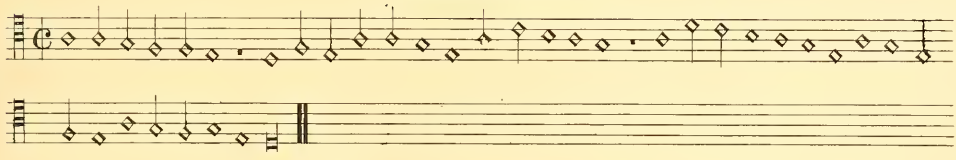


8. Tune to Pſalm 32d.



9. Tune to Pſalm 79th—extending to 12 lines.
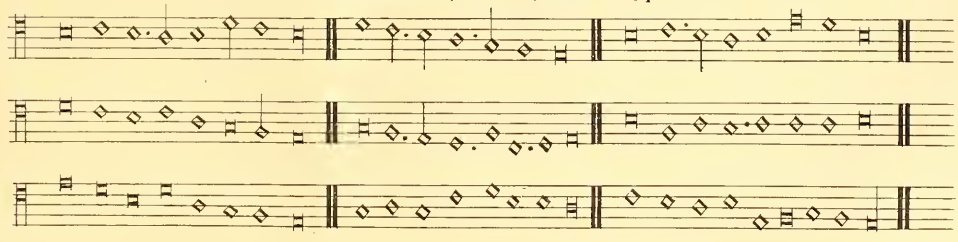


10. Tune to Pſalm 120th.
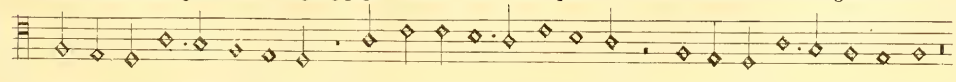


From Edition of 1560—London.(?)

11. Tune to Pſalm 67th, P. M., Differ. III., p. *26*.

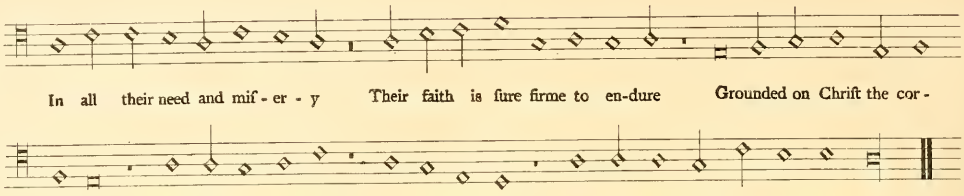


12. Tune to Pſalm 125th—Wiſdom's Verſion.

As this version is not given in the foregoing pages the first verse is here quoted. For the remainder see the English Psalters.
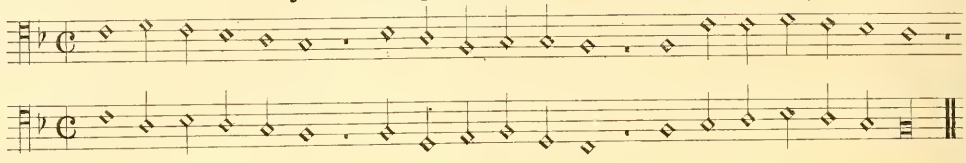


Thoſe that do put their con - fi-dence, Up - on the Lord our God one - ly: And flee to him for their de-fence,
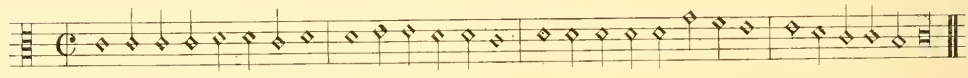


From Edition 1561.—Geneva.

13. Tune to Song of Simeon.—Diſſer. III., p. *34*.



From Version ascribed to King James.
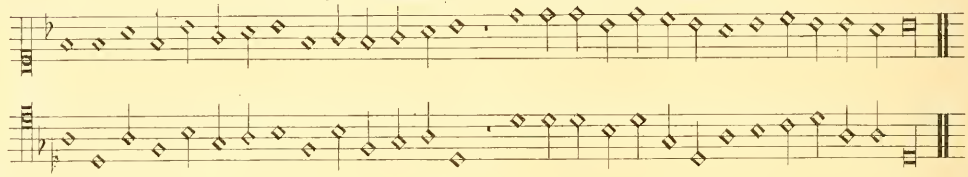
14. Tune to Pſalm 88th.
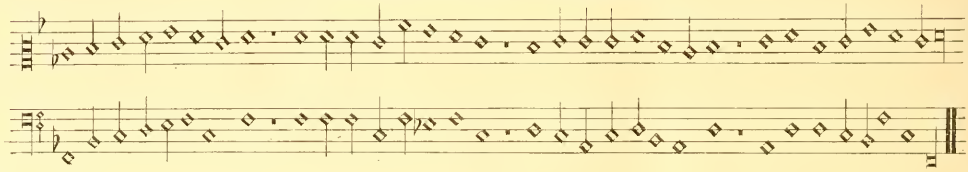


From Wood's MS. Volumes.

15. Treble and Baſs to Pſalm 23d Tune.

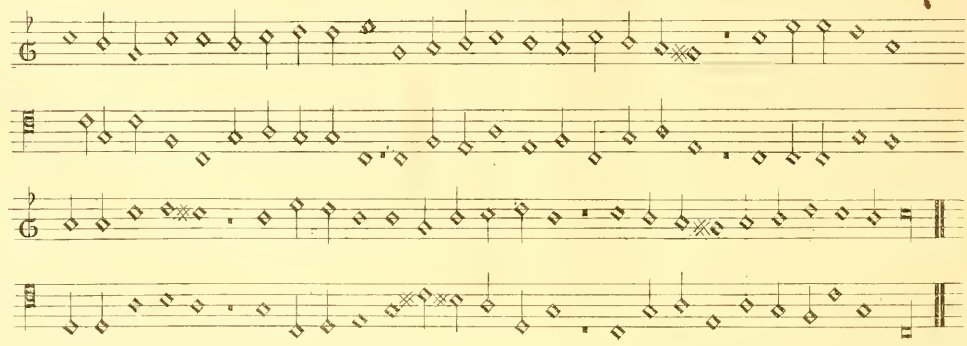
For the Melody see Fac-simile 4th, with the correction in Appendix, p. *xxiii*.



16. Treble and Baſs to 100th Pſalm Tune.



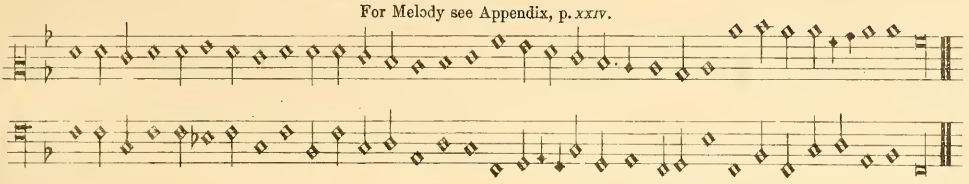
17. Treble and Baſs to 124th Pſalm Tune No. 1ſt.
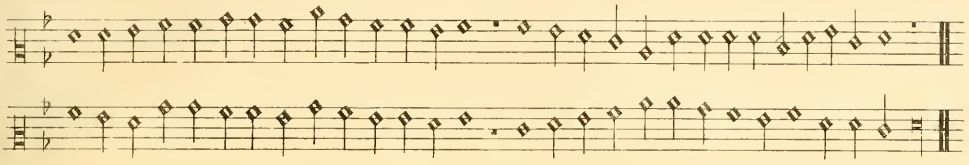


12

18. Treble and Bafs to Tune for 10 Commandments.

For Melody see Appendix, p. *xxiv*.



19. Melody for Pfalm 144.



NOTES TO APPENDIX.

Explanations.

In the original the Table in p. *II.* wants the psalms for Prayer and Consolation, and the letter t appears instead of a point between 144 and 145 under Thankgiving, and in the heading "*ARGUMEMT*." M before T should be N.

The Titles in p. *IV.* and the typography of quotations generally are in imitation of the originals.

P. *VII.* The conclusion for Ps. 70 is the same as the latter portion of that to Ps. 27.

P. *XVIII.* "Authorship." The expression "subsequent editions differ" means *when any of them differ*.

In the case of 9 of the 12 common tunes of 1615 (the remaining 3 are referred to in p. *XIX.*) which then first appeared, it may be observed that there are some differences in the time of the notes as compared with Edition 1635; and it is matter of uncertainty which is to be regarded as nearest the original state of the tunes. For though 1615 is the earlier date, yet, as has been already noticed, a general equalization of the length of notes is characteristic of this edition, whereas the later editions adhered to the older forms of the tunes. This difference may have extended to the common as well as to the proper tunes. *E. g.* the tune Martyrs may originally have been, as regards time, in accordance with Edition 1635; though in reference to the slurred notes it is more probable that it agreed with that of 1615.

P. *XX.* The signature of Stilt from Edition 1621 is given as in the original, but it is evident that the flats are wrong placed. They should have been upon B higher and lower.

In the 1633 version of these tunes there are two or three mistakes, but they are left for the reader's inspection.

P. *XXV.* The tune to 1st Lamentation should rather have been inserted under Readings, p. *XXX.* It is given before in p. *XXIV. References*, 1595. The statement is not quite precise. The edition differs from that of 1565 in all the particulars specified; but it agrees with that of 1635 in the references from Ps. 10 and 93.

P. *XXV.* Sect. V. The reference of Psalm 57th to the 10 Commandments is probably a mistake. The tune to that hymn which was known in Scotland was of different metre (fac-simile 5th,) and that of the same metre found in the English Psalter does not seem to have been known. Besides neither of them was contained in the Scottish edition of 1564–5.

Edition 1633. Elgin, and Montrosse in Reports, are described in p. *XX.* as first appearing at this date. The meaning is 'first' in editions of importance. These are found in a small one, elsewhere referred to, prior to 1633, but uncertain how long. This explanation also applies to the statement respecting 'Montrosse' in p. *XXIII.*

P. *XXV. Tunes set to two Psalms.*

The reason why two or three tunes are printed twice to different psalms in Edition 1564–5, &c., is evidently this. The tune to Ps. 117th and 127th, for example, had been attached to the latter psalm in the previous imperfect editions, and when the prior psalm was introduced in the complete edition it would be considered undesirable to disturb the old connection by a transfer, and awkward to make a reference forward. Hence it was given to both. Ultimately in such cases the tune was confined to the earlier psalm and the later was referred to that.

P. *XXV. Readings of* 1565.

In the Edinburgh copy several tunes are wanting, and have been supplied by the pen. On comparing these with the Cambridge copy I found a few discrepancies in the time of the notes, and in these cases the Cambridge copy was followed.

P. *XXIX. Editions of* 1575 *and* 1587, *p.* 10 *&* 14.

Copies of these were not obtained in time to be included in the above notices. Their accuracy and typography entitle them to rank amongst the more important editions. But any peculiarities they manifest in the literary department will be sufficiently understood from the account given of them in Disser. II. In the musical, without collating fully, it is obvious that there is a close adherence to the Edition 1564–5. On comparison with the various readings of that edition (p. *XXV.*) the chief differences are these—

Edit. 1575. Ps. 51, l. 6, Flat placed before 'sin.' Ps. 66, l. 2, note to praise a fifth lower. Ps. 77, l. 4, last note a third higher. The accidental flats are placed a third higher. Ps. 81, l. 4, note to 'mel-' a third higher. Ps. 103, l. 1, note to 'my-' a third lower. Ps. 142, signature flat on fourth line.

Edit. 1587. Agrees with 1575 in these instances, except in 77th, l. 4, in which it follows 1564–5, but differs from the latter in Ps. 28, l. 2, note to 'I,' which is a third higher.

P. *XXX. Edition of* 1556.

Among the tunes to common metre are the 30th and 79th, extending to 12 lines each. One of these was discarded in 1565 and the other reduced to 8. None so large appear afterwards in that metre.

P. *XXX. Various Readings of Tunes.*

The discrepancies in the melodies as appearing in different editions are but few, after deducting obvious errors, and variations in the length of notes. In regard to those that do exist it is not always easy to say which set should be held as the standard one. The early volumes considered under the head of *Sources*, (Diss. IV.,) are not without errors and variations. The edition of 1564–5 seems on the whole the most trustworthy, and next to it those of 1575, 1587, 1615, 1633, and 1635. Where these differ the reader must decide for himself. Comparison with the sources from which tunes have been taken is of use. Thus the 77th in 1565 (App. *XXVI.*) differs in the end of line 4th from the English sets. There was therefore either an error or an intentional alteration.

The words may be easily applied to the tunes in the Appendix by following the rule of one note to a syllable.

The following items in the preceding volume may occasion difficulty to some readers:—1. Obsolete English words. 2. Antiquated English spelling. 3. Words and forms of spelling peculiar to Scotland. So far as spelling is concerned most of the cases will be disposed of by the following explanations.

1. Many words, though differently spelled, seem intended to indicate the same pronunciation as in modern English. Some differ by defect as com, gats, flams, smok, maner, redar, for come, gates, flames, smoke, manner, reader. Others by excess as heartes, shee, sonnes, for hearts, she, sons. Others by use of equivalent vowels or consonants as dekay, maid, yeere, certeyn, contein. cum, for decay, made, year, certain, contain, come.

2. The usages specified in p. 56 are to be kept in view, and besides these, there are in the quotations and Appendix the substitutions of w for u, as ws for us, and *vice versa*, as tuenty for twenty, vv for w, qu for wh as quhat for what; y for i as syng, lyvely, for sing, lively; u or ui for oo or ou, as shulde, luiked, for should, looked; ie for y; oun for on, and re for er in terminations, as sundrie, religioun, offre, for sundry, religion, offer; ch for gh, as nicht for night; dd for th, as gadder for gather; a or ai for o, as lang, maist, for long, most.

3. Some differences consist in grammatical forms. And is used for ing as comand for coming; is and es for s in plurals, &c., as otheris, keyis, for others, keys; and t for d in preterites, as prentit for printed. In some cases words are combined which modern usage separates and *vice versa*, as cādo, aswel, thame selfis, for can do, as well, themselves. Capital letters are sometimes used for small and vice versa. One letter is occasionally used for another, as hes, rander, for has, render.

Cases of spelling which do not fall easily under these rules are included in the following table, together with explanations of words not found in the ordinary Dictionaries:—

A

Abufe, abone, *above.*
Af, afore, *off, before.*
Aganis,—Aith, *against,—oath.*
Aikeris, *acres.*
Aires, airis, *heirs.*
Allenarlie, *only.*
Als, *as, also.*
Alsua, alswa, *also.*
Amangis, amang, *among.*
An, ane, ainis, anis, *one, ones.*
Aneuch, eneuch, *enough.*
Annes, anes, *once.*
Atrick, *Ettrick.*
Auld,—Avise, *old,—advice.*
Awin, *own, owing.*

B

Baith, bayth, *both.*
Bailyies, baillies, beallies, baylzies, *Magistrates.*
Baldnei, mistake for baldnes, *boldness.*
Baneist, *banished.*
Barnies, barnes, berus, barinss, bairnies, bairnes, *children.*
Be, bey,—Beseik, *by,—beseech.*
Bening, *benign.*
Bigging, *building.*
Blude, *blood.*
Bony, *bonnie, pretty.*
Boun, bown, bund, *bound.*
Brae, bray, *hill.*
Brag,—Brast, *boast,—burst.*
Brether, *brethren.*
Bruckilness, *liability to break.*
Brynt,—Burn, *burnt,—brook.*
Buik, buike, boke, bukk, *book.*
But, bot, *without.*
But, butt, *aim.*
By, bygane, *buy, bypast.*
Burrowe, burght, brught, *burgh.*
Bulyering, *(buller,) gurgling.*

C

Cankrit, *Cankered.*
Carp, *speak, sing.*
Cassin, eastin *cast.*
Causying, *causing.*
Cessing, *ceasing.*
Chaftes, *jaws.*
Chalmer, *chamber.*
Chanoue, *canon.*
Circulit,—Cleuis, *circled,—clefs.*
Clayse, cloythes, *clothes.*
Commune, colmoun, *common.*
Consell, consaill, *council.*
Croce,—Cumed, *cross,—came.*

D

Dallis, dawis, *dawns.*
Dampnable *damnable.*
Daunger, for *daughter.*
Dectit, *decked.*
Decorde, *adorned.*
Detful, *dutiful.*
Dekynes, *deacons.*
Dever, *endeavour.*
Dishant, *not to frequent.*
Dite, Dight, *furnished.*
Ditties, *subjects.*
Doaris,—Dooe, *doors,—do.*
Dotit, *gave, endowed.*
Double, dowbill, *duplicate.*
Dongue,—Douce, *dung,—sweet.*
Dores, dures, *doors.*
Douties,—Dunt, *duties,—thump.*

E

Effecteous, *effectual.*
Effeirs, *concerns.*
Eftsoon, eftsoones, *soon after.*
Eftir, efter, eifter, *after.*
Eine, *eyes.*
Eird, eirth, *earth.*
Emongs, *among.*
Ere and late, *early and late.*
Eschamit, *ashamed.*
Esterne, *eastern.*
Eterne, *eternal.*
Evangel, *gospel.*
Everilk,—Ewin, *every,—evening.*
Exercitioun, n., exerce, v., *exercise.*

F

Falt, faute, *fault.*
Fand,—Fayt, *found, felt,—faith.*
Fashional, *captious.*
Feame [? freame,] *frame.*
Fellon, *extremely.*
Fenzeing, *feigning.*
Ferlie, *wonderful.*
Fie, fei, feall, fiall, *fee, hire.*
Fit,—Flire, *foot,—mock.*
Folouis, *follows.*
Forleit, *forego.*
Forsamekill, *forasmuch.*
Forschawis, *foreshows.*
Fote stole, *footstool.*
Fra, fray,—Freet, *from,—fret.*
Furth, fourth, *forth.*

G

Gae, gang,—Gaiff, *go,—gave.*
Gaites,—Gan, *goats,—began.*
Gam, *gamut, scale.*
Geare, gear, *matter, apparatus.*
Gewin, gevin, giffen, *given.*
Gif,—Giff, *give,—if.*
Girn, Grinne, *snare,* n., *grin,* v.
Githorn, *gittern, guitar.*
Grie, *degree.*
Gloir, glore, *glory.*
Greit, grit, grete, *great.*
Graine,—Grutch, *rein.—grudge.*
Gude, guid, gud, *good.*

H

Haid,—Haill, *had,—whole.*
Haif, haiff, hawe, haue, *have.*
Halie, haly, *holy.*
Harts, hartes, *hearts.*
Hather, *heath.*
Heghtst, *promised.*
Heill, helth, *health.*
Hert, herte, hart, *heart.*
Hestes,—Houp, *precepts,—hope.*
Horenesse, *hoariness.*
Humane, *human.*

I, K

Ilka, ilk, *each.*
Incessabill, *unceasing.*
Inglis,—I'se, *English,—I shall.*

Kay, kaic, *key.*

L

Laigh,—Laird, *low,—proprietor.*
Last cast, *extremity.*
Lauchful,—Leif, *lawful,—live.*
Lees, leese, leis, *lies,* n.
Lesum, *lawful, acceptable.*
Letrun,—Losed, *desk,—loosed.*
Limitst, probably for *limited*
Litell, littil, lytill, *little.*
Lowe, luif, *love.*
Lykwayis, *likewise.*

M

Maill, mail, male, *rent.*
Mairower, *moreover.*
Manassings, *menacings.*
Mareit, *married.*
Mat[ies] *majesty's.*
Meaners, *manners.*
Mease, *benefit.*
Mekill, mikle, meikle, *much.*
Menit,—Moyen, *meant,—means.*
Mess, *Popish mass.*
Metour, meeter, miter, *metre.*
Mids, Middis, middest, *midst.*
Misericorde, *compassion.*
Mk. *for merk, a coin.*
Mislyking, *disliking.*
Missure, *measure.*
Mo, moe, ma, mae, mair, *more.*
Mon, Mought, mot, *must.*
Monee,—Monie, *money,—many.*
Mores, *moors.*
Mot,—Mow, *might,—mouth,* v.
Moyen, meinis, *means.*

N

Na, ne,—Nane, *no, nor,—none.*
Nawayes, *nowise.*
Nevoy, *nephew.*
Nixtocum, *next to come.*
Nochttheles, *not the less.*
Nocttis, not, *note.*
Noght, nocht, *not.*
Nouther, *neither.*

O

Obleist, *obliged.*
Of, aff,—Ofter, *off,—oftener.*
Ony, onie, *any.*
Oratouris, *readers or singers of prayers.*
Ordenis, ordanis, *ordains.*
Ouer, ouir, *over.*
Ouk,—Outher, *week,—either.*
Oynted, *anointed.*

P

Panis, *pains.*
Paroch, paroche, proche, *parish.*
Pece, pice, *piece.*
Pepill,—Prois, *people,—prose.*
Perfite, *perfect.*
Pickand, *select, choice.*
Pinalds, *spinet.*
Plean, playne, *plain.*
Pointed, *appointed.*
Prease, *press,* v.
Priwoledge, *privilege.*
Proffat, profett, *profit.*
Promitt, promes, *promise.*
Propyne, *pledge, foremost.*
Prosperiritie for *prosperitie.*
Prusute, probably for *pursute.*
Pure, puir, *poor.*
Purpouirt, *purple.*

Q, R

Queir,—Quhosue, *choir,—whoso.*
Quha, quho, quhaise, *who, whose.*
Quhatsumever, *whatsoever.*
Quhill,—quhilk, *until,—which.*
Quhit, *whit, white.*
Rausone, *ransom.*
Rave, reave, *tore.*
Rebec, *small violin.*
Reculed, *recoiled.*
Red, *read,* pret.
Red, rede, *instruction.*
Reedefeit, *re-constructed.*
Remeid, *remedy.*
Renoume, *renown.*
Ressaif, *receive.*
Resson,—Rowl, *reason,—roll.*
Rtpres, mistake for *repress.*
Ryfe, *rive, tear.*

S

Sa, sae, sua, swa, *so.*
Saeuer, *soever.*
Salmis, salmes, *psalms.*
Salvatour, *saviour.*
Samen, samin, samyn, *same.*
Sanctandrous, *St. Andrews.*
Sang, sangster, *song, singer.*
Sauld,—Saule, *sold,—soul.*
Sax,—Saxt, *Six, sixth.*
Schavvis, shaus, *shows.*
Scholedge, skollegis, *school fees.*
Schule, scoill, scuill, scole, schole, scholl, schoill, scuyll, *school.*
Sclauerie, *slaverie.*
Scunder, *feel disgust.*
Se, sey,—Sealfe, *sea,—self.*
Selie,—Sen, *silly,—since.*
Serf, servage, *serve, servitude.*
Sexscoir or scoire, *six score.*
Seyenge, *seeing.*
Shalmes, *shawm, pipe.*
Shend,—Shent, *destroy,—secure.*
Shoar, schord, *threaten.*
Shots, *projections.*
Sic, sik, sick, soch, *such.*
Siches, sychand, *sighs, sighing.*
Sith,—Sleuth, *scythe,—sloth.*
Skaffet, *small scaffold.*
Skailit, skaillit, *dispersed.*
Skethis, *injuries.*
Somme, sowme, soume, *sum.*
Sojours, *soldiers.*
Soung, soong, song, *sung.*
Splaid *spread out.*
Sprite, spreit, *spirit.*
Spulzie,—Stay, *spoil,—steep.*
Striveling, *Stirling.*
Stroy,—Suett, *destroy,—sweet.*
Stuillis, *stools.*
Subscryvit, *subscribed.*
Suld, sould, shulde, *should.*
Sum, som, *some.*
Sumever, *soever.*
Syne, *since, after.*

T

Taine, tane, *taken.*
Taintand, *taunting.*
Tattering, *pulling in pieces.*
Tearmes, *terms.*
Teyche, teich, *teach.*
Tham, thame, thaim, *them.*
Thai, thay, *those.*
Thei, tha, thai, *they.*
Thesaurer, *treasurer.*
Thir, ther, *these,* there.
Thocht, *though.*
Thring, *crowd.*
Thrittie, *thirty.*
Throw, throu, *through.*
Tonge, tung, toung, &c., *tongue.*
Toun, tone, toone, togne, *tune.*
Tourne,—Trad, *turn,—trode.*
Tovnn, toun, *town.*
Traiste, traist, *trust.*
Tuke, Tuk, *took.*
Twa, tway, tua, *two.*
Tymous, *timely.*

U, V

Umquhile, umquhill, *erewhile.*
Unco, unquoth, uncouth, *strange.*
Unfenzeit, *unfeigned.*
Uthiris, uther, *others, other.*
Uttir, *outer.*
Vaikand, *vacant.*
Veillbelouit, *well beloved.*

W, Y

Wald, wold, wolde, *would,* sometimes used in sense of *should.*
Warkis, *works.*
Warly,—Weill, *warily,—well.*
Whan,—Whar, *when,—where.*
Wheet,—Whilk, *whet,—which.*
Whote,—Willye, *hot,—willow.*
Wissis,—Wride, *wishes,—wryed.*
Wood, wud, *mad.*
Wreatin, *written.*
Wyis, wise, *manner.*
W[i] wy[t] *with.*
Yat,—Yourie, *that,—ivory.*
Yle,—Yrnes, *aisle,—irons.*
Youle, yuil, *Christmas.*
Youthheid, *youth.*

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